TIBETAN-ENGLISH DICTIONARY

E. Gene Smith

New Delhi

1970

A TIBETAN-ENGLISH DICTIONARY

WITH SPECIAL REFERENCE TO THE PREVAILING DIALECTS.

TO WHICH IS ADDED

AN ENGLISH-TIBETAN VOCABULARY.

BY

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LONDON

ROUTLEDGE & KEGAN PAUL LTD.

BROADWAY HOUSE, 67-74 CARTER LANE, E.C.4

1968

First Published . . 1881
Reprinted 1934
Reprinted 1949
Reprinted 1958
Reprinted 1965
Reprinted 1968

SBN 7100 1601 8

PRINTED IN GREAT BRITAIN BY
LOWE AND BRYDONE (PRINTERS) LIMITED, LONDON, N.W.10

PREFACE.

This work represents a new and thoroughly revised edition of a Tibetan-German Dictionary, which appeared in a lithographed form between the years 1871 and 1876.

During a residence, which commenced in 1857 and extended over a number of years, on the borders of Tibet and among Tibetan tribes, I and my colleagues gathered the materials for this Dictionary.

We had to take primarily into account the needs of missionaries entering upon new regions, and then of those who might hereafter follow into the same field of enterprise. The chief motive of all our exertions lay always in the desire to facilitate and to hasten the spread of the Christian religion and of Christian civilization, among the millions of Buddhists, who inhabit Central Asia, and who speak and read in Tibetan idioms.

A yet more definite object influenced my own personal linguistic researches, in as much as I had undertaken to make preparations for the translation of the Holy Scriptures into the Tibetan speech. I approached and carried forward this task by way of a careful examination of the full sense and exact range of words in their ordinary and common usage. For it seemed to me that, if Buddhist readers were to be brought into contact with Biblical and Christian ideas, the introduction to so foreign and strange a train of thought, and one making the largest demands upon the character and the imagination, had best be made through the medium of a phraseology and diction as simple, as clear, and as popular as possible. My instrument must be, as in the case of every successful translator of the Bible, so to say, not a technical, but the vulgar tongue.

Thus, in contrast to the business of the European philologist, engaged in the same domain, who quite rightly occupies himself with the analysis and commentary of a literary language, the vocabulary and terminology of which he finds mainly deposited in the speculative writings of the Buddhist philosophers, it became my duty to embrace every opportunity, with which my presence on the spot favoured me, to trace the living powers of words and of expressions through their consecutive historical applications, till reached their last signification in their modern equivalents, as these are embodied in the provincial dialects of the native tribes of our own time.

These circumstances, it is hoped, will excuse and explain the system of my work.

As an inventory of the whole treasure of the language, as a finished key to its literature, this Dictionary, when judged by the high standard of modern lexicography, may seem inadequate; I have, for instance, been unable to consult, much as I could have wished to have done so, all the original and translated treatises in Tibetan which, down to the present, have appeared in Europe, and the reader of a Tibetan work may thus, here and there, look in vain for the assistance he expects. On the other hand, a consistent attempt is here made for the first time, 1. to give a rational account of the development of the values and meanings of words in this language; 2. to distinguish precisely the various

transitions in periods of literature and varieties of dialect; 3. to make sure of each step by the help of accurate and copious illustrations and examples. I have done my utmost to arrive at certainty where, heretofore, much was mere guess-work, and I cherish the hope that, from this point of view, my contribution will be welcomed by the comparative philologist, and will be serviceable to the general cause of learning, as well as a useful volume within that narrower circle, whose requirements I was specially bound not to overlook, of persons whose main purpose is to be taught how to write and speak the modern Tibetan tongue.

There are two chief periods of literary activity to be noticed in studying the origin and growth of Tibetan literature and the landmarks in the history of the language. The first is the Period of Translations which, however, might also be entitled the Classical Period, for the sanctity of the religious message conferred a corresponding reputation and tradition of excellence upon the form, in which it was conveyed. This period begins in the first half of the seventh century, when Thonmi Sambhota, the minister of king Srongtsangampo, was sent to India to learn Sanskrit. His invention of the Tibetan alphabet gave a twofold impulse: for several centuries the wisdom of India and the ingenuity of Tibet laboured in unison and with the greatest industry and enthusiasm at the work of translation. The tribute due to real genius must be awarded to these early pioneers of Tibetan grammar. They had to grapple with the infinite wealth and refinement of Sanskrit, they had to save the independence of their own tongue, while they strove to subject it to the rule of scientific principles, and it is most remarkable, how they managed to produce translations at once literal and faithful to the spirit of the original. The first masters had made for their later disciples a comparatively easy road, for the style and contents of the writings, with which the translators had to deal, present very uniform features. When once typical patterns had been furnished, it was possible for the literary manufacture to be extended by a sort of mechanical process.

A considerable time elapsed before natives of Tibet began to indulge in compositions of their own. When they did so, the subject matter, chosen by them to operate upon, was either of an historical or a legendary kind. In this Second Period the language shows much resemblance to the modern tongue, approaching most closely the present idiom of Central Tibet. We find a greater freedom in construction, a tendency to use abbreviated forms (thus the mere verbal root is often inflected in the place of a complete infinitive), and a certain number of new grammatical combinations.

The present language of the people has as many dialects, as the country has provinces. Indeed, as in most geographically similar districts, well nigh every separate mountain valley has its own singularities as to modes of utterance and favourite collocations of words. Especially is it interesting to note, in respect to pronunciation, how the old consonants, which would seem to have been generally sounded and spoken twelve centuries ago, when the Tibetan written character came into existence, and which, at any rate, are marked by the primitive system of writing, remain still extant; every one of them can still be disinterred, somewhere or other, from some local peculiarity of language, and thus even the very diversity of modern practice can be made to bear testimony to the standards imposed by what was termed above the Classical Period. (Compare my Essay on the Phonetic System of the Tibetan language in the Monthly Reports of the Royal Academy of Science at Berlin 1867, p. 148 etc.)

I have already adverted to the circumstances which, especially in the case of the student, who has for immediate object to learn how to read and write the Tibetan language, render existing dictionaries almost if not quite useless. They give but scanty information concerning modes of construction, variations and limits of actual application, shades of

meaning etc. In my own case, I was forced from the beginning to compile my own German-Tibetan dictionary, and found myself for all practical purposes thrown back upon my own resources. But the cause of truth appears to require a further word or two in regard to the Lexicon by Professor I. J. Schmidt of St. Petersburg, the relation of that work to its predecessors having been left by its author in some obscurity.

The first Tibetan dictionary, intended for European students, was published at Serampore, as long ago as 1826. It contains the collections, amassed in view of a dictionary and grammar, by a Roman Catholic missionary, who was stationed in eastern Tibet or close to the frontier in Bhotan. There was nothing to assist him, except the scanty contributions, given by Georgi, in his Alphabetum Tibetanum. He had to cope with an entirely unworked language. He evidently took the one way possible of making acquaintance with it, sufficient to enable him to understand, to speak, to read and write. Each word or sentence was jotted down, as soon as it was heard, or was committed to writing, at the request of the learner, by some native expert. After a while, the attempt could be made to master a book. In the instance of our missionary, Padma Sambhava's book of legends appears to have been selected, a work which represents rather a low level of literature, yet just on that account, perhaps, as a specimen of popular and current literature, not unsuitable to start from. Then, step by step, as best he could, our missionary had to possess himself of some abstract views, which would serve as a preliminary basis for a grammar. And had it been granted to this first occupant of the field to reduce his materials to an ordered system and to prepare them himself for publication, it is possible, that in Europe the knowledge of the Tibetan language might have reached, some fifty years earlier, the stage at which it has now arrived. The very name of that Roman Catholic missionary, however, has been lost. The papers which he left behind him, unsorted and unsifted, came into the hands of Major Latter, an English officer, and were passed on by him to Mr. Schröter, a missionary in Bengal. English was substituted for the Italian of the manuscript, and the East India Company made a grant which defrayed the cost of the Tibetan types and the further expenses of printing. But there was no Tibetan scholar to correct the proofs. The author himself would doubtless, on reconsideration, have detected and dismissed much erroneous or unnecessary matter. As it was, many additional mistakes crept in during the passage through the press. Thus the work, though it has a richer vocabulary than can be found in the later dictionaries, cannot on any questionable point be accepted as an authority, and has only value for those who are already competent, for themselves, to weigh and decide upon the statements and interpretations it advances. I have not been able to extract from it much that was serviceable to me. Nevertheless, any one who knows by experience what time and toil such a work must have cost, though its design remained unfulfilled and its object unaccomplished, will not easily be able to repress his indignation at the tone, in which this book in the preface to his Grammar (p. VI) is recklessly and absolutely condemned by Professor Schmidt.

High praise, however, is awarded by the Professor to a second work, the Tibetan-English Dictionary by Csoma de Körös, which appeared in 1834. This work deserves all eulogy; but the Professor's manner, which imitates that of a master commending a pupil, is, though on other grounds, as unwarranted and as offensive in this as in the former case. The work of Csoma de Körös is that of an original investigator and the fruit of almost unparalleled determination and patience. The compiler, in order to dedicate himself to the study of Tibetan literature, lived like a monk for years among the inmates of a Tibetan monastery. It is to be regretted that, with the knowledge he certainly must have possessed of the later language and literature, he should have restricted the scope of his labours to the earlier periods of literature, and when in his Grammar conversational

phrases are quoted as examples, they are almost without exception in the dialect of the Kangyur, and of little practical value.

This Tibetan-English dictionary by Csoma has been adapted for a German public by Professor I. J. Schmidt of St. Petersburg. The translation from English into German is good; in the general alphabetical arrangement improvements have been introduced, and such as are in conformity with the spirit of the language; moreover, three Mongolian dictionaries have been consulted, and from these a certain number of words have been supplemented. But it cannot be said that even on the work of revision Professor Schmidt has bestowed much pains. For example, Csoma's rough grouping of words under the principal headings is left unaltered, though here especially a reduction to alphabetical order was obviously required. Mistakes and superfluities, very pardonable in the case of a first issue of an original publication, are repeated in this translation, and these cannot be so readily overlooked and condoned, when they are made at second hand, and are sanctioned and subscribed to by one, who has assumed so severe a critical and editorial attitude.

The national dictionaries of Tibet itself, so far as I have met with such, are either little handbooks, meant only to furnish a correct orthography, or they are glossaries of antiquated forms. The absence of an alphabetical order in them makes the business of reference very troublesome. It is by great good luck that one sometimes finds an otherwise unknown word after a prolonged search.

My own dictionary, in the main, pursues the object and accepts the plan of the work, which was published by Mr. Schröter. As I said at the beginning, I have not restricted myself to the Classical Period, but I have endeavoured to deal with the Tibetan language as a whole, though I do not pretend to have performed this task exhaustively. My dictionary derives its matter and its principles, so far as possible, equally from the literature and from the speech of the people. Each word has been made the object of observation in its relation to the context as it occurs in books, and in its value and place among others when it is used in common conversation, and then the attempt has been made to define its range and to fix its meaning.

All the words, cited by Csoma and Schmidt, even such as I myself had never seen or heard, I have embodied in this work, stating, in each case, the source from whence I drew them.

The signification in Sanskrit has been added, whenever this seemed likely to be useful or interesting to the student of Tibetan literature. Of proper names only the most important are given.

The great number of diacritical marks will perhaps prove irksome to the English reader; yet, they were not to be dispensed with, if the pronunciation of Tibetan letters and words was to be represented with any degree of exactness, and the method of Prof. Lepsius seemed the most eligible among all the systems available for my purpose. The student, however, need not be disheartened, as he is not obliged to make himself acquainted with all the minutiae of the system, but need only direct his attention to the peculiarities of that dialect, within the limits of which his inquiries, for the time, are confined. And by-the-by it may be observed, that the multitude of little marks, of manifold description, cannot be startling to the Indian reader, who was ever necessitated to make himself familiar with systems quite as complicated, as e.g. the Urdu alphabet.

One word more of apology. Of publications in general it has been said, that "when human care has done its best, there will be found a certain percentage of error". And the probability is but too great, that this dictionary will exhibit a number of deficiencies and faults, in the English text as well as in the Tibetan transcript. Still, I venture to hope that an indulgent Public will be ready to make every reasonable allowance,

in consideration of the peculiar difficulties, which attach to the execution of a work like the present, and which, moreover, were not a little increased, in this instance, by the fact that the compositors of the press were altogether unacquainted with English.

I should be guilty of great ingratitude, if I were not to mention my obligations to two friends, without whose kind and efficient aid it would have been impossible for me, in my present infirm state, to complete this work, which was commenced in the days of health and vigour, viz. to the Rev. T. Reichelt, formerly a Missionary of the Moravian Church in South Africa, and to Mr. F. W. Petersen, a relative of mine.

Further, I desire to record my obligations for various acts of kindness, encouragement, assistance and advice, during the prosecution of my researches and the completion of my work, to A. C. Burnell Esq. M. R. A. S., in India; Dr. E. Schlagintweit in Bavaria, Dr. Thomson and Dr. Aitchison of Kew, Dr. Kurz of Calcutta, and R. Laing Esq. M. A., Fellow of Corpus Christi College, Oxford.

Not the least debt of gratitude is that which I owe to Dr. R. Rost in London, Secretary of the Royal Asiatic Society, to whose exertions, indeed, the execution of this work is, properly speaking, entirely due, inas much as he kindly interested the Indian Government on behalf of my undertaking.

Herrnhut, January 1881.

H. A. J.

INTRODUCTION.

I. THE TIBETAN ALPHABET.

CONSONANTS.

The names of all the Consonants sound in a, pronounced like the a in the English word 'far'.

ka pronounced like the French c — car
kha like the English c or k — cart
ga harder than the English (hard) g
nga ng — pang
ca the soft English g — ginger
cha ch — chart
ja j — jar
nya the French gn — campagne
ta the French t — tard
tha the English t — tart
da dart
na nard
pa the French p — pas
pha the English p — part
ba bard
ma mart
tsa (ts) parts
tsha (aspirated)
dza (ds) — guards
wa waft
zha (sh) like the English s in leisure
za like the English z — zeal
a (basis for vowels)
ya yard
ra rasp
la last
sha (sh) — sharp
sa salve
ha half
'a (basis for vowels)

*) ya, when combined, as second consonant, with k- and p-sounds, or with m, is written under the first letter, assuming the shape of ; thus kya, pya, mya etc.

**) ra, when combined as second letter, with k-, t- and p-sounds is written under the first, in the shape of , thus: kra, tra, pra etc. — When combined with another consonant as *first* letter, it is written over the second, thus: rka, rma, rda etc., but it is seldom heard in speaking.

The so-called Sanskrit Cerebrals are represented in Tibetan letters by , , , , ,

and when in this dictionary they are transcribed, they are marked by a dot underneath: *ṭ, ḍ, ṇ, ṣ, ḥ*.

The figure < (*ra-zur* or small *ra*) attached to the foot of a letter, is often used to distinguish homonyms in writing, e.g. ཚ *tsa* hot and ཙ *tsa* (*tsa'a*) salt.

The dot, which stands at the end of every syllable and of every word, is called Tseg (*tseg*) and is indispensable for a correct writing or reading.

When ཡ stands as a prefix, it is, when transcribed, represented by *y*, e.g. ཡིག *yig*, ཡཏམ *ytam* etc.

VOWELS.

The alphabetical order of the vowels is: *a, i, u, e, o*; they have in Tibetan the same sound as they have in German, Italian, and most other European languages: *a* sounds like the English a in 'far', *i* like ee in 'peer' or i in 'pin', *u* like u in 'rule' or in 'pull', *e* like a in 'fate' or e in 'met', *o* like o in 'note' or in 'not'.

As the vowel *a* is inherent in every consonant, so that even a single letter may form a word, e.g. ཀ *ka* (now), ས *sa* (earth), there is no special character or letter required for this vowel. The other four vowels are represented by little hooks, ི standing for *i*, ུ for *u*, ེ for *e*, ོ for *o*. The marks for *i*, *e*, *u* are placed over the letter, that for *u* under it. Examples: བདག *pad-ma*, རི *ri*, ས *su*, ཐུ *tu-ma*.

The letter ཨ is used as a basis for initial vowels, thus: ཨ་མ *'a-ma*; the letter ཀ serves as a basis for initial and final vowels: ཀོ *ko-ma*, དགཔ *dga*.

The vowel-sounds of ཀ, when transcribed, are indicated by the mark ˌ: ཀ *ka*, ཀི *ki*, ཀུ *ku*, ཀེ *ke*, ཀོ *ko*, whilst the ཨ-vowels are denoted by the mark ' placed over the respective letters: ཨ *'a*, ཨི *'i*, ཨུ *'u*, ཨེ *'e*, ཨོ *'o*. — The real nature of the letters ཀ and ཨ is treated of in the latter part of the Introduction.

Whenever ཀ is a prefixed letter, the mark ˌ, in transcribing, is put under the consonant following the ཀ e.g. དཀ *dka*, ཀ་ཕ *gra-ba*.

Note. For a ready 'finding of words' in the Dictionary, it should be borne in mind, that the articles are arranged in the alphabetical order of the *initial* consonants *and* their *prefixed* and *superscribed* letters. Thus: ཀ—དཀ—ལཀ—ཀ—ཁ—ཆ—; ཁ—ལཁ—ཁ— etc. etc.

II. PRONUNCIATION.

With regard to the language, with which I am dealing, it must, on the one hand, be admitted, that distinctions between sounds and, especially, variations in the mode of expressing their values as embodied in a written character, are far more numerous in Tibetan than either in Sanskrit or Hindi, in which two languages there is really little or no opening for mistake or ambiguity in this respect. But on the other hand, Tibetan is

scarcely more irregular than French pronunciation, and a few definite rules enjoy universally recognized acceptation.

There is, however, one special difficulty in the case of Tibetan which, at the present stage of that language, renders it practically impossible to set up an equable and authoritative standard of pronunciation, and this is the existence of a great number of independent and well-defined *dialects*. An attempt to deal partially with this difficulty, — to append, let me suppose, to every word from three to five different pronunciations would involve a waste of time and an extension of space quite disproportionate to the value of the result. And yet, if one has to strike a preference in favour of one particular dialect, it is very hard to determine, which is to be selected. At first sight, it might seem the most natural course to fix upon the speech of the best educated classes in the capital city Lhasa. But when this method was followed, or when at least an endeavour was made to act upon it, by Georgi and then by Schröter, only scant approval was bestowed upon it by European critics, and there were and are several reasonable arguments to be urged against its adoption. Of all the dialects this presents to the European ear and tongue the greatest difficulties, and accommodates itself least readily to the written character. Moreover, in my own case, I have to add that I do not consider myself sufficiently master of it to care to risk its application to each individual word. Besides, modern political circumstances make this dialect, for the present, the least available for general use.

Csoma chose a much more manageable and a much more widely circulating mode of pronunciation, though one which presents problems of its own, when it has to be fitted to the written character: the West-Tibetan dialect. Here again, in representing each separate word, one has, in reality, to make choice between two, three or four pronunciations, of which one agrees best with the written character, another conforms closest to the rules of spelling, a third recommends itself as that most frequent in conversational language. In my own smaller Tibetan dictionary I went no farther than to distinguish between two principal groups, which I termed West-Tibetan and Central-Tibetan; but in a more scientific work like the present I may permit myself to call more minute attention to the niceties and refinements of the language before us. I have, accordingly, published a number of specimens from my note-book, in which I kept a collection of typical words, of which I availed myself as often as I had the opportunity of meeting the representatives of remote districts, and of enquiring concerning their manner of speech at home. Whenever in this collection a word had not been entered on sound native authority, or had not been sufficiently discussed, I preferred to mark it with a note of interrogation, and not to allow any conclusion from analogy, or any theory of pronunciation to interfere with the design of my handy-book and its simple and unprejudiced statement of fact. I may therefore, I hope, claim for this list a high degree of trustworthiness, even among collections of the kind, into which words can sometimes have slipped, as they had been heard once, and perhaps were not heard again.

In order to denote the pronunciation, I follow the scheme of Professor Lepsius. Some objections have been urged against this scheme; yet, amongst all systems of the kind, so far as I have become acquainted with them, I have no hesitation in affirming that of Professor Lepsius to be the best, and it is certainly also that most appropriate for my purpose. A thorough study of the 'Standard Alphabet by R. Lepsius, 2nd edition, London, Williams and Norgate. Berlin, Hertz, 1863' may be recommended to all persons, who interest themselves in phonetic investigations. As I can scarcely take it for granted, that the work mentioned will be already in the hands of every one, who may consult my dictionary, I shall endeavour, as briefly as possible, to indicate its essential plan and principles. Its rules may be stated as follows:

In order to mark sound, Lepsius uses the letters of the ordinary Latin alphabet. Where these are insufficient, he calls in the aid of a few Greek letters. Letters are used with the powers they most generally possess in European languages. (Thus x has its usual force, and does not stand for the peculiar sound ts, which belongs to it in the German language alone.) Sounds which lack exact representation are indicated by *diacritical marks*, placed above or below the letters which most nearly correspond. Every simple sound is represented by one and only one simple mark. Explosive and fricative consonants (these terms will be explained below) are denoted by different letters.

The following marks or signs are for *vowels*: the well known sign (¯) for a short, and (˘) for a long vowel; the mark of a modified vowel (¨), German ä, ö, ü, is placed by Lepsius, for practical reasons, below, not above the vowel (ạ, ọ, ụ); a dot under the vowel denotes a close vowel-sound (ẹ = a in fate, ọ in note); a horizontal line under the vowel denotes a more open vowel-sound (ẹ in 'there', ọ in 'or, cord', which, indeed, supersedes the *o* mentioned above); the mark (˜) above the vowel indicates a nasal quality, the breath passing, while uttering the sound, to a considerable extent through the nose (the French 'un, in, on, an' = ũ, ĩ, õ, ã).

In marking *consonants*, there is first the distinction to be noted, that they are partly *explosives*, formed by a rapid process of closing and re-opening the passage of the air at a certain point, partly *fricatives* and *liquids*, formed by a partial process of compressing or narrowing the air-passage; and secondly, they are distinguished in regard to the exact spot, where the process of articulation takes place. The lowest articulation takes place in the *faucal region*, close to the larynx (here, for example, h is formed); next comes the guttural region, at the throat, near the soft palate and uvula (here k is formed); it is marked, when necessary, with a dot above the consonant; then the *palatal region*, the hard palate, (here the German ch is formed in 'ich'); the mark is a stroke like the acute accent in Greek over the consonant; then the *dental region*, at the teeth and gums (d, t, g sh), and finally the *labial region*, at the lips (b, p, m). There exists a further class of consonants in the Indian languages, and also in modern Tibetan, which are styled *cerebral*; they are most of them modified dentals, formed by bending or curling the tongue upwards, and bringing the tip of it into contact with the hard palate in the centre or toward the hinder part of its roof; mark, a dot under the consonant.

Many of these letters, in order to become audible, require in pronouncing them a certain *vocalic effort*; others, to say the least, allow or suggest such an effort; the mark of these vocalized consonants is a small *ring* under the letter. When this vocalic effort is made by the medium of the nasal channel alone, the oral passage being simultaneously closed at some one of the points indicated above, we get the nasal consonants as a result. When the stoppage is made at the guttural point, ng is obtained (to be marked ṅ); at the dental point, n; at the labial point, m. In order to conform with the two final rules, cited above from Lepsius, the Greek letter χ is used to represent the German ch, when it is guttural and hard, as in the word 'doch'; use is made of the Greek γ, when it is soft or accompanied by a vocalic tone (the Dutch g); χ̇ gives the force of a palatal ch (German 'ich' = iχ̇, 'milch' = milχ̇); θ is used to represent the strong English th (as in 'through'); δ renders the softer or vocalized tone (as in 'that'); s hard, sharp and hissing s or ss (as in 'yes', 'press') is marked as s; the soft vocalic s (as in 'his', 'rise') is represented by z; the hard rushing sound sh, German sch, is rendered by š; the sound of the French j by ž. If one attempts to give at the palatal point, where the English y (in 'year'), or the German j (in 'Jahr') is formed, the sound sh, German sch, one obtains the palatal š, or the softened and vocalized ž. In the Dictionary š and ž have been substituted for these marks.

Further, in many languages, what are properly combinations of two consonants come to be regarded as simple forms, this happening, either because they are gradual growths upon an original simpler form, or because they have a natural affinity to each other. Thus properly dental sibilants should be distinguished thus: *ts*, *ds*; but for the sake of simplicity Lepsius, in his second edition, marks them *c* and *j*, or, with their palatal force, *ch* and *j* (instead of *č* and *ǰ*).

A further example of the combination of consonants is presented in what is known as *aspiration*, when the letter *h* is brought into more or less intimate connexion with another consonant. This introduces us to a very important distinction, belonging to the Tibetan language, which it is necessary to explain at some length, in accordance with which explosive consonants, as they have the force of tenues, mediae, or aspiratae, are treated. The tenues are produced by a sudden opening of the air-passage at one of the points above mentioned: throat, teeth, lips, such opening being unaccompanied by any sensible operation of the breath whatsoever. Thus, when quite exactly sounded, k, t, p, are produced. The mediae, g d, b, are produced by the same process, carried out in a milder and less abrupt way, (the peculiar English pronunciation will come under consideration later). The aspiratae require a decided pressure by the breath (they will be found marked by the spiritus asper above the letter: *ḳ*, *ṭ*, *ṗ*). In northern Germany, in England, and in Scandinavia, modern educated speech recognises only mediae and aspiratae, for we give an aspirated sound to every k, t and p. The French and the Magyars distinguish consciously the pure tenues from the mediae; on the other hand they ignore the aspiratae. Tibetan pronunciation makes room and requires a mark for all three gradations. Nay more, it augments the class of explosive consonants or mutae by the addition of the dental sibilants in all three ranks or grades of aspiration: ཙ, ཚ, ཛ and ཟ, ཞ, ཡ, or according to the Standard Alphabet: *c*, *ch*, *j* and *s*, *sh*, *dz*. At a later stage of the language some further modifications were introduced, which we shall subsequently allude to.

Let us now, passing from these general observations, draw attention to a few details of the Phonetic Table, which has been drawn up in deference to a wish that reached me from several quarters.

The first column of the Table, now under review, gives the ancient literal pronunciation, as it was in vogue in the seventh century of our era, and was settled at the time of the invention of the alphabet. Such a pronunciation relies, after all, for its justification on the hypothesis, that the inventors of the alphabet had for their first object to reproduce, as exactly as possible, an artistic reflection of the natural value of sounds as spoken by their contemporaries: that, therefore, a later pronunciation is most in conformity with the original genius of the language, if it gives with the greatest distinctness a special power to each written character. A reference to the Table will amply illustrate the fact, that a pronunciation, adopted on these principles, has actually maintained itself in one or the other provincial dialect, and it is very interesting to notice, that the purest and most striking forms of this survival have their homes in those districts, which are most remote from and least subject to the disintegrating and dissolving influences of the actual centre of Tibetan civilisation, the capital Lhasa. Thus the prefixes and the superscribed consonants, for the most part, are still sounded at each extremity of the whole territory, within which the language is spoken, both on the Western and the Eastern frontier, alike in Khams, which borders on China, and in Balti, which merges into Kashmere. Moreover, in both localities the same minor irregularities occur, transgressions against an exact rendering of the pronunciation according to the letters, the same frequent transformations of the tenues into the aspiratae, g and d (compare lower down) becoming *y* or *g*, ཝ becoming w. Now, about twenty degrees of longitude separate Balti from Khams,

and the former, embracing Islam, long since cut itself adrift from spiritual and religious cohesion with Tibet, and there, too, the dialect in other respects has greatly deteriorated, has admitted many foreign elements and has fallen altogether from the position of a literary language. The resemblances and correspondences noted can, therefore, scarcely be accounted for in any other way, than by assuming that an old and strong instinct of speech lived on in oral tradition for more than ten centuries on the outskirts of the Tibetan domain, which in the intermediate provinces has gradually surrendered and submitted to the spirit of change.

Columns 2—6 contain, on most pages, the provincial dialects in their geographical sequence from West to East. The dialects of Ladak, Lahoul and Spiti correspond to what in my smaller Tibetan dictionary I called the dialect of Western Tibet. The last named, Spiti, represents in some respects the transition to the dialects of Eastern Tibet, under which heading Tsang and Ü are to be classed. At the date of the publication of my former dictionary I was unacquainted with the dialect of Khams. Where a space is left vacant in the columns, the provincial pronunciation agrees with the model provided under column 1. Towards the end of the Table, where the anomalies become much more frequent, I have for the sake of clearness repeated the word.

The sign ⁄ (which does not occur in this Table) was pronounced = ཝ, or ཨ in the substantive terminations *ba* and *be* (v. Dict. p. 363), viz. = the English w, so that ཁ sounded exactly like the French word *roi*.

The *Accent* has seldom been marked, because, as in our Teutonic dialects, it generally rests on the root of the word. In the case of compounds, it more frequently falls on the last than on the first of the component parts. But accentuation, altogether, is not of great significance in this language.

With regard to *Quantity*, vowels are pronounced shorter, even in open syllables, than is the case for instance in England and Germany. This applies particularly to the Central Provinces. Absolutely long vowels occur only as a peculiarity of dialect. They indicate that a consonant has been dropped, in most provinces, s, in Ü, ga, in Tsang, l. A long vowel may also indicate the blending of vowels. But when in Ü and Tsang the d, (as in ནོ'-ꠀ) and when in Lahoul the g (as in *to'*, *ꠀa'-rda*) is partially dropped, the vowel likewise maintains a short abrupt pronunciation. Moreover, the region, to which I have just referred, is that in which the spoken language has been greatly affected by a foreign linguistic principle. A system of Tones has been introduced under manifestly Chinese auspices. I am told by European students of reputation, who have made the Tonic languages of Eastern Asia their special department, that only the first principles of what are known as the *high and low Tones*, have made their way into Tibetan. Here, as in the languages of Farther India, generally, which possess an alphabetic system of writing, the Tone is determined by the initial consonant of the word. This I have generally indicated in column 7, which column applies only to the Spiti, Tsang and Ü dialects. The system of Tones, as in Siam and elsewhere, has become of paramount importance in determining distinctions between words. An inhabitant of Lhasa, for example, finds the distinction between ཀ and ཁ, or between ཏ and ཐ, not in the consonant, but in the Tone, pronouncing ཀ and ཏ with a high note (as my Tibetan authorities were wont to describe it 'with a woman's voice', shrill and rapidly), ཁ and ཐ, on the contrary with a low note, and, as it appeared to me, more breathed and floating. This latter distinction is still more apparent with regard to those low-toned aspirates, that in the course of time were introduced in Central Tibet instead of the mediæ, in contraposition to which now the original aspirates are used as high-toned; so more particularly in the dialect of Spiti. The low-toned aspirate I have indicated by h, the high-toned by the mark of the spiritus asper '.

Those letters of the alphabet, which as simple initial consonants have a deep tone, become with a superscribed letter or with a prefix high-toned, so also ཡ, when subscribed. The tenues remain, it would appear, unaffected by the Tone. With reference to the modifying effect of a final *n*, *d*, and *s*, in different provinces, the Table may be consulted. The characterisation of the rushing sounds as 'palatals' is no doubt correct and agrees with the generally prevailing pronunciation; but the learner need not consider it as being of much importance.

The two letters, ཨ and ཨ, introduce us to a very interesting linguistic phenomenon. We meet here with the idea of the *vowel absolute*, the pure vocalic note, freed altogether from any presence of a consonant. This vowel-tone is rendered by the letter of the alphabet ཨ, in contradistinction to ཨ, which represents the Semitic *ء*, the spiritus lenis of the Greeks, the audible re-opening of the air passage of the larynx. The difference may be observed, for example, in the manner of uttering the words, 'the lily, an endogen' and in the pronunciation of 'Lilian' (a name), in Tibetan ཨ་ཨ་ཡ and ཨ་ཨ་ཡ. Thus, whenever in the middle of a word one vowel succeeds another (hence also in all diphthongs), ཨ is used. Again, in Tibetan, as in every form of human speech, it cannot but be the commonest of occurrences for a vowel to follow a consonant, and the strict rule might seem to require the vocalic tone to be always indicated, which, according to Csoma, was originally done. However, as the Tibetan language, adopting the principle from Sanskrit, deems the sound of *a* to be naturally inherent in every consonant, while the other four vowels, as mere subspecies of the vowel absolute, are indicated by little hooks above or below the letter, and as the end of a syllable is always marked by a dot (called *tsey*), the function of ཨ in this capacity was soon seen to be quite superfluous. Its use is necessary only to obviate ambiguities, when for instance one of the five letters, used as prefixes, precedes a consonant with *a*; e.g. the word ཨ, would be read '*mad*'; whereas ཨ, written thus, implies that the vowel does not precede but follow the consonant d, and consequently the m is prefix, and the word to be read '*mda*'. If the vowel is not a, the sign of such vowel suffices, e.g. ཨ *mdo*; ཨ *mdan*, standing now for ཨ. Some practical difficulty attends the pronunciation of the pure vowel as an initial letter. In order that the effect of the consonant ཨ may not be produced, it is necessary, after opening the larynx, to allow the tone gently to set in and then to let it gradually gain fulness and force. I shall indicate this process by the mark ˏ. The sound would be still more accurately represented than it is in the Table, thus: ˏ*adr-po*, ˏ*aig-pa* etc. Improper are the expedients of some of the dialects, the sound being hardened ■ *y* in Khams, to ཨ in Western Tibet; also Csoma's device of indicating it by an h is inadequate. This is a case in which the true pronunciation has been preserved in the Central Provinces, perhaps, because it almost necessarily implies the effort connected with the low Tone, above referred to, so that, when the invading system of Tones had here established its authority, it acted as a conservative element.

Finally, this vocalic tone can be used in connexion with certain consonants. It is unnecessary to indicate it in Tibetan, when it accompanies liquidae (*m*, *n*, *ṅ*, *r*, *l*) and sibilants; but with the mutae it must be marked, where the effect is that, with which we are familiar in the case of the English mediae, b, d, g, j, for instance in 'be, do, go, jew'. In Tibetan the vocalic effect accompanies aspirates too, and is marked by ཨ, placed as a prefix, which I transcribe thus ˏ; e.g. ཨ ˏ*da* = the English do. The pause on the tone

is of course in the case of mutae a very short one. Here again, though only in the case of the mediae, we find this peculiarity preserved in its purity in Central Tibet. It is not difficult to understand, how, if one is careless about closing the nasal passage, a nasal articulation of this prefix can easily grow common. This has happened throughout Khams, and in the rest of Tibet at least in compound words; at Lhasa it is considered inelegant, as is also the sounding of any prefix. On the other hand, the dialect of Central Tibet neglects the distinction between ཨ and ཀ and pronounces the former only as a vocalic initial. In words from the Sanscrit the ཀ is used in some respect as a 'mora', to denote a long syllable, e.g. ཀ for ཀ; hence the opinion of Lamas of Lhasa, that it expresses prosodical length, when used as above in ཨ.

ཟ *sya*, is not found in use in any of the dialects. The sole confirmation of its literal pronunciation depends upon the word *syai-ba* which, perhaps a thousand years ago, found its way into the Bu-nan language (Tibar-shad, Cunningh.) and which the people of Lahoul, when speaking Tibetan, pronounce *syai-wa*. The process of transition to the cerebral *s*-sounds in the words *trud-pa* etc. is in many places not yet completed, so that the sound of r is still more or less clearly distinguishable. The *Prefixes* have always constituted the most perplexing phenomena in the Tibetan language. At the time of the invention of the alphabet they must have represented a sort of anticipatory sound in close connexion with the initial consonant of the word. Certain seeming impossibilities of pronunciation, when one has, for instance, to deal with a prefix together with a threefold initial consonant (ད, ད) become less formidable, and not more embarrassing than those which meet us, for example, in the Polish language, when we ascertain that in Balti and Khams the three explosive prefixes are pronounced as fricatives, in which case s must be written for w. Thus ད *yel-wa*, ད *wkra*, ད *wsgrag* call for no greater exertions, than do the Polish *chciey*, *wkrótce*, *wskrod*. Our strongest ground for assuming this fricative pronunciation to be that of antiquity is, I think, that, had it been explosive, words like ད, ད would have coincided with ད, ད. Yet it must be acknowledged that a pronunciation *bèw*, *bka* etc. exists, side by side with *wèw*, *wka* etc. — ཝ, as a liquid, offers no difficulty. — ཀ, as a prefix, is no consonant.

A doubt must still cling to ཡ, and I do not venture to determine its ancient pronunciation. It is by a strange anomaly that, in most dialects, when prefixed to ཀ, both it and the initial consonant die away into a spiritus lenis; and almost still more singular it is, that where it still asserts an independent force, in Khams and in Balti, it is sounded like ཀ with the power of *y*. The investigations of Lepsius go indeed to prove, that ཡ and ཀ are complements to each other; but how came, at the beginning, two letters to be chosen as signs for one and the same sound? Most probably the original sound was *d*, which then very soon passed into *y*. The variations between r and s in Ladak afford no sure hold for drawing inferences.

The purpose, for which the Phonetic Table was drawn up, will have been attained, if I succeed in convincing my readers, 1. that for scientific objects the pronunciation, as it is given in Column 1, is the most suitable, and that with a good conscience it can be recommended in the place of that introduced by Csoma; 2. that its system is regular enough to render it unnecessary to give the pronunciation of every individual word throughout the work; 3. that I present in this Table, in regard to the various dialects, as much in the way of results as, down to the present, it has been possible for European students to acquire and to put into shape for the service of a European public.

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III. PHONETIC TABLE
FOR COMPARING THE DIFFERENT DIALECTS.

The columns 2—6 are arranged according to the geographical site of the provinces from West to East.

I. Words containing only simple consonants and vowels.

1	2 West. Tibet: Ladak	3 West. Tibet: Lahoul	4 Central Prov.: Spiti	5 Central Prov.: Tsang, Ü	6 Khams	7
ka-ra						
kug = cook		ku'				
kun				kyn	kyn	
kan-pa						
gan			ghan	ghan		in C. high-toned
ñal				ñá Ta.		in C. deep-toned
ñan-pa				ñen-pa Ü.		
ti					te	
ted-pa				tè'-pa		
ten-pa				tem-pa		high-toned
ten-po				tem-po		
ja			jha	jha		
nyin					nyen	deep-toned
tib-ri				tib-ri Ta.	teb-ri	
tak					tá	
tab = töp						
tag		tá				high-toned
tod-pa				to'-pa		
da			dha	dha		
dul-pa			dhud-pa	dhu'-pa		deep-toned
nal = nit				ne'		
pan-pa				pen-pa		
ping-ma		pa'-ma		ping-ma		high-toned
ba			bha	bha	ma	
bal			bhal	bhal Ta. bhal C.	mal	
bu			bhu	bhu	up	
bu-mo			bhu-mo	bhu-mo	up-mo	deep-toned
bod			bhod	bho'	mod	
mig		mi'				
me						
tal				tal	tal	high-toned
dza-ti						
ma-ne						
ka			ka	ka	ka	
kag		ka'	kag	kag	kag	
sa			sa	sa		
san			san	sen		
ˌar-po	'ar-po	'ar-po			yar-po	
ˌug-pa	'ug-pa	'ug-pa			yug-pa	
ˌo-ma	'o-ma	'o-ma			yo-ma	
ˌod	'od	'od		ö ˌd	yod	in C. deep-toned
ˌol-mo	'ol-mo	'ol-mo		ö ˌl-mo Ta.	yol-mo	
yak					yak	
yan-pa				yá-ga		
yal-ga				yen-pa		
yin					yen	
yul				yu, yü Ta.		

1	2 West. Tibet	3	4 Central Prov.	5	6	7
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
yod				yø'		deep-toned
ral				rā		
rol-wa				rō-wa Ts		
la-wa						
ka						high-toned
kal						
sa						
'a-wa						

II. Words terminating in བ or ཧ.

sa-ba		sa-wa	sa-wa	sa-wa		deep-toned
ki-ba		ki-wa	ki-wa	ki-wa	ki-wa	
ki-ba		ki-wa	ki-wa	ki-wa	ki-wa	high-toned
ku-ba		ku-wa	ku-wa	ku-wa	ku-wa	
jo-ba		jo-wa	jha-wa	jha-wa		deep-toned
dur-ba		dur-wa	dhar-wa	dhar-wa		
sol-ba		sol-wa		sō-wa Ts.		high-toned

III. Words terminating in ས.

				Kan.			
Kas	Kas, Kē	Kai, Kē	Kē	Kā	Kē	Kā	high-toned
ris	ris, rī	rī	rī	rī	rī	rī	deep-toned
gus	gus, gū	gui, gū	ghui	gū	ghū	gū	
dus	dus, dū	dui, dū	dhui	dū	dhū	dū	
des	des, dē	dē	dhē	dē	dhē	dī	
Kos	Kos, Kō	Koi, Kō	Kō	Kō	Kō	kō	high-toned
gos	gos, gō	goi, gō	ghō	gō	ghō	gō	deep-toned
ʼos	ʼos, ʼō	ʼoi, ʼō	ʼō	ʼō	ʼō	ʼō	
čos	čos, čō	čoi, čō	čō	čō	čō	čō	high-toned
nags	nag(s)	nag	?		nag, na	nāg and so forth	deep-toned
rigs	rig(s)	rig	?		rig, rī		
kugs	kug(s)	kug	?		kug, kū		high-toned
legs	leg(s)	leg	?		leg, lē		deep-toned
pogs	pog(s)	pog	?		pog, pō		
čabs	čab(s)	čab	čau		čab	čab	high-toned
čib	čib(s)	čib	čiu		čib	čib	
čub	čub(s)	čub	čū		čub	čub	
pčeb	pčeb(s)	pčeb	pčeū		pčeb	pčeb	
ʼobs	ʼob(s)	ʼob	ʼōū		ʼobb	pob	deep-toned
čam-čad	čam(s)-čad	čam-čad	čam-čad		čam-čē	čam-čad	high-toned
gom-pa	gom(s)-pa	gom-pa	ghom-pa		ghom-pa	gom-pa	deep-toned

IV. Words with diphthongs.

Kai	Kē	Kai, Kē		Kē	Kē	high-toned
čil, čī	čī	čī		čī	čī	
bui	bui, bū	bui, bū	bhui	bhū	bū	deep-toned
dēi	dei		dhēi	dhēi	dī	
sol					sō	high-toned
gdū			ghdū	ghom	ga-yū and so forth	deep-toned
čū						
mū						
rū					(ra-yu)	
rao						

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
rio						
roo, rü						deep-toned
rao						
V. Words with subscribed letters.						
kyai					*kyei*	
kyir-kyir					*kyer-kyir*	
kyu					*kyo*	
kyi					*kye*	
kyu					*kyo*	
kyel				*kyé'*		high-toned
kyod				*kyö'*		
gyi			*ghyi*	*ghyi*		
gyon-pa	Par. Sal; Ld.		*ghyon-po*	*ghyom-pa*		deep-toned
ḫyag	*ḫyag* *čag*	*čag*	*čag*	*čag*	*čag*	
pyi	*pi*	*pi*	*či*	*či*	*či*	
pyug-po	*ḫyug-po* *čog-po*	*čug-po*	*čug-po*	*čug-po*	*čug-po*	high-toned
ḫye	*ḫe*	*ḫe*	*že*	*že*	*že?*	
ḫyogs	*čog(s)*	*čog*	*čog*	*čog* Ts. *čö* Ü.	*čog*	
ḫya-mo	*ḫya-mo* *ḫa-mo*	*ḫa-mo*	?	*ḫha-mo*	?	
ḫyi-ba, ḫyi-wa	*ḫi-wa*	*ḫi-wa*	?	*ḫhi-wa*	?	deep-toned
ḫye-ma	?	*ḫe-ma*	?	*ḫhe-ma*	?	
ḫyos	?	*ḫoe, ḫoi, ḫö*	?	*ḫhö*	?	
mya-ñda	?	*mya-ñda*	*mya-ñda*	*mya-ñda*	?	high-toned
krad-pa	?	*ṭad-pa*	*ṭad-pa*	*ṭé'-pa* Ts. *vlg. ke'-pa* Ü.	?	
ḫrag	*ḫrag*	*ḫag*	*ḫag*	*ḫag*	*ḫag*	
ḫrim		*ḫim(s)*	*ḫim*	*ḫim*	*ḫim*	high-toned
ḫrui	?	*ḫui; ḫü*	*ḫui*	*ḫü*	*ḫü*	
ḫron-po	?	*ḫon-pa*	*ḫon-pa*	*ḫom-pa*	*ḫon-pa*	
gri	*gri*	*dri, ḍi*	*ḍhi*	*ḍhi*	*ḍi*	deep-toned
drom-mo		*ḍon-mo*	*ḍhon-mo*	*ḍhom-mo*	*ḍon-mo*	
pru-gu	*pru-gu*	*ḫu-gu*	*ḫu-ghu*	*ḫu-ghu*	*ḫg-gg*	high-toned
bra-bo, bra-mo		*bra- ḍa-mo, mo*	*ḍha-mo*	*ḍha-mo*	*ḍa-mo*	deep-toned
brañ-sa	(B. *blañ-sa*)	*ḍañ-sa*	*ḍhañ-sa*	*ḍhañ-sa*	*ḍañ-sa*	
sran-ma	*stran-ma?*	*śran-ma*	*śran-ma*	*śrim-ma* vulg. *sem-ma*	*sran-ma*	
srin-mo	*strin-mo* B.	*śrin-mo*	*śrin-mo*	*śrin-mo* vulg. *sin-mo*	*srin-mo*	high-toned
hrul-po	*śrul-po*	*śrul-po*	*śrul-po*	*śrul-po*	*śrul-po*	deep-toned
klog-pa	?	*log-pa*	*log-pa*	*log-pa*	?	
glog	*ḫlog* B.	*log*	*log*	*log*	*ḫlog*	high-toned
bla-ma	?	*la-ma*	*la-ma*	*la-ma*	*wla-ma*	
zla-ba, zla-wa	*lwa* B.	(*l*)*da-wa*	*da-wa*	*da-wa*	*-lda-wa*	?
rlañ-pa		(*r*)*lañ(s)-pa*	*lañ-pa*	*lañ-pa*	*rlañ-pa*	
sla-mo	?	*la-mo*	*la-mo*	*la-mo*	*sla-mo*	high-toned
VI. Words with superscribed letters.						
rkañ-pa	?	(*r*)*kañ-pa*	*kañ-pa*	*kañ-pa*	*rkañ-pa*	these and all the rest are high-toned
rgad-po	?	(*r*)*gad-po*	*gad-po*	*gé'-po*	*rgad-po*	
rka	?	(*r*)*ka*	*ka*	*ka*	*rka*	
rja	?	*ḫa, ḫe*	*ḫa?*	*ḫa*	*rḫa*	

1	2 West. Tibet: Ladak	3 West. Tibet: Lahoul	4 Central Prov.: Spiti	5 Central Prov.: Tsang, Ü	6 Khams	7
rnyiṅ-pa	(r)nyiṅ-pa	nyiṅ-pa	nyiṅ-pa	nyiṅ-pa	rnyiṅ-pa	
rta	rta, sta, ta	ta	ta	ta	rta	
rdo	(r)do	do	do	da	rdo	
rnon-pa	(r)non-po	non-pa	non-po	nnai-po	rnon-pe	
rba	wa	ba	ba	ba	rwa?	
rmig-pa	mig-pa	mig-pa	mig-ba	mig-pa	rmig-pa	
rsa	sa	sa	?	sa	?	Par. Bal.
rtsa	sa	sa	?	sa	?	rtsad, stsad
rdzo-ma	za-mai	za-ma	?	dza-ma	?	
lha	ha, lha	ha	ha	ha	lha	
lcaṅ-ma	lcaṅ-ma	ɔaṅ-ma	ɔaṅ-ma	ɔaṅ-ma	lɔeṅ-ma	lɔaṅ-ma
ɲaṅ-ku	(l)jaṅ-ku	jaṅ-ku	jaṅ-ku	jaṅ-ku	ɲoṅ-ku	
ltad-mo	(l)tad-mo	tad-mo	tad-mo	tɔ'-mo	ltad-mo	ltad-mo
ldug-pa	(l)dag-pa	dug-pa	dug-pa	dug-pa	ldag-pa	
lham	lam	lam	lam	hlamor ɣlam	lham	lham
skom	skom	kom	kom	kom	skam	skom
stra	tra	tra, ta	ta	ta	štra	
sgo	ɣo	go	go	go	sgo	sgo
sgra	ɖa, ra	ɖa, ra	ɖa	ɖa	zdra	
snon-pa	non-po	non-po	non-po	nɔm-po	snon-po	
snyiṅ	nyiṅ	nyiṅ	nyiṅ	nyiṅ	snyeṅ	
stag	tag	tag	tag	tay	stag	
sdoṅ-po	(s)doṅ-po	doṅ-po	doṅ-po	doṅ-po	sdoṅ-po	
sna	na	na	na	na	sna	
spu	(s)pu	pu	pu	pa	spɣ	
spyod-pa	(s)ɔod-pa	ɔod-pa	ɔod-pa	ɔö'-pa	ɔwod-pa	
spreṅ	also ɔreṅ	ɔeṅ	ɔeṅ	ɔṅ	ɔtre-ɣö	
sbal-ba	(s)bal-wa	bal-wa	bal-wa	bö-wa Ts. bal-wa Ü.	zual-wa	
sbyar-ba	ɔar-wa	ɔar-wa	ɔar-wa	ɔar-wa	zuar-wa	
sbraṅ-ba	also ɖaṅ-ba	ɖaṅ-ba	ɖaṅ-ba	daṅ-ba	ɖeṅ-wa	
sman	(s)man	man	man	mɛn	sman	
smyon-pa	nyon-pa	nyon-pa	nyon-pa	nyɔm-pa	snyon-pa	
smra-ba	mra-wa	mra-wa	?	m(r)a-wa	ɔma-wa	
stsal-ba	(s)tsal-wa	tsal-wa	tsal-wa	tsa-wa Ts. tsal-wa Ü.	stsal-wa	

VII. Words with prefixed letters.

ɣɔer-pa	ɔer-pa	ɔɛ-pa	ɔɛ-pa	ɔɛ-pa	ɣɔi-pa	
ɣtam	tam	tam	tam	tam	ɣtam	
ɣdui-ba	dui-wa	dui-wa	dui-wa	dui-wa	ɣdui-wa	
ɣnai-ba	nai-wa	nai-wa	nai-wa	nai-wa	ɣneɩ-wa	
ɣnam	nam	nam	nam	nam	ɣnam	Bal. ɣnam
ɣtsaṅ-po	tsaṅ-po	tsaṅ-po	tsaṅ-po	tsaṅ-po	ɣtseṅ-po	
ɣlu	lu	lu	lu	lu	ɣlɣ	
ɣzig	zig	zi'	zig	zig	ɣzig	
ɣyog-po	yog-po	yo'-po	yog-po	yog-po	(ɣ)yog-po	
ɣser-pa	ser-pa	ser-pa	ser-pa	ser-pa	ɣser-pa	or ɣser-pa
ɣser	ser	ser	ser	ser	ɣser	Bal. ɣser
dkar-po	kar-po	kar-po	kar-po	kar-po	ɣkar-po	
dkyil	kyil	kyil	kyil	kyil	ɣkyil	
dgu	gu	gu	gu	gu	ɣgɣ	
dgra	ɖa	ɖa	ɖa	ɖa	(ɣ)ɖa	Bal. ɣɖul
dɖul	ɖul (ralgo	ɖul) ɖul	ɖul	ɖö Ts. ɖul Ü.	ɣɖul	or ɣɖul
dpe-ɖa	pe-ɖa	pe-ɖa	pe-ɖa	pe-ɖa	ɣpe-ɖa	ɣpe-ɖa

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
ma-dpa	mas-pa	mar-pa	ma-pa	ma-pa	may-pa?	
dpyid	(s)pid	pid	ʼbid	ʼi'	ʼbid	
dbań	ʼań	ʼań	ʼań	ʼań (sg. ań)	ʼyeń	
dbu	ʼu'	ʼu	ʼu	ʼu	ʼu	* — ʼU'
dbuṅ	ʼuṅ(s)	ʼu'	ʼuṅ	ʼuṅ Ts. ʼüÜ.	ʼuṅ	etc.
dbul-po	ʼul-pa	ʼul-po	ʼul-po	ʼü-po Ts. ʼul-po, yü-po	yeṅl-po	
dben-pa	ʼen-pa	ʼen-pa	ʼen-pa	ʼen-pa (Ü.	yeen-pa	
dbyar	yor	yar	yar	yar	ʼeyer	
dmar-po	mar-po	mar-po	mar-po	mar-po	(y)mar-po	
dmyal-ba	nyal-wa	nyal-wa	nyal-wa	nyal-wa Ts. nyal-wa Ü.	mnyal-wa	
bka, ʼka	ka	ka	ka	ka	ʼka	
bkra-śis	ta-śi(s)	ta-śi	ta-śi	ta-śi	bta-śi	
bgo-ba	go-wa	go-wa	go-wa	go-wa	ʼgo-wa	
brgyad	gyad	gyad	gyad	gyi'	ʼrgyad	Bal. ʼrgyad
bču	ču	ču	ču	ču	ʼču, ʼbču	
bčug-sum	ʼug-sum	ʼug-um	ʼu-sum?	ʼu-sum ʼu-sum	ʼčug-sum	
bčuḃ-ši	ʼuḃ-ši	ʼuḃ-ši	ʼu-ši	ʼu-ši	ʼčuḃ-ši?	
brjed-pa	ʼred-pa	ʼred-pa	jed-pa	jé'-pa	ʼrjed-pa	
btum-pa	tum-pa	tum-pa	tum-pa	tum-pa	btum-pa	
bdun	dun	dun	dun	dun	ʼdun	Bal. ʼdun
brtse-ba	se-wa	se-wa	tse-wa	se-wa	ʼrtse-wa	
brdzun	zun	zun	dzun	dzun	ʼrdzun	Pur. ʼrdzun
bźi	ʼi	ʼi	ʼi	ʼi	ʼbe	
bźiḃ-ču	ʼiḃ-ču	ʼiḃ-ču	ʼi-ču?	ʼi-ču	ʼbeḃ-ču?	
bzań-po	zań-po	zań-po	zań-po	zań-po	ʼzeń-po	
bźal-ba	ʼal-wa	ʼal-wa	ʼal-wa	ʼi-wa	ʼbel-wa	
bsu-ba	su-wa	su-wa	su-wa	su-wa	ʼsu-wa	
bsreg-pa	ʼreg-pa	ʼreg-pa	ʼreg-pa	ʼreg-pa (ʼsreg-pa)	ʼsreg-pa	
bslab-pa	lab-pa	lab-pa	lab-pa	lab-pa	ʼslab-pa	
mkar	ʼkar	ʼkar	ʼkar	ʼkar	mkar	
mgo	go	go	go	go	mgo	
mgron	ʼdon	ʼdon	ʼdon	ʼdon	mdon	
mkar-(b)ma	ʼkar-wa	ʼkar-wa	ʼkar-wa	ʼkar-wa	mkar-wa	
mčin-pa	ʼčin-pa	ʼčin-pa	ʼčin-pa	ʼčin-pa	mčen-pa	
mjiń-pa	ʼjiń-pa	ʼjiń-pa	ʼjiń-pa	ʼjiń-pa	mjiń-pa	
mtiń	ʼtiń	ʼtiń	ʼtiń	ʼtiń	(m)ten	
mda	ʼda	ʼda	ʼda	ʼda	mda	
mźo	ʼźo	ʼźo	ʼźo'	ʼźo	mźo	
mdzo	ʼdzo	ʼdzo	ʼdzo	ʼdzo	mdzo	
ʼkol-ba	ʼkol-wa	ʼkol-wa	ʼkol-wa	ʼkü-wa Ts.	ʼkol-wa	
ʼgul-ba	ʼgul-wa	ʼgul-wa	ʼgul-wa	ʼgü-wa Ts ʼgul-wa Ü.	ʼgul-wa	
ʼčam-pa	ʼčam-pa	ʼčam-pa	ʼčam-pa	ʼčam-pa	ʼčam-pa	
ʼjam-po	ʼjam-po	ʼjam-po	ʼjam-po	ʼjam-po	ʼjam-po	
ʼlag-pa	ʼlag-pa	ʼlag-pa	ʼlag-pa	ʼlag-pa	ʼlag-pa	
ʼgyo-ʼdun	ʼgem-dun	ʼgen-dun	ʼge(n)-dun	ʼge(n)-dun Ts. ʼge-dun Ü.	ʼgem-dun?	
ʼdod-pa	ʼdod-pa	ʼdod-pa	ʼdod-pa	ʼdö'-pa	ʼdod-pa	
ʼjur-ba	ʼjur-wa	ʼjur-wa	ʼjur-wa	ʼjü-wa	ʼjur-wa	
ʼjyi-ba	ʼji-wa	ʼji-wa	ʼji-wa	ʼji-wa	ʼji-wa	
ʼgrod-pa	ʼlod-pa	ʼlod-pa	ʼlod-pa	ʼlö'-pa	ʼlod-pa	

1	2	3	4	5	6	7
	West Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
ˌbab-pa	*bab-pa*	*bub-pa*	*ˌbab-pa*	*ˌbab-pa*	*nbab-pa*	
nka-ˌbum	*kam-bum*	*kum-bum*	*kam-bum*	*ka(m)-bum*	*nkam-bum*	
ˌtsir-wa	*tsir-wa*	*tsir-wa*	*tsir-wa*	*tsir-wa*	*ntsir-wa*	
ˌdzin-pa	*dzin-pa*	*dzin-pa*	*dzin-pa*	*dzin-pa*	*ndzin-pa*	

ABBREVIATIONS.

abbr. = abbreviated, abbreviation
acc. according to
accus. accusative case
act. active, -ly
adj. adjective
adv. adverb, -ially
A. R. Asiatic Researches
Ar. Arabic
B. books, book-language
Bal. Balti, the most westerly of the districts, in which the Tibetan language is spoken.
Bhar. Bharata, a dialogue, ed. by Dr. A. Schiefner.
Bhot. Bhotan, province.
Burn. I. Burnouf, Introduction au Buddhisme Indien.
" II. Burnouf, Lotus de la bonne loi.
C. Central Tibet, esp. the provinces Ü and Tsang.
c. cum, with
c.a. construitur cum, construed with.
c.a.a. construed with the accusative, etc.
c.aapl. construitur cum accusativo personae, instrumentativo rei
c.ddp construitur cum instrumentativo rei, dativo personae etc.
cf. confer, compare
Chr. P. Christian writings by Protestant missionaries.
Chr. R. Christian writings by Roman Catholic missionaries.
cog. cognate, related in origin
col. colloquial, -ly
collect. collective, -ly
com. commonly
comp. compound -s
conj. conjunction
contr. contracted
corr. correct, -ly
corrl. correlative, -ly
Cs. Csoma de Körös, Tibetan-English Dictionary.
Cunn. Cunningham, General, Ladak and the surrounding country.
dat. dative case
deriv. derivative
Desg. Desgodins, La Mission du Tibet de 1855—1870.
Do. or Dam. Do-mang, a collection of incantations.
dub. dubious
Dul. Dzanglun, an ancient collection of Legends of Buddha.
e.g. = exempli gratia, for instance
eleg elegant, -ly
elsewh. elsewhere
emphat. emphatical, -ly
erron. erroneous, -ly
esp. especially
euphemist. euphemistical, -ly
expl. explain, explanation
extr. extremo, towards the end of a longer article.
fem. feminine gender
fig. figurative, -ly
frq. frequent, -ly
fut. future tense
gen. general, -ly
gen. genitive case
Gir. Gyalrabs, a history of the kings of Tibet.
Gram. native grammarians or grammatical works
Gyatch. Gyatcherolpa, Biography of Buddha.
Hd. Hindi language.
Hook. Dr. Hooker, Himalayan Journals.
ibid. ibidem, in the same place.
id. idem, the same
i.e. id est, that is
imp. imperative mood
impers. impersonal, -ly
incorr. incorrect, -ly
inf. infinitive mood
init. initio, at the beginning of a longer article.
inst. instead
instr. instrumentative case
interj. interjection
interr. interrogative, -ly
intr. intransitive
i.o. instead of
irr. irregular, -ly
Kh. Khams, eastern part of Tibet.
Köpp. Köppen, Die Religion des Buddha.
Kun. Kunowur, province under English protection.
Lat. Latin
Ld. Ladak, province.
Ld.-Gir. Ladak-Gyalrabs, a history of Tibet, ed. by Dr. E. Schlagintweit.
Lew. Lewin, Manual of Tibetan.
Lex., Lexic. Lexicons, native dictionaries.
Lh. Lahul, province.
Lis. Lishigurkhang, glossary.
lit. literally, also literature
Ma. Ma-ong-long-bstan, a kind of Tibetan Apocalypse.

masc.	= masculine gender
Med.	medical works
med.	medio, about the middle of a longer article
metaph.	metaphorical, -ly
meton.	metonymical, -ly
Mil.	Milarespa's hundred thousand Songs.
Mil. rt.	Milarespai rnam-tar, Milarespa's autobiography.
Mag.	Man-ngag-rgyud, a medical work.
n.	name
neut.	neuter gender
nf.	nf fallor, if I am not mistaken
n. p.	noun proper
N.T.	New Testament
num.	numeral
obs.	obsolete
opp.	as opposed to
p.	page
partic.	participle
pass.	passive, -ly
perh.	perhaps
Pers.	Persian
pers.	person, personal
pf.	perfect tense
pl.	plural number
pleon.	pleonastic, -ally
p. n.	proper name
po.	poetically
pop.	popular language
postp.	postposition
prep.	preposition
prob.	probably
pron.	pronoun
prop.	properly
prov.	provincialism, provincial, -ly
Pth.	Padma Bangrig, a collection of legends of Padma Sambhava.
Pur.	Purig, province.
q. v.	quod vide, which see
rel.	relative
resp.	respectful, -ly
Sambh. or Sh.	Shambhala, a fabulous country in the north and a book: Guide to Sh.
subst.	substantive
Sch.	Prof. Is. J. Schmidt, Tibetisch-Deutsches Wörterbuch.
"	" " Tibetische Grammatik.
Schl.	Dr. A. Schlagintweit.
Schl.	= Dr. E. Schlagintweit, Buddhism in Tibet.
Schr.	Schröter, editor of the first Tibetan Dictionary.
Sg.	Shad-gyud, a medical work.
Sik.	Sikkim, province
sim.	similar in meaning, similarly
sing.	singular number
s. l. c.	si lectio certa, if the reading is to be depended upon
S.O.	Sor-od, a religious work.
Sp.	Spiti, province.
Skt.	Sanskrit
Stg.	Stag-gyur, a collection of commentaries.
symb. num.	symbolical numeral
syn. or synon.	synonymous
Tar.	Taranatha, history of the propagation of Buddhism in India.
terminl.	terminative case
Thgr.	Thos-grol, Direction for the departed soul to find the way to eternal happiness.
Thgy.	Thargyan, scientific treatises.
Trig.	Triglot, a collection of Buddhist terms in Sanskrit, Tibetan and Mongolian.
trop.	tropically, figuratively
tr.	transitive
Ts.	Tsang, province of Central Tibet.
Ü	Ü, " " " "
Urd.	Urdu, a dialect of Hindustani.
v.	vide, see
vb.	verb
vb. a.	verb active
vb. n.	verb neuter
vulg.	vulgar, low expression
vulgo	in common life
W.	Western Tibet.
Was.	Prof. W. Wassiljew, Der Buddhismus.
Wdk.	Waidurya Karpo, a mathematical work.
Wdn.	Waidurya Nonpo, a medical work.
w. e.	without explanation
Wil.	Williams, Sanskrit-English Dictionary.
Wls.	Wilson, Sanskrit Dictionary.
Wts.	Wai-tsang-tho-shi, a description of Tibet, originally Chinese, ed. by Klaproth.
Z.	Zangskar, a Kashmere-Tibetan province.
Zam.	Zamatog, a treatise on Tibetan grammar and orthography.

EMENDATION.

Page 122, 1st. column, 4th. line from the top, after dignity, are to be inserted the following words: 2. *Ca.* exaggeration. *spro-,dogs-pa* 1. *Sch.* to bestow the peacock's feather.

Other misprints in the English text will be easily recognised as such, and hardly require a specification.

TIBETAN-ENGLISH DICTIONARY.

ka-dag – Alag: gdod ma

ka-damba - Alag: tshogs can te/
sin dan chu skyar sogs la 'jug

ka-ca – Alag: nor

ཀ

ཀ *ka* 1. the letter **k**, tenuis, = French *c* in *car*. — 2. as numerical figure, used in marking the volumes of a work: **one.** — *ka-ṭo* **alphabetical register** *Sch.* — *ka-pa* the first volume of a work. — *ka-dpé* **a-b-c-book.** — *ka-yréṅ, ka smad sum-ḅu, kā-li* the Tibetan **alphabet.**

ཀ *ka* 1. an additional syllable, so-called article, affixed to some substantives, numerals and pronouns, v. the grammars. — 2. **pillar,** v. *ka-ba.*

ཀ *ka (kaa)* **oh!**

ཀ་ཀ *ka-ka* **excrement,** (nursery word), "*ka-ka taṅ-ba*" *W.* = French: *faire caca.*

ཀ་ཀ *kā-ka Sak.* **crow.**

ཀ་ཀ *kaṅ-ka, Sak.* **ककुद्,** **horn.**

ཀ་ཀ *ka-ka-ṇi* a small coin of ancient India *Ch.*

ཀ་ཀ *ka-ka-rdzi* **cucumber** *Kun.*

ཀ་ཀ *ka-ka-la, Sak.* **कक्कोल,** a plant bearing a berry the inner part of which is a waxlike and aromatic substance. — *ka-ko* prob. means the same.

ཀ *ka-ki* the **a-b-c, alphabet;** *ka-ki ṭo* **alphabetical register,** *ka-ki dpe* **a-b-c-book;** *ka-ki-pa* **abecedarian.**

ཀ *ka-kol-ma* v. *kol-ma.*

ཀ *ká-ṭa* also *ka-ṭa,* **goods, things;** *ka-dai rjés-su ,brdzu-pai rgyalpo* n. of a demon.

ཀ *ka-ta-ya,* also *ka-tya.* n. of a locality *Mil.*

ཀ *ka-ta* v. *ke-ta.*

ཀ *ka-tó-ra,* more correctly *ka-ṭa-ra, Hd.,* **metal cup, dish, basin.**

ཀ *ka-ta-ru Kun.* a sort of **punch.**

ཀ *ka-dag,* also *ka-nas dag,* pure from the beginning *Lex.*

ཀ *ka-dar* (from ,ꡄ,ꡅ *Urd.?*) only in the phrase: "*ka-dar ṭo-ṭe*" **to be cautious, take care, take heed,** *-la,* of.

ཀ *ka-pa-la Sak.* **skull.**

ཀ *ka-pi-ta* **gun, rifle** *Sch.*

ཀ *kam-po-rtse,* absurd spelling instead of *kam-bo-ja Wdk.*

ཀ *ká-ba* "*ka-wa*" 1. **pillar, post;** *k. ,dzugpa* to erect a pillar. — 2. a large vein or artery in the abdomen. — **Comp.** *ka-skéd* shaft of a column. — *ká can* having columns. — *ka-ṛtig-ngo-ṛdig* a small house, poor cottage; also a mode of capital punishment is said to be called so, when the culprit is fastened to a pillar in a dungeon until he dies of hunger. — *ka-ṛcig-pa* having one pillar, *ka-maṅ-mo* having many pillars. — *ka-ṭen* the principal p. (cf. στῦλος Gal. 2. 9) *Tar.* 182. 10. — *ka-rten* base of a p. *Lex.* — *ka-stéṅs, ka-ydén* pedestal, base of a p. — *ka-spáṅs* many pillars. — *ka-med* without a pillar; helpless, destitute. — *ka-rtsé, ka-ydin-rtse* capital of a pillar. — *ka wa-*

ten, *sil-ten* a channeled pillar. — *ka-yiṅ* capital of a pillar. — *ka-yiu-yiṅ* beam of the capital (pillars are mostly made of wood).

ka-béd prob. a sort of **gourd** *Wdi.*

ka-ma-ru 1. **alabaster** *Sch.* — 2. n. of a country.

ka-ma-la-si-la n of a famous ancient pandita or Brahmanical scholar.

ka-mul-ra-rgyál is said to denote a sort of **alabaster** or of **steatite** in *C.*

ka-ma-lindi n. of a fabulous, very smooth, stuff or cloth, *Gyatch.*

ka-ranas, *Ld.* "*ka-ean*", prob. a sort of **oats**; differing from *yug-po*, accounted superior to buckwheat, but inferior to wheat.

ka-taṅs-čiṅ-po title of a book cited in *Gtr.*

ka-yi (*kaa-ya*) **oh! hella! hear!** so e. g. at the beginning of a royal proclamation *Pth.*

ka-ra *C. & B.* **sugar**; *kel-ka-ra* crystallized s., sugar-candy, *rgyál-mo-ka-ra* id. *Sch.*; *byi-ma-ka-ra* ground sugar. — *ka-ra-ja* tea with sugar; *Sch.* 'a sweet soup'? — *ka-ra tog-tig* sugar in lumps. — *kara-ṅiu* sugar-cane. (*W. ka-ra*).

ka-ra-ni-ra, also *ka-ra-ri-ra* (*Sch.*) **oleander flower**, *Nerium odorum.*

ka-rak-dra *Sch.* a medicinal fruit, *Galedupa arborea.*

ka-ran-dha *Pth.* more correctly *ka-ray-ḍa*, *Sch.*, a species of **duck.**

ká-ra **wedge.**

ka-lá-pa a fabulous place or country in the north of Asia; also n. of a grammar *Ca.*

ka-la-piṅ-ka *Ca.*: 'Sch., n. of a bird', *Wtl.*: '*kalápin* peacock; the Indian cuckoo'.

ka-la-ka *Sch.* **pitcher, jar.**

kal-lag *W.* **mud**, mixture of earth and water used instead of clay (*C. & B.*: *jim-pa*); the word is also used for other similar compounds.

ka-lan-taka *Sch.* n. of a bird.

ka-li 1. **skill** *Lex.* — 2. = *ka-lé W.*

ka-li the **Tib. alphabet**, v. *ka.*

ka-liṅ-ga *Sch.* n. of different tracts in the eastern part of India; *Sch.*: 'Kurea', without giving further explanation; perh. Mongol writers call it so?

ka-lib, *Ar.* قالب **bullet-mould** *W.*

ka-le, also *ka-leb*, **saddle-cloth.**

kā-ia *Sch.* a sort of grass, Saccharum spontaneum; Tibetans often seem to mistake it for *ku-ša* q. v.

ka-ši-ka *Sch.*, adj. of Kāśi (Banāras): inhabitant of Banāras; *ka-ši-kai ras*, a sort of fine **cottoncloth.**

kai-sa, also "*kai-so*, *kai*" (perh. a mutilated form of *bka-stal*) resp. **yes, Sir! very well, Sir! at your service!** (*W.* also: "*kai-sa-ju*" v. *ka*) *W.* frq., also *C.* ni f., never in *B.*

kág-gis **suddenly** *Sch.*

kag-ma **mischief, harm, injury** *Ca.*

kaṅ-ka *Sch.* **heron.**

kaṅ-dali-kiṅ n. of a terrifying deity *Gtr.*, prob. = *kiṅ-kiṅ*, which is said to signify Rāhulā (v. *sgra-ṗčan & drag-ṗčed.* in *drag-pa*).

kaṅ-ka-ri *Sch.* ('thorny') Wilson: *Solanum Jaquini*; in *Ld.* a sort of wild Rubus.

kad, *Ld.* sometimes instead of the affix *ka*, e. g. *ṗrgyá-kad*, *tsaṅ-kad*; perh. also in *mnyam-kad*, *Thgy.!*

kan *Med.* = *bad-kan.*

kan-ma **middle finger.**

Ka-bed - Alag : ñin thog khoñ stoñ ste / de rigs (mo rigs) chuñ bar BIL-PA / dañ che (pho rigs) bar CHAG-TSHAN KU BA zer /

Ka-lan-ta-ka - Alag : mchil pa ste / khyim nañ 'khor ba'i byed'i; miñ

Ka-ma-la - Alag : chu'i ngyan te / me tog padma'i miñ ñid

* ka-med - Alag : thabs-med

Ka-śa - Alag : ltowa 'am sa skyes

Kwa-ye - Alag ; kye ho bod pa'i bada

ka śi ka - Alag : goak ldan te / groñ khyer WA RA ṆĀ SI

ka-ra wī-ra - Alag : gsod ntags kyi me-tog ñid de re'u ldags pa

Kañka - Alag : dur gyi bya

* ka-ru - Alag : dkar-po

kan - Alag : guñ mdzub

*ki'u - Alag : ni sgog

ku-co - Alag : ca-co 'am mi mań tshogs pa'i skad

ku-ya - Alag : dri-chu'i spris-ma

*ku-yań s - Alag : bag-yańs

ku-ne - Alag : ntsed mo

karśa-pa-ṇa - Alag : źo'i dań-ntse (dńul źo gań las byas pa'i ṭaṃ ka'o)

ku-śa - Alag : ńan-sel lam sar ñal

*ku-sa-li - Alag : phyi gi spros pa kun bcad nas/ nań la mchog tu gźol ba dań/ yań na dge ba can źes bya/

*ki-kań - Alag : gza' mchog Ra-hu-la'i bya rog mgo dań sa bdag cig

ཀཱ་ཛ *kāb-za* (كَفْش *Pers.*) **W. kill, handle** of a sword.

ཀ་ཤ *kāb-sa* (كَفْش *Pers.*) **shoe**; in *W.* esp. the leather shoes of Hindu fashion, which are also bought by wealthier Tibetans.

ཀ་ཤ་ཏ་ཤ *kam-ba-sa Sak.* n. of a country in the northwest of India, *Wdh.*; *kam-po-rtse.*

ཀ *kau* **watermelon** *Sch.*

ཀ *kar*, also *kar-kar*, **great pain, suffering** *Lex.*

ཀ་ཀ *karka-ta Sak.* the constellation of **Cancer.**

ཀ་ཁ *kir-skyin* **lean**, when respectfully requested, cf. *skyin.*

ཀ་ཏ *kar-ṭig* **register, list.**

ཀ *karma Sak.* ('deed, action'); *kar-ma-pa* (in Nepal *karmika*) name of a philosophical school of Buddhism.

ཀ་ཡ *kar-yol* **porcelain, china-ware, -cup** etc.

ཀ་ལ *kir-lai-ba*, also *kir-lais-ba*, **to stand up, to rise.**

ཀ *kar-sa-pa-ṇa* or *ṇa*, *Sak.* कार्षापण, a coin in ancient India, or rather a weight of gold and silver, of different value (not = 'cowries', as *Sch.* seems to think).

ཀ *kal-ga*, also *kal-ge*, *W.* col. instead of *kar-gil*, the former seems to be a corruption of قلعی.

ཀ *ki* numerical figure: 31, *ki-pa* the 31st (volume).

ཀ *ki-kin* **wild look** *Sch.*

ཀ *ki-gu* n. of the vowel-sign for *i*, ི.

ཀ *ki-na Dzl.* ২৯৩ acc. to *Schf.* a corruption of the Chinese *khin*, a lyre with 7 strings. (Pilgrim. of Fa-Hian Calc. 1848 p. 283).

ཀ *ki-tai* **tickling** *W.*, **ki-tai kig-ie** **to tickle.**

ཀ *kiṅ-kiṅ* v. *kak-kak-kiṅ.*

ཀ *kun-pa* n. of a fruit, *Lex.*

ཀ *ku* numerical figure: 61; *ki-pa* the 61st (volume).

ཀ *ku*, *ki-gyu R.*, **ki-ie** *W.* **clamour.**

ཀ *ku-na-la*, *ku-nā-la Sak.*, n. of a bird in the Himalaya.

ཀ *ku-ba Wdh.* **gourd.**

ཀ *ku-be-ra Sak.* the god of riches, also *Nag-ku-bera*, *Rnam-tos-kyi-bla*, *Rnam-tos-sras*, *Lag-na-rdo-rje* etc.

ཀ *ku-mu-da Sak.* the flower of the red and white **lotus**, *Nymphaea rubra* and *esculenta.*

ཀ *ku-ya* **sediment of urine** *Med.*

ཀ *ku-ru-kul-le* n. of a female deity *Mil.*

ཀ *ku-rig Ld.* **colt of an ass.**

ཀ *ku-re*, also *ku-ras* **jest, joke**, *ku-re byed-pa* **to jest**, cf. *kyal-ka.*

ཀ *ku-lig* **key**, also **lock**; more accurately: **pi-ku-lig** key, *cig-ku-lig* lock, padlock; **ku-lig-bur-* (or *bar-*) *ma** in *Ld.* a contrivance used instead of a doorlatch. *W.*

ཀ *ku-su* a sort of grass, Poa cynosuroides, often used in sacred ceremonies.

ཀ *ku-su* **apple** *Dzl.*; *W.* (Cf. *sli*).

ཀ *ku-su-ma Sak.* **flower.**

ཀ *ku-ku* **ring-dove** *Ch.* (*Sak.*: the cry of the cuckoo).

ཀ *kug*, also *kug-kig*, **crooked; a hook**; *gri-kug* a curved knife, short sabre; *lcags-kug* an iron hook; *nya-kug* a fishing-hook; **kug-kug jhi'-pa** *C.* **tai-ie** *W.* **to bend, curve; clinch** (a nail); **go kug tai-ie** *W.* **to nod**, **tug kug tai-ie** *W.* **to beckon.** (Cf. *kum-pa.*)

ཀ *kug-rtse*, **kup-ar** **cuckoo** *W.*

ཀུན *kun (C.: *kyn*)* **all, every, each; whole;** *spui kun-bu kún-nas* from every pore *Dul.; di-dag kun* all these; *phan kun* all the others; also pleon. *kun tsam-ccid* all of them, they altogether; *kun-gyis mthón-ba, ñe-pa* seen, heard by every body, generally known; *kún-tu* 1. into all, in all etc. 2. adv. everywhere, in every direction; *kun-tu-bzáṅ-po* Allgood, n. of the first of the celestial Bodhisattwas, *Samanta-bhadra*, sometimes confounded with Adibuddha, *ídg-mai Sans-rgyas;* in later works even a *Kun-tu-bzáṅ-mo Yum* is mentioned *Thgr.; kún-tu rgyú-ba* to go everywhere, wander about; *Kun-tu-rgyu* **ཀུན་ཏུ་རྒྱུ** n. of a class of Brahmans, itinerant monks, *Dul.; kún-nas* **from everywhere, round about, wholly, thoroughly** e. g. overpowered by passions, cleansed from sin *Dul.; kún-nas ḍod-pa* to wish from the bottom of the heart *Thgy.*

Comp. *kun-dkrís* **general corruptness, misery, sin** *Lex.* — *Kun-khyób* comprising, pervading all things. — *Kun-mkhyén-(pa)* **omniscient.** — *Kun-dgá-bo, Sk. ananda*, n. of the favourite disciple of Buddha; *Kun-dga* is to this time frequently used as a name of (female) persons. — *Kun-dga-rá-ba*, also *kun-dga Thgy.*, or *kun-ra, Sk.* **ꡀꡓꡁꡟ** or **ꡀꡓꡁꡟꡂꡟ** 'garden of all joys' 1. the **grove** in which a monastery is situated. 2. the **monastery.** 3. in Tibet, which is destitute of groves, more particularly the **auditory** or **library** of a monastery — *Kun-brtsa*, in the Mahayana: a personal, erroneous supposition *Was.* — *Kun-ḍás* **all-gathering, all-uniting.** — *Kun-dbáṅ* **almighty.** — *Kun-rtsób* **altogether vain, delusive;** *kun-rtsób-kyi bdén-po* subjective truth *Was.* — *Kun-ýid* lit.: the primary cause of all things, viz.: 1. the **soul** or **spirit,** *kun-ýiid sems* (opp. to *byúṅ-ba bźii lus* the body consisting of the 4 elements), *kun-ýiid sems-la pho mo ma mčís-te* as no difference of sex exists in souls (we, though being women, would beg etc.) *Mil.* 2. With more precise distinction: *kun-ýid* **soul** as the seat of the passions, opp. to *sems-nyid*, the very soul, the spirit as the seat of reason *Mil.* 3. To the followers of the Adibuddha doctrine *kun-ýid* is = **God, Adibuddha,** *kun-ýiid Sans-rgyas.* — *Kun-ýiqs* **all-seeing.** — *Kun-slób Lex.* v. *slob-ba.*

ꡀꡓꡁꡟ *kun-da Sk.* **jasmine.**

ꡀꡓꡁꡟꡂꡟ *kun-du-ru Sk.* **incense,** Boswellia.

ꡀꡓꡁꡟ *kúm-pa*, also *kum-kúm, kúm-po*, **crooked, shriveled, dried up;** **kum tsúi-te* W.* **to bend together, to double.** (Cf. *skúm-pa*).

ꡀꡓꡁꡟꡂꡟ *kum-bha Sk.* **earthen jar.**

ꡀꡓꡁꡟꡂꡟꡂꡟ *kum-bi-ra Sk.* **crocodile.**

ꡀꡓ *ke* numeral: 91, *ke-pa* the 91st (volume).

ꡀꡓꡀꡓꡂꡟ *ke-ke-ru*, also *kerkétana & ketaka Sk.* 'n. of a precious white stone' (i.; our Sk. dictionaries give but the last of these names, and as its only signification the name of the tree Pandanus odoratissima.

ꡀꡓꡁꡟ *ke-ta-ra Sanskh.*, n. of a mountain, prob. Kedára, part of the Himalaya. *Will.*

ꡀꡓꡂꡟ *ke-tu Sk.* **a fiery meteor, shooting star; the descending node.**

ꡀꡓꡂꡟ *ke-rtsé* v. *keu-rtsé.*

ꡀꡓꡂꡟ *ke-rí* v. *kye-rí.*

ꡀꡓꡂꡟꡂꡟ, ꡀꡓꡂꡟꡂꡟ *ke-la-ka, kai-la-ka Ch.*, **ꡀꡓꡂꡟꡂꡟ** *Will.*, n. of a lofty region of the Himalaya, mythological rather than geographical, seems to be the same as Ti-se q. v., though modern geographers apply the name to different ranges.

ꡀꡓꡂꡟ *ke-lan*; the fraternity or association, which Huc mentions under this name (Voy. II ch. 6), seemed to be totally unknown to our Tashilhunpo Lama, although the expectation of a final war between Buddhist believers

*Kun-doṅ - Alag : btsoṅ ṅam sgog-pa

kun-dkris/kun-dkrigs - Alag : Ñon
moṅs ṅiṅ

*ke-ta-ka - Alag : chu dwaṅs byed/
nor bu daṅ 'gin 'bras daṅ
ri bgi'i khaṅ pa la yaṅ grags.

keṅ-rus - Alag : rus-sgrom

*ke'u - Alag : ri sgog
* ke'u-tshaṅ - Alag : brag-phug

ko-sko - Alag : og-ma

*kog-gis laṅ - Alag : har-gyis laṅ

kog-ntse - Alag : ngya 'am ṅi
dan nMoṅ gi mtsh

* ko-pa - Alag : gcan gzan 'phar
ba

and infidels, in which the latter will be destroyed, is widely spread through Tibet.

ཀོ་ཤུ་ཀ *ko-śu-ka Wdh.* n. of a plant, perhaps *kshuka*, Arum Colocasia, with edible root; or = *keń-su-ka?*

ཀོག་ས *kóg-ma* = ཀ་ཁ་ས *kóg-ma Ch.*

ཀེ་ར་ཤུ *keń-rúś* **skeleton.**

ཀེ་ཤུ *keń-śu-ka Lex., Sanskh., Wdh.*, n. of a tree.

ཀེ་ལ་ཏེ *keu-rtse*, also *ke-rtse*, **jacket** *Mil.*

ཀེ་ལ་རི *keu-ri* n. of a female terrifying deity *Thgr.*

ཀེ་ལ་ལེ *keu-le Del.* ꡲꡱ, 1: *keu-leń rgya*, acc. to the Mongol version: **customary seal**, — dubious.

ཀེ་ར་ཀྱིས *ker-gyis* **suddenly** *Sch.*

ཀེ་ར་བ *ker-ba* **to raise, lift up,** a. ▣ the finger towards heaven *Gbr.*; *ker leń-ba* **to rise, stand up.**

ཀོ *ko* 1. num.: 121; *kó-po* the 121st (volume). — 2. affix, = *ka col. Ld.* — 3. **all, whole** *Scbr.*, cf. *kob.*

ཀ་ཁ *ko-ká* 1. also *ko-ska*, **throat, chin** *Sch.*, *ko-sko deg Lex.?* 2. = *ka-ka W.*

ཀ་ཀ་ཏ་ལ *ko-ko-tóń-na* n. of a country in or near Ceylon *Pth.*

ཀ་ཀ་ལ་ཅེ *ko-nyon-tsé*, also *ko-nyol-tsé*, *ko-lon-tsé* the kernel of the pine-apple *Ch.*; more particularly the edible seed of the Neosa-pine in the valley of the Sutledj; also *skua-nyon-tsé Kun.*

ཀ་ཏ *ko-ta*, *Sak.* कोढ, a kind of **leprosy** *Wdh.*

ཀ་ཏ་ཙེ *ko-pad-tsé* a sort of **tea** *Scbr.*

ཀ་ཏ་ཡ *ko-póń* **guitar** *Ld.*; it is tuned in 3 fourths.

ཀ་བ *ká-ba* 1. **hide, skin.** — 2. **leather,** "*ká-sna nyé-kan*" **tanner** *C.*; *glóń-ka* **neat's leather.** — *ko-krid* **leather-shoe.** — *ká-sKan* 1. **tanner.** 2. (acc. to some also:) conductor of a leather-boat, **boatman.** — *ko-btóm* 'leather-wrapping' is said to be a criminal punishment in *C.*, in different degrees of severity, a ▣ "*ldg-pa ko-tóm*", when the culprit's hands are cut off, the stumps sewed up in leather, and the wretch thrown as a beggar upon public charity etc. — *ko-ldg* **strap, thong.** — *ko-ldgs Ch.*: a small instrument of leather to weave lace with. — *ko-gdóń* a piece of leather put under the saddle *Sch.* — *ko-lpógs* **hide, leather.** — *ko-ldgs Sch.*: three-edged needle for leather. — *ko-tsóg* **leather-sieve.** — *ko-rúl* a rotten hide.

ཀ་ཏ *ká-bo* n. of a country *Wdh.*

ཀ་ས *ká-ma* n. of a bird *Wdh.*

ཀ་ཁ *ko-ssog* is meant to express the voice of a raven.

ཀ་ར *ko-ra*, *Hindi* कोरा, more tibetanized *ko-rás*, unbleached coarse cotton cloth.

ཀ་ར *ko-rá*, in compounds *kor W.*, **cup** for drinking; *ká-kor* wooden cup, a utensil every Tibetan carries with him in his bosom; *kél-kor* (European) **tumbler.** (Cf. *jór-pa*).

ཀ་ལ *ko-lóń*, a dubious word. *Sch.* has *ko-loń-ba* to hate, envy, but in a passage in *Mil.*, where the connection admits of no doubt, *ko-loń sndzad-pa* must be taken for: to disdain.

ཀ་ཏ ཁ ཏ *ko-tam-bi Del.*, *Gbr.*, *Sak.*: कौशाम्बी n. of an ancient city on the Ganges, in the Doab.

ཀ་ས ལ *ko-sa-la Sanskh.*, *Sak.*: कोसला, = *Ayodhya*, Oude.

ཀ་ཕ *kóg-pa* I. subst., also *skóg-pa*, *skógs-pa* **shell, peel, rind;** *kóm-kog* id.; *yúl-kog* exterior shell, **bark;** *kóg-pa ku-ba* **to peel, pare.** — II. vb. n. **to splinter off, to chink;** *kog lad-ba* 1. id. 2. **to rise suddenly and run away.**

ཀ་ཕ *kos*, also *kos-kás*, 1. **concave, excavated.** — 2. **crooked,** "*pi-li ldg-pa kos-kás ló*" the cat makes a crooked back *W.* — *kós-po* 1. **cup, bowl.** 2. **crucible.** 3. **breach, gap** *Sch.* 4. n. of a province S. E. of Lhasa. — *kós-bu* small cup, bowl. — *mčód-kós* offering-bowl; *snág-kos* **kitchen**

for black ink, *mthal-kon* for red ink, vermilion; *"lug-kon"* **casting-mould** *C.*

ཀོད་ *kod* ('a gathering'?) 1. *tag-kôd Ld.* an armful of corn, a **sheaf.** 2. affix = *kod, ko, ko:* *"nyis-kôd, ña-kôd"* all the two, all the five *Ld.*

ཀོབ *kob* all, *Ld.* col.

ཀོར་ *kor*, root denoting **anything round** or concave, hence: *kor-kôr* 1. adj. **round,** circular *C.* (= *"kyir-kyir" W.*); roundish, globular *C.*; concave, deep, as a soup-plate (opp. to flat) *W.* 2. subst. a thick **leaf** of bread, (opp. to a flat, thin cake) *C.*; a **pan,** saucepan *W.*; a hollow in the ground, a pit not very deep *W.*; *stôd-kor* a little circle above a letter, *Sok.* anusvara; *kôd-kor* id., a dot, zero, naught; *yakô-kor* bracelet *Ca.*; *pad-kor* a certain way of folding the fingers, so as to represent the form of a lotus-flower; *ˌdâ-kor* a radiant circle *Ca.* Cf. *skôr-ba, ˌkôr-ba, ko-rô.*

ཀོར་ཏོ་བ *kor-do-ba* **boot** *Ld.?*

ཀོལ་ཏ *kol-to* **dumb, mute** *Sp.?*

ཀོ་ཀ *kô-ka* = *ka-ko; ko-snyin* with a painted chin *Sok.*

ཀ་ཤ་ཤ *kya-sir-ritsi* v. *kyiś.*

ཀ *kyag*, also *kyag-kyag*, **thick,** run into clots *Ca.*

ཀ་ཀ *kyag-kyag* **curved, crooked;** *"go kyag-kyag ko-ba" W.* to shake one's head, viz. slowly, in meditating; *"ri-mo kyag-(ga-) kyog-(gô)"* a **flourish** (in writing) *W.* Cf. *kyng-kyag.*

ཀ *kyai* I. adj., also *kyai-kyôi, kyai-po*, **straight, slender,** as a stick; *"kyai-kyai rtsi-mo"* **tall, slender,** as a man, a tree etc. *W.* — II. adv. = *yai*, **too, also,** always used enclitically, after the letters g, ś, h, m

ཀ་ཀ *kyai-kyôi*, also *"kyai-ña-kyoi-ra"*, **indolent, lazy, idle** *W.*; *"kyai-kyai ko-ba"* to lounge, to be idle *W.*

ཀ་ཀ *kyar-kyar*, also *kyar-po* **flat,** not globular *Ca.*

ཀ་ཀ *kyar-kyar*, also *"kyar-ra-kyor-ro"*, **still feeble,** as convalescents after a disease.

ཀ *kyal-ka* 1. **joke, jest,** in words *(Lab. ka-rei tsig).* — 2. **jocular trick,** *ka-ra dañ kyal-kai yigir* by way of jest, for fun. — 3. any **worthless, foolish, indecent talk** *Stg.*

ཀ *kyal-kyôl Lex.* w. e.; *Sch.*: *kyal-kyal-ba* to go round (?).

ཀ *kyal-kyôl* = *kyar-kyôr, dkôl-ˌgro kyal-kyôl ˌgu* some poor ill-conditioned beast, speaking of cattle, *Mil. nt.*

ཀ *kyi*, affix I. to subst.-roots, ending in d, b, s: sign of the genitive case. — II. to verbal roots, after the same final letters, and then without an essential difference from *kyis*, to which we add in this place also examples of the other terminations *gi(s), gyi(s), yi(s), ś* (the *s* by itself is not used after verbal roots): a. in the sense of a gerund, meaning **by** (doing something), **because,** *dgôs-kyis ˌdâi-ño* we come because it is necessary . . . , or more freq. **though,** *dgoi* though she is glad . . . *Dzl.*, in which case it may often be rendered in English by **but:** she is glad, but . . . ; *zas bzôi-pa mi ˌdôl-kyis ſu-mdî-pa zos* he did not care for dainties, but ate vulgar food *Dzl.*; or it has to be omitted: *bden-pa yin-gyis rdzûn-pa ma ˌyin* it is true, no fiction *Dzl.* — b. as an adjective, forming, like *kyin* (q. v.), with ˌ*dug* or *yod* a periphrastical present tense e. g. *ˌgroi ˌdug* he is walking, *ˌoi-gi yod* he is coming. — c. at the end of a sentence in the sense of a finite verb and more particularly in the 1. pers. fut.: *ˌgyod mi rnoi* I shall not make you suffer for it *Dzl.*, *sor groys byâ-yis* I shall help *Gtr.*, *bcag-gi*, and: *bdag-gis* I shall put *Gtr.* This use of *kyi(s)* is said to be quite common at the present time in *C.*, whereas in *W.* not only the whole gerundial use, but even the distinction of *kyi, gyi, gi* in the genitive case of a subst. has disappeared from colloquial language, instead of which the last consonant is repeated and the vowel

kyal-ka-Alag : ntsed-ma'i lahig

Kos-ko- Alag : og-ma
kos-sko- " : og-ma

*kos-thag - Alag : ñan-thag = dkos-thag

kye-ma - Alag : smad pa dan
sñin rje ñam thag sogs kyi tshig

kye-hud - Alag : smad pa dan sñin-
rje ñam thag sogs kyi tshig

kyo/kyo.ran - Alag : lcags-kyu'i

i added: *ldi-ki* of the wood, "*yid-de*" of the mind, "*bil-di*" of the wool.

Note 1. *kyi(s)* when combined with adjective roots, includes the verb to be, e. g. *mdzi-gi* = *mdzi-po yin-gyi*. — 2. In colloquial language and later literature the genitive of the verbal root often takes the place of the genit. infinitivi, which seldom occurs in the old classical style, e. g. *nam ‚tsol bar-du* lifelong. — 3. *ji ném kyi(s), ji tsób-kyi(s)* or vulg. "*tsób-ba*", as much as (I, you etc.) can (could etc.) — 4. *kyi(s)*, when denoting an antithesis, is often followed by a pleonastical ‚*da-kyang*.

ཀྱི་ཚེ *kyi-tse* a medic. plant, Gentiana decumbens *L.*, *k. dkar-po* a variety of it with white flowers.

ཀྱི་ལྡིར *kyi-ldir* **iron hoop** *Ld.!*

ཀྱི་ལུང *kyi-lung* **a feeling cold, a chill** *Sch.*

ཀྱི་ལྕགས *kyi-lcags* the sound of weeping, lamentation.

ཀྱ་ལ་ཏེ *kyig-rtse* **unburnt brick** *Sch.*

ཀྱི་ཤིར་ཤྭ *kyii-sir-shwi Mil.* also *kya-s. L., C.*, an onomatopoetic word: **a blowing wind.**

ཀྱིན *kyin*, used alternatively with *gyin* and *gin*, after a vowel: *yin*, denotes a partic. present, e. g. *smón-lam ‚débs-kyin soń* proceed on your way praying! With *yod* or ‚*dug* it forms a periphrastical present tense: *smón-lam ‚débs-kyin yod* he is praying (just now); in *Ld.* even on a real subst.: "*kóg-ro ‚ṭin-gyin (ḥig) doń*" 'with a whistling sound proceeding from it', "*ldo-gyin-doń*" 'together with walking' = in walking.

ཀྱ་ཀྱ *kyir-kyir W.* (= *kor-kor C.*) **round, circular;** a round thing, **disk,** e. g. the little silver saucer which the women of *Lh.* wear as an ornament on the crown of their head; *kyir-mo* id., esp. a **rupee** *Ld.*; "*da kyir-kyir*" the disk of the moon.

ཀྱིས *kyis*, after d, b, s. 1. sign of the instrumentative case, and therefore generally indicating the personal subject of the action. — 2. combined with verbal roots = *kyi*.

ཀྱེ *kye* **oh! hallo!** in calling to somebody; in solemnly addressing a person or an auditory; also merely the sign of the vocative case *B.* (in *W.* "*ra!*") *kye-kyé* id. emphatically.

ཀ abbrev. for *kye-kyé* v. *kye*.

ཀ་ཡ *kyé-ga* n. of a bird. *Med.*

ཀ་ཡ(ཕ) *kye-ybi-(pa)* n. of an idol in Lh., consisting like most of the popular idols in those countries of a wooden stick or log decked with rags, but much dreaded and revered; said to be identical with *Pe-dkar* in *C.* Its worship probably dates from a time before Buddhism was introduced.

ཀ་ཨ *kyé-ma* **oh! alas!** mostly expressive of sorrow, often combined with *kyi-hud*; also sign of the vocative case. Seldom it expresses joy. — *kye-moo* id.

ཀ་ར *kye-ri* **upright, erect;** "*kye-ra lań-ses*", resp. "*kri-ses C.*, *kyer-bydr-la dad-ce*, resp. *kni-ce*" *W.* to stand; "*go kyer jha'-pa*" to raise one's head, to look up *C.* Cf. *kyer-ba*.

ཀ་ཧ *kye-hud*, = *kyi-hud*.

ཀ་ཧ *kye-hi* **hallo! heigh! well!** also like the **behold** of the Holy Scriptures.

ཀ་ཀ *kyed-kyéd*, also *brań-kyéd*, with the upper part of the body stretched forward *Ld.*

ཀ *kyer*, v. *kye-re*.

ཀ *kyé-ba* **hook** *Sch.*

ཀ *kyog*, also *kyug-kyóg*, *kyóg-po*, **crooked, bent, winding,** *rtse kyog* with its point bent, crooked at the top. *Med.*

ཀ *kyoń*, also *kyoń-kyóń*, *kyoń-po* 1. **hard,** as e. g. stale bread, *ću kyóń-po* hard water; **obstinate, unmanageable;** *kyoń-ʼbur* a sort of relievo-work in metal. — 2. **oblong** *Ch.* — *Sch.*: *kyóń-ka* **quarrel,** *kyoń-mgo* cause of a quarrel (?). Cf. *gyoń*, *Ex-gyoń*.

See p. 12 added pages

Alag: gon

ཀྱོ་ *kyoṅ*, also *kyoṅ-ba*, **small shovel, scraper** *Sch.*

ཀྱོན་ *kyon*, also *kyon-kyon*, 1. **flexible**, but without elasticity, **flabby, loose, lax.** — 2. also *Kyon-kyon*, **of irregular shape**, not rectilinear.

ཀྱོ་ *kyor*, also *kyor-kyor* **weak, feeble, unfortified** *Ch.*

ཀྱོལ་ *kyol*, also *kyol-kyol* = *kyor Ch.*

ཁྲག་ *krag* v. *bkrag*.

ཁྲན་ *kran-id* **standing.** *kran ɜlal-pa* to **stand** *Zam.* (*Cf. kron*.

ཁྲད་ *krad-pa* **leather ball-boot** or **shoe**, as it is worn by the lower class of people, often with a woolen leg; *krad-rgyan Ch.* a long narrow piece of leather to fasten the sole to the upper-leather; *"tad-kyi" W. "ta'-kyi" C.* (or *gyi*, from *gyi-no?*) a worn-out leather sole.

ཁྲབ་ཁྲིབ་ *krab-krib* v. *ˌkrab-pa*.

ཁྲམ་ *kram W.* **cabbage,** *kram-mdar* sweet or fresh cabbage; *kram-skyir* sour or macerated cabbage *Ch.* (?)

ཁྲི་ཁྲི *kri-kri* n. of a fabulous king of India *Glr.*, not mentioned in the Sak. dictionaries.

ཁ་ཤ་ *kriṅa-si-ra Sak.* **the spotted antelope** *Pth.*

ཁ་ཁ *kha-kra W.* **windpipe,** *"ka-fa dam-te ki-re"* to be strangled.

ཁ་ལག *kra-nag* **smut** of a kettle *Sch.* (= *ara-nag?*)

ཁ་ཁ *kraṅ-kraṅ* **standing upright,** e. g. books (opp. to *"gyel-kan"* laid down, lying *W.*); when used of persons it means also: standing on one's knees, kneeling in an upright position.

ཁ་ཁ *kram-kram* **hanging,** *"ton-ton-la dug-ɜe"* to hang, to be suspended in the air *W.*

ཁ་ཁ *kla-klo* 1. *Sak.* **ग्लेच्छ barbarian.** — 2. in later times: **Moslem, Mahometan; Mahometanism.** *Was.*

ཁ་ཁ *klag-ɜor* **clamour, noise** *Ch.*

Alag: ca-co

ཁ *klad*, acc. to *Lil.* = *goṅ* what is above; hence *klad-pa*; also *glad*, 1. **head.** 2. **brain,** and *klad-sa* **beginning, top** *Sch.*; *gur-klad* chimney of a felt-tent. — *klad-kor* v. *kor*. — *klad-rgyu* the skin covering the **brain, pia mater**; *klad-rgyas*, — *lhd-ba*, 'the bloody marrow in the bones' *Sch.*, or simply **'brain'** *Schf.* — *klad-sgo* the **fontanel** in the infant cranium *Sch.* — *klad-ɜbu* the **cerebellum** *Sch.* — *klad-ɜbuṅ* **spinal marrow.** — *klad-ɜzer* **headache** *Med.* — *klad-ɜubs* = *klad-rgyu Sch.*

ཁ་ *klan-ka* 1. **censure, blame** *Ch.*, *klan byed-pa*, *ˌdebs-pa* to blame, cf. *skur-klan.* — 2. *klan ˌtsol-ba* to seek **brawls** *Pth.*

ཁ *klan-pa* v. *klon-pa*.

ཀ *klu, Sak.* **नाग,** originally: hooded snake, cobra di capello; in this specific sense, however, it is never used in Tibetan, whereas every child knows and believes in the mythological signification: **serpent-demon,** a demigod with a human head and the body of a serpent, living in fountains, rivers etc., commanding over great treasures, causing rain and certain maladies, and becoming dangerous when in anger; *ydag-pa* is therefore a usual epitheton of such demons. *klui skad* means the Prakrit language, *klui yi-ge* the Nagari character of *Sak.* letters, viz. that which is called *cartula*, in contrast to the holy *lantsa*, *lhai yi-ge*. — *klui ynod-pa* or *skyon* diseases of unknown origin. — *klu-mo* a female serpent-demon. —

klu-sprul, prop. n., Nagarjuna, a famous Buddhist divine. — *klu-mdud* Codonopsis ovata. — *klu-nad* = *klui-ynod-pa*. — *klu-phrag* a young Lu. — *klu-sman* 'n. of a medicine' *Ch.*, but *sman* and *klu-sman* are also synonyms for *klu*, *Glr.*, *Mil.* etc.

ཀ *klu* **river,** more com. *ku-klu*, *B.*

ཀ *kluṅ* 1. **cultivated land, field,** *kluṅ-sa skye* it grows on cultivated ground *Wdi.* — 2. **a complex of fields,** *dkor-*

klad kor – Alag: (om lta bu'i klad kor la sgra' gźuṅ las rjes su ɜa ror bśad) ɜa no

mdais-kyi khai ñiñ-ma all the fields belonging to Kardang (n. of a village).

ཁྱབ་ *khyb-pa*, *pf. khebs*, ■ **cover**, e. g. the body with ornaments *Pth.*

ཁ་ *klag* v. *klog-pa.*

ཁ་ *klag-pa* I. *sbst.* **marwa** *Sch.* — II. *vb., pf. (b)klaga, ft. (b)klag, imp. klag, thogs*, **to read**, *B., C., yid-kyis klag-pa* to read without uttering a sound; *klag-pa* or *klag sbst.* reading, *klag bzáñ-po ñe-pa Mil.* to be a good reader; *klag-gi slob-dpon* a reading-teacher. — *klag-gru* a reading-school. — *klag-tsáb, klag-ñul* art, way of reading.

ཁ *khá* acc. to *Lan.* = *Sak. urma*, **wave**; in the living language it is used for **middle**; in ancient literature for **expanse**, esp. *nam-mkhai* of the heavens, *rgyá-mtsho* of the sea; *raú-byiñ khai yaú byod-med* the unspeakably vast uncreated space; hence: the space of heaven, the heavens, *khá-du khiú-ba* to soar, to hover in the sky. This vagueness of meaning makes the word suited to the idle fancies of mysticism, as in: *khá-du ,gyur-ba*, which seems to denote a soaring into mystic perfection. — *dbu-khiú Sch.*: wave; Tibetans of today, and *Sch.r.*: the midst of the waves. — *khá-brdol Glr.* was explained by Lamas: emerging from amidst the waves. (The significations 'depth, abyss, plenty, body' added by *Sch.* seem to be erroneous). *Cf. dkyil.*

ཁ *khá-pa*, also *khá-ba*, **to sound, pelch** v. also *lkám-pa.*

ཁ *khá-yo Sak.* prop. **phthisis pulmonalis**; but acc. to Tib. pathology *khá-yo ndg-po* denotes a bilious disease, prob. **icterus niger, black jaundice.**

ཁ *dkáya-po W.* for *dká-ba.*

ཁ *dkam*, also *ckam (Ld. "skam")* 1. **the palate**, *yá-dkam*, the upper, *mú-dkam* the lower part of the palate; "*kám-da ,dib-pa*" **to smack** *C.*; *dkam-ynyér* the wrinkles of the roof of the mouth *Ca.* — 2. *dkam ynir-po Lan.* w. e., *Sch.* **steep declivity, precipice.**

ཁ *dká-ba* 1. adj., also *-bo*, sold. *-mo*, **difficult**, *slób-pa dká-ba* learning is difficult *Dzl.*, gen. with supine: *slób-ta* or *slób-par dká* it is difficult to learn, or with the root: *go-dká* difficult to understand; *dkár-ba byuú* it has become difficult, it is difficult (to me, to him etc.) — 2. sbst. *dká-ba* **pains, exertion, hardship, suffering**, *dká-ba med-par* without difficulty, easily; *dká-ba spyód-pa* to undergo hardships = to use exercises of penance (ཀ, ཀ).

dká-grel Ca. 'a difficult commentary', acc. to Tib. dictionaries = ཀ perpetual commentary, lit.: explanation of difficulties. — *dká-ñib, dká-spyód, dká-spyód* 1. **penance**. 2. **penitent**; *dká-ñib-pa, dká-spyód-pa, dká-ñib-can*, penitent, *ñid-ba dká-ñib-ba rtén-pa* ■ live as a penitent. — *dká-sdug* **trouble**, *dká-sdug mám-po byéd-pa* to take great pains *C.* — *dká-ñéga* = *dká-ba.* — *dká-lás* 1. **a troublesome work**. 2. **trouble, distress.**

ཁ *dkár-ba* I. adj., also *-po*, sold. *-mo* 1. **white, whitish, gray.** — 2. **morally good**, standing on the side of virtue — 3. candid, sincere? *las dkár-po* good action; *ka-zás dkár-po* v. *dkar-zás*; *dkár-la dmar-mdáis-can* white and red of complexion *Pth.*

II. sbst. **whiteness.** — *dkár-mo* sbst. 1. the goddess Durga. — 2. **white rice** *Ca.*

Comp. *dkar-skya* **light-gray.** — *dkar-ñiú* 1. **window-hole** in a wall *W.* — 2. opening for the smoke in the roof *C.* — *dkar-goú C.* a piece of quartz, (acc. to popular belief porcelain is made of quartz,) hence *Ca.*: 'porcelain-clay.' — *dkar-rgyá* **rose-coloured.** — *dkar-ñig* **register.** — *dkar-ñog* = *dkar-zas.* — *dkar-mé* a light (?), *dkar-mé sbor-ba Sch.* 'to light a candle.' — *dkar-dmar* **light-red** *Sch.* — *dkar-rtsi* **white-wash**, consisting of lime or some other earthy colour *C., W.* — *dkar-zás, ka-zás dkar-po, dkar-ñóg* **clean food, lentus**

diet, viz. esp. **milk**, curd, cheese or butter, as *dkar-yum Schf. Tar.* (Germ. translat. p. 335); also honey, fruit. — *dkar-yol*, resp. *C.* "*kol-kor*, *W. sol-kor*" **porcelain, chinaware**, cups or plates of porcelain, *dkar-yol sgrig-pa* ■ place the china-service on the table, *for:* to lay the cloth. — *dkar-ryd W.* **tin, pewter**, "*kar-yé dań kár-bé*" **tin solder**. — *dkar-ser* **yellowish white**. — *dkar-yul* 1. **shining white**, *sku-mdog dkar-yul gsha-ri ¸dra* of a bright white colour like a glacier *Gtr.* 2. **window** *Sok.* (?)

ད *dka* 1. the **side** of a person's body *Ca.*, *dkar* or *dká-la rten-pa* to carry a thing at one's side *Zam.*; *dka brtólba* to open the side (in child-birth, v. *sníal*). — 2. v. *dká-ba*. *Comp.* *dka-lci* a heavy feeling in the side, as a symptom of pregnancy. — *dka-mda* ("*kam-da*") *W.* (= *mčan-mda!*) **pocket** in the clothes. — *dka-nad* apparently a disease of the kidneys. — *dka-ríim*, *Lex.* ཁ ci cavity of the abdomen, womb.

ད *dká-ito* **craft, cunning, trick, stratagem**, esp. if under specious pretence one person induces another to do a thing that proves hurtful to him.

ད *dká-ba* **'sweat scent'** *Ca.*; *Zam.*: = ཁ *stench*.

ད *dkon-mčog* (*W.*: "*kon-čóg, kon-čóg*, *C.*: *ken-čé*") 1. **the most precious thing**. Buddhism has always sought the highest good not in anything material, but in the moral sphere, looking with indifference, and indeed with contempt, on everything merely relating ■ matter. It is not, however, moral perfection or the happiness attained thereby, which is understood by the 'most precious thing', but the mediator or mediators who procure that happiness for mankind, viz. Buddhá, (the originator of the doctrine), the doctrinal scriptures and the corporate body of priests, ད, *dkon-mčóg ¸gsum*. Now, although this triad cannot by any means be placed on a level with the Christian doctrine of a triune God, yet it will be easily understood, how the innate desire of man to adore and worship something supernatural, together with the hierarchical tendency of the teaching class, have afterwards contributed ■ convert the acknowledgment of human activity for the benefit of others (for such it was undoubtedly on the part of the founder himself and his earlier followers) into a devout, and by degrees idolatrous adoration of these three agents, inasmuch as Buddha's religious doctrine did not at all satisfy the deeper wants of the human mind, and as its author himself did not know anything of a God standing apart and above this world. For whatever in Buddhism is found of beings to whom divine attributes are assigned, has either been transferred from the Indian and other mythologies, and had accordingly been current among the people before the introduction of Buddhism, or is a product of philosophical speculation, that has remained more or less foreign to the people at large. — 2. As then the original and etymological signification of the word is no longer current, and as to every Tibetan '*dkon-mčog*' suggests the idea of some supernatural power, the existence of which he feels in his heart, and the nature and properties of which he attributes more or less to the three agents mentioned above, we are fully entitled to assign to the word *dkon-mčog* also the signification of **God**, though the sublime conception which the Bible connects with this word, viz. that of a personal, absolute, omnipotent being, will only with the spread of the Christian religion be gradually introduced and established.

Note 1. *rań-grub-dkon-mčog* with *Sekr.* ■ evidently the appellation of the Christian God adopted by the Rom. Cath. missionaries of those times. — 2. In the older writings *dkon-mčog* occurs (as far as I know) never without *¸gsum*, and combinations such as *dkon-mčog-la mčod-pa*

dku - Alag : lus kyi sta-zur ;
dri ni ʼim pa

dku-steʼ - Alag : lhag ste

dku-mñe - Alag : me ʼam stan
= sku-mñe and bsku-mñe

dkon-mchog - Alag : also :
dkon-cog

dkon-pa – Alag. : snań ba ???!!

dkor – Alag : nor

*dkos thag – Alag : ñam thag
= kos thag

dkyu-sa – Alag : rgyug sa'i lam

dkyus
dkyus-mo } Alag : mgyogs-pa'am
rgyugs pa'i miń

dkyus-ma'i don Alag : yźuń-gi don

dkyel-che – Alag : khoń yaṅs

*dkyer-ba – Alag : sbyin-pa

*dkyor-'byin – Alag : gya-gyu
can nam gyo-sgyu'i las
= skyor-'byin

byed-pa or *yod-ba* ‚*dzin-pa*, as well as *Ma-ma dkon-mčog*, are to be found only in writings of a comparatively recent date. — 8. Instead of the phrase of asseveration: *dkon-mčog ka*, God knows! the mere words *dkon-mčog yum* are frequently used in the same sense.

ཁོན་པ *dkón-pa* *C.*, *B.*, *-ma* *W.* **rare, scarce,** and therefore **dear, precious, valuable** (in an objective sense, *cf. yin-pa*) ‚*jig-rten-na dkón-ma* is exceedingly rare in the world *Dzl.*, ‚*jig-rten-na dkón-par bzdi-ma* it is of a beauty rarely to be met with in the world *Dzl.*; *kyod ‚dra mčhi-na dkón-ngyu med* to see a person like you, is nothing particular *Mil.*; *lte bdé-mo-la lhd čen dkon* with a prattler religion is scarce, there is generally not much religion about him *Mil.* — *dkon-mór* riches, valuables *Mil.*

ཁོར་ *dkór* 1. **wealth, riches.** — 2. *mčil-dkor*, *yai-dkor*, *sa-dkor* are expressions current in *C.* which I could not get sufficiently explained. — *dkor-nór* = *nor.* — *dkor-pa* *Ca.*, *dkor-mi* *Sch.* **treasurer.** — *dkor-mdzód* [rq., **treasury.** — *dkor-rdzogs* (pronounce "*kor-cog(s)*") n. of a monastery in southern Ladak, situated 16 000 feet high.

ཁྱར *dkyar* *Z.*, *Ld.*, a sort of **snow-shoes.** (*Sch.*: 'stocking-boots'?)

ཁྱིལ *dkyil* **the middle,** *dkyil-du*, *-na* in the middle, c. genit. in the midst of, amidst; *dkyil nas* from the middle, from amidst; relative to time: "*yar-ri kyil-la*" *W.*, in the middle of summer. *dkyil-ma* the middle one, e. g. room, = dwelling-room *Ld.*

Comp. *dkyil-dkrúi* v. *skyil-dkrúi.* — *dkyil-‚kor* 1. **circle, circumference,** frq. 2. **figure,** e. g. *dkyil-‚kor gru-bží-pa* **quadrangle, square;** a certain mystical figure; **diagram, model.** 3. **a circle of objects,** *‚kor-gyi dkyil-‚kor* the circle of the attendants. 4. **the area of a circle, disk,** e. g. of the sun; *kú-gyi dkyil-‚kor bstan* = he showed his full countenance *Pth.* 5. **sphere,** *rlúng-gi dkyil-‚kor* the atmosphere, *mčí-dkyil-‚kor* the sphere of fire, and similarly of the other elements, *lhai dkyil-‚kor* may perh. likewise be translated by: the sphere of the power of a certain god. In mysticism and magic, however, several other more or less arbitrary significations are assigned to the word, e. g. it is said to be used for *lhe-kyi dkyil-‚kor* the whole extent or bulk of the body, = the body, *dkyil-‚kor-gyi ymás-su ‚čáú-ba* to wear on one's body (e. g. an amulet); or instead of *čhe-kyi dkyi.*: *dkyil kor mčhó-ba* to behold the whole extent of religious doctrine (?).

Note. In Lex. *dkyil* is said to be = ‚ﾡ; perh. merely because *dkyil-‚kor* is used for ‚ﾡ? But *mán-dal-gyi dkyil-kor* is the Buddhistic map of the world, representing mount Sumeru with the surrounding continents etc.

ཁྱེ *dkyé-ba* 1. **to run a race** *Ca.* — 2. **to wring out, to filter** *Sch.* — 3. **to caper about** *Ld.* — *dkyé-byai rta* race-horse *Ca.*, *dkyé-ma* race-course *Ca.*

ཁྱེག *dkyig-pa* **to lose colour** by washing *Ld.*, perh. more correctly *skyig-pa.*

ཁྱུ *dkyu* 1. **length,** *dkyú-ma* in length, *dkyu-rú* **long** *C.*, *spyan-dkyú* length from one corner of the eye to the other (e. g. in an image) *C.* (*Sch.*: bold, insolent?) — 2. **untruth, falsehood, lie.** Tar. 108. 7. *dkyu-nyid* seems to be used so, whilst 188, 5 is totally obscure.

ཁྱུ་ *dkyú-ma* **common, every-day,** e. g. *na-ben* every-day clothes, *dbu-ba* work-day hat; hence *mi dkyú-ma* common people (without office or authority) *C.*

ཁྱེ *dkyé* seems to be acc. to *Ca.* a synonym of *klok.* I only met with the word *dkyé-po ‚ke* in a medical work; *Sch.* explains it by **universe,** and a native Lex. by *Kai ydns-pa* the wide house, which possibly may signify the same.

ཁྲི *dkri-ba* *pf.* *dkris*, *vb. a.* (*cf.* ‚*kri-ba*) **to wind, to wind up,** *gru-gu* a clew or ball of thread, *bu-la gu* (or *gu-*

kyis) dkr., **to wrap** a garment round the body; *rtsa-bar ‚Ér-lo dkris-poi yteu Med.* was explained to me: a magic spell in circular writing, wrapped round the lower end of a clyster-pipe, *fig.: sér-snaa kun-nas dkris* quite **enamored** in avarice; *kun-dkris* 'all-enamoring' = sin. — *dkri-ma (Glr.* 47. where the text has *drima)* means very likely **nectar-chief**, which col. is called **kog-ti* or *Ka-ti C.* '*og-kri, Ka-kri, kya-kri*' *W.* — In the sense of ‚*krid-pa* to conduct *(Sch.)* it never came to my notice.

ཁྲིགས་ཁ *dkrigs-pa* 1. **darkened, obscured, dim,** = *krigs-pa.* — also *dkrigs-yrdg*, term for a very large number, *Ca.:* a 100 000 billion, acc. to *Zam.* = *ytsins-pa*, which *Ca.* renders, a 1000 billion. The one may be, after all, as correct as the other, for all these large numbers are, of course, not meant to be used in serious calculations, but are mere imitations of fantastic Indian extravagancies.

ཁྲུག་ *dkrug-pa pf. dkrugs (W. *krug-ce*)* **to stir, stir up, agitate** (as the storm does the sea); **to trouble, disturb, confound** (as enemies of religion confound the doctrine, or as passions disturb the mind); *dkrugs-ští* 1. **stirring-stick, twirling-stick.** 2. **disturber, enemy** e. g. of the doctrine *Glr.* — *dkrugs Schr.:* turning-lathe (?) — *dkrugs-ma Schr.* quarrel. — *Del.* 7. *dkrugs byéd-pa* dubious; a safer reading is *dkri-lto byéd-pa.*

ཁ *dkrul v. skyil.*

ཁ *dkrum-pa Ca. & Sch.:* **broken.**

ཁ *dkrug-pa (= skrig-pa)* 1. **to stir,** churn frq. 2. **to rouse, scare up,** *Glr.* — 3. **to wag** e. g. the tail *W.*

ཁ *dkrol-ba v. ‚krol-ba.*

ཁ *bkag-pa v. ‚gégs-pa; bkag-ťa byéd-pa* **to forbid** *Sch.*

ཁ *bkal-ba v. gźis-pa* to fill.

ཁ *bkad? Lex.* quote *ldjé-kyi bkad*, which was explained to me by: the crossing of threads in weaving; similar: *mgó-gyai bkad, mgo-bkad* the crossing or entangling of the hair on the head. — *bkad-pa* seems = ‚*kad-pa.*

ཁ *bkad-sa* 1. **a beka-house, kitchen, cook's shop** *Lex.* — 2. **open hall** or **shed,** erected on festive occasions *Tib.-Sak. Glossary; Tar.* 18, 12.

ཁ *bkáu-pa* **to put, to press,** *rkáu-pa rtsig-pa-la* one's foot against a wall; **to apply,** *yié-mo* the plane, *lag-pa* the hand *Zam.*, to put the hand on or to something (or: stretch it out? *Sch.*)

ཁ *bkab-pa v. ‚gébs-pa.*

ཁ *bka (resp. for ytam, ťeg, skad)* **word, speech** of a respected person (wherefore **order, commandment** may often be substituted for it). *rgyál-poi bka* the word of the king, *bka-la ytsúg-pa* to belong to the word, i. e. to be under the commandment or dominion (of somebody) *Glr.*; *rgyál-bai bka* the word of Buddha (this is named as one of the five 'means of grace', so to speak, Glr. fol. 70; the four others are: *mdo-rgyud* the sacred writings *(sútra* and *tantra)*, *bstan-bčos* doctrinal and scientific writings *(śástra)*, *bka* oral benedictions and instructions of Lamas, *man-ňag* admonitions given by them). After quotations *bka* or *bkao (= skad & skad-do)* means: thus says (the holy book or teacher). *bka* as first part of a compound is frequently used to give the word adjoined the character of respectfulness, and is therefore not to be translated separately.

Phrases and compounds: *bka bkód-pa* **to publish, proclaim; publication, proclamation** *C.* — *bka-bkyón (col. *bab-kyon*)* 'verbal blows' **reprimand, rebuke** (given by a superior), *bka-bkyón byéd-pa, mdzód-pa B. C.*, **tón-ce, ptí-ce* W.*, *bka bkyón-pa*, all of them construed with dat., **to rebuke** somebody. — *bka-bKrims* **law, commandment,** *rgyál-poi bka-krims ynyén-pas* by the cruel order of the king *Del.* — *bka bgyd-ba* **to consult, to deliberate,** *nai-blón bka*

dkrigs - Alag : gtams pa'am
grans gnas gzan

bkad-sa - Alag : 'dug sa 'am gyas khan

bkan-pa - Alag : gyen du 'degs pa 'am
gan nkyal te

*dkre - Alag : pho mtshan tag

bka'-bsgos - Alag : bka' stsal

bka'-mchid - Alag : gleñ mo 'am
yan dag pa'. gtam

bka' btaqs - Alag . khrims
bsgraqs

dań bka-blo-ru bgrań-pa-la deliberating carefully with the ten ministers of the interior *Pth.* (*Schr.* gives also, *bka-grań ,dri-ba* to ask, — *byéd-pa* to give advice), — *bka-,gyur* ("*ka-gyur*," com. "*kan-gyur*, *kan-dyór*," in Mongolia "*kan-jur*") the word of Buddha, as translated from the original Sanskrit, the holy scriptures of the Buddhists (100 volumes). — *bka ,grol-ba* **to dismiss** *Pth.*, *bka-bkrol* **leave of absence**, *ysol-ba* to ask for, *ysań-ba* to grant leave *Schr.* — *bka-rgya*, *bka-ḥog*, resp. for *rgya-ma* and *ḥog-ba*, letter or paper from a superior etc., **diploma, missive, communication** etc. *bka-rgyud* 1. = *bka-i rgyud* 'thread of the word', the oral tradition of the word of Buddha, which is supposed to have been delivered through a continual series of teachers and disciples besides the written scriptures; *bka-rgyud bla-ma* a Lama deriving his religious knowledge in this manner from Buddha himself *Mil.* 2. perh. also = *bka dań rgyud* 'word and tantra', oral and written instruction; *bka-rgyud-pa* n. of a Lama-sect *Schl.* 73.; *bka-bgaṅ* **commandment, precept.** — *bka-ayór* order, *bka-ayór ysań-ba* to issue an order *C.* — *bka ayór-ba* 1. to translate the words (of Buddha etc.) 2. to issue an order (viz. in the name of a superior). — *bka agrag-pa* 1. to publish an order. 2. to proclaim, read, preach the word. — *bka ṗkoy-pa* to act against an order, *yab-kyi bka bkag-tu med* the order of the father must be obeyed *Gtr.* — *bka-ḥtsa* resp. for *ka-ḥtsa* **testament.** — *bka-mṅéd* resp. for *mṅéd*, words or speech of a superior or any person to be honoured. — *bka nyan-pa* *cpp.* 1. *vb.* **to obey.** 2. *adj.* **obedient**, *bka mi nyan-pa* 1. to disobey. 2. disobedient. *bka ṗayan* 'the cruel commander', acc. to a Lex. = *bkań-pai sa-bdag* 'the mighty lord of the ground', is said to be the first of gods, either Siva or a pre-buddhistic deity. — "*ka sań-ṅe*" *W.* **to permit.** — *bka bkaṅ-pa* (*Lex.*: = *ḥrims bsgraṅ-pa*) **a proclaimed order**, *cf. bkar.* — *bka-rtags* *Ca.*: **mark, seal, precept, maxim** (?) — *bka-sted* *Sch.*: 'a **subaltern, agent**' (?) — *bka-taś* **order, edict.** — *bka-drin* resp. for *drin*, **favour, grace, kindness, benefit**, *bka-drinsdad-pa* to bestow a favour, *śid-la* upon somebody; *bla-mai bka-drin-gyis* through the kindness of his (your) reverence *Mil.*; *bka-drin-ḥi* the usual phrase of acknowledgment, as our: you are very kind! many thanks! *B.* and *col.* — *bka-drań* **secretary** (of a high person) *C.* — *bka-ydáma*, — *ḥal-ydáma* **advice, counsel, instruction**; *bka-ydáma-pa* 1. **adviser** *Sch.* 2. n. of a sect of red Lamas, founded by Brom-ston *Schl.* 73. — *bka-,ddgs-pa* **to proclaim; proclamation.** — *bka-bcaḥ-ba* collection of the doctrine *Ter.* — "*ka-mań*" **instruction** *C.* — *bka ysań-ba* 1. *vb.* **to order, command; grant, permit**; 2. *subst.* **order; permission**; *śed bdá-k,i rgyal-poi bsun-ma-la bka ysań-bar* ḥa 1 beg you will give her as a consort to my (the Tibetan) king *Gtr.* — *bka-ṗéba* *Sch.* **a supreme order.** — *bka-ṗriń* **message.** — *bka ,ldá-pa* the going forth of an order, *bka-,bdá* order, edict *Schr.* — *bka-,bum*, vulg. "*kam-bum*", the hundred thousand precepts (title of a book). — *bka stsol-ba*, *pf. stsal* (*stsól-to*, *stsól-pa*), resp. for *smra-ba* **to speak, to say** (acc. to circumstances: to command, ask, beg, relate, answer etc.), esp. in ancient literature, in which it is almost invariably used of Buddha and of kings. — *bka-blo-bdá* *Lex.*: = ཕྱལ་ལུ speaking well, eloquently; *Sch.*: *bka-blo-bdá-ba* to acknowledge to be wrong (?); *bka-blóṅ*, (*bka blóṅ-po* *Gtr.* f. 94) **prime minister**; any **high official.** — *bka-ḥdó* any writing of a superior, **decree, diploma, passport, official paper, letter.** — *bka ,bsgo* 1. **a high official, counsellor.** *C.* 2. **court of justice, judgment-hall.**

ཁར bkar *term.* of *bka* in ar to the word etc.; *bkar ,ddgs-pa* (*i.* **to legalize**, *Dal.* exp. 4.: **to proclaim, publish.** *bkar-bkaṅ-pa* **published; publication.**

ཁཱུར་བ *khúr-ba* v. *dgúr-ba.*

ཁཱུལ་བ *khúl-ba* v. „*kúl-ba* and „*gél-ba.*

ཁཱུས *khus* instr. of *khu*; *khús-pa* v. „*gés-pa.*

ཁ་ལུ *khá-ba* *Lex.*: **to extract,** to make an extract of a drug by drawing out the juice *(khá-ba „byin-pa)*; *khá-te „bór-ba* id.; *sman-khá* medicinal extract.

ཁ་ལུ *khug* v. *kug*; *khúg-pa* v. „*gúg-pa.*

ཁ་ལུ *khum* v *kum*; *khúm-pa* v. „*gúm-pa.*

ཁ་ལུ *khúr-ba* I. 1. *vb.* **to honour, esteem** (synon. *mčód-pa*), *mdá-pa khúr-bai rgyál-po*, **ཁ་ལ་ལ**, the king honoured by many, frq.; *khúr-g i khúr-žiń mčód-pai „os* worthy of general honour and respect *Mil.*; *mi khúr-bar mi „gyur* is not esteemed by men *Dzl.* — 2. *abst.* **honour**; more frq., *khúr-ti*, **honour, respect, homage, mark of honour,** *khúr-tis mčód-pa* to distinguish (a person) by marks of respect *Zam.*; *rań-la khúr-ti „byuń dus* when honour is shown to yourself *Mil.*; *khúr-ti byéd-pa* to do honour frq.; to make a reverence, to salute. — II. *pf.* of „*Ker-ba* **to carry;** in the term *mań-pa khúr-bai rgyál-po* the legend combines this signification with the preceding one *Gtr.*

ཁ་ལ *khdg-pa* v. „*gdg-pa.*

ཁ་ལ *khdń-ba* v. „*gdń-ba.*

ཁ་ལ *khód-pa* v. „*gód-pa.*

ཁ་ལ *khón-pa* v „*Ków-pa.*

ཁ་ལ *khób-ltu* ("*khób-te*") **the plan of an undertaking** *W.* (vulg. pronunciation for *khod-ltat!*)

ཁ་ལ *khór-„dré* *Mil.* seems to be a kind of goblins.

ཁ་ལ *khól-ba* v. *Kól-ba.*

ཁ་ལ *khúl-ba* *Ch.*: **to talk nonsense,** v. *kyál-ba*; *khyál-pai skad* = *kyál-ba* *Lex.*

ཁ་ལ *khyig-pa* v. „*Kyig-pa.*

ཁ་ལ *khyé-ba* v. „*gyél-pa.*

ཁ་ལ *khyél-pa* **to bend back, recline** (vb. nt.), *rgyaís khyél-de* bending or turning far aside.

ཁ་ལ *khyón-pa* **to beat** (= *rtsú-ba*) *Mil.* nt.; *khá khyon-pa* resp. to chastise with words, **to scold,** frq. (v. *khá*, phrases); *Schr.* mentions also *khyon-khyél* chiding.

ཁ་ལ *khra-ba* (*Lex.*: = ཁ, *cf.* also *kra-ba*) 1. **variegated.** — 2. **beautiful, blooming** (of complexion); **glossy, well-fed** (of animals); *ia-khrá* n. of a cutaneous disease.

Comp. *khra-bzań* n. of a mountain in Tibet. — *khra-lam-mé* v. *kra-lam-mé.* — *khra-žiń* *Sch.* **ཁ** 1. **happiness, prosperity, blessing,** „*khra-rnams-la khra-žiń log* happiness to my people! may they prosper! *Gtr.*; "*mál-med ćód-med ía-ži ían-ma-ńdog ża*" I wish you good health and immeasurable and perfect happiness! (new year's wish in *W.*); *khra-žiń-kyi ża* holy water *Gtr.*; *khra-žiń-kyi mál-Ari* nuptial bed *Ch.*; *khra žiń-kyi ćig* or *sman-lam* bless-ing, benediction; "*ía-ži žig!*" Good bye! May you be happy! "*Kyól-la ía-ži ćo!*" I wish you joy! (also ironically) *W.*; *khra-žiń-žiń* being happy, enjoying prosperity *Gtr.*; *khra-žiń sriń-bai gó-ća* instruments used for insuring happiness (to a new-born infant) *Ld.* — 2. sacrificial ceremony by which blessings are to be drawn down, *khra-žiń byéd-pa* or *mčód-pa* or "*ydg-ća*" (*W.*, barley being scattered — *ryop-pa* — on that occasion), to perform this ceremony, — *khra-žiń-pa* **propitious, lucky,** perh. also: **happy**; *khra-žiń-pai ítas* lucky signs; *khra-žiń-pai rtags* lucky configurations or semblances (such as e. g. devout imagination seeks to discover in the outlines of mountains etc. *Gtr.* fol. 58.) *khra-žiń-ma* n. of a goddess, *Sch.*: goddess of glory *Del.* — *khra-mi-žiń* **misfortune, calamity,** *khra-mi-žiń-pa* un-

happy; calamity, *khra-mi-khe-pa* *tamu-khal* all manner of calamities. (The expression *khra-mi-khe* c dat. for: 'Woe to . . .' in our translation of the New Test. does not rest upon classic authority, but has been adopted as analogous to the above mentioned *khra-khe log.*) *khra-khe-ñes-rdzoi* ('ta-hi-ñe-rdzö') 'Tassisudon' in Bhot., *khra-khe-lhun-po* ('ta-hi-khyu-po') 'Tashi-lunpo' in Tsan.

ཁྲག *khrag* 1. **brightness, lustre** = *mdaiñ*, also *khrag-mdaiñ*, = g. of jewels. 2. **beautiful appearance, colour**, of the face or skin, also *la-khrag*; *la khrag-mdaiñ* pure **gloss** of the skin *Mil.*; *khrag-ñon* **bright**. *khrag- ñor* without gloss, **dim**.

ཁྲག་ *khrab-pa* 1. **to select, choose**; *mdzöñ-ne khrab* **exquisite, choice** *Lex.* — 2. = *ˌkrab-pa*, *skrab-pa* *W.*

ཁྲགས་ *khrdzu-pa* v. *ˌgrdzu-pa*.

ཁྲགས་ *khrul-ba* 1. *pf.* of *ˌgrul-ba* *Ca.*, *Tar.* 134, 14. — 2. **to appoint**, *las-la* to a business.

ཁྲགས་ *khrus-pa* 1. *Sch.*: *pf.* of a verb *khrú-ba*, adorned, decorated (?) 2. *Ca.*: *khrus* abbreviation for *khra-khi*, *khrus-ötsag* for *khra-khi ñu-ötsag* = *ñu-ötsag*.

ཁྲི *khri-ba* 1. for *dkri-ba* to wrap. — 2. for *ˌkrid-pa* to conduct. — 3. to try to acquire, **to search for** *Dzl.* 213 **to lay up**, — *"kri-ca"* *W.*

ཁྲི *khris* abbrev. for *khra-khi*.

ཁྲིས *khris-pa* for *dkris-pa* v. *dkri-ba*.

ཁྲུ, ཁྲུགས *khru*, *khrus*, v. *ˌkrid-pa*.

ཁྲུགས 1. *Dzl.* 91.5 1. prob. an incorrect reading. 2. prov. instead of *dkrig-pa*, v. *ja khrig*.

ཁྲེན *khren-pa* 1. *Ca.* **poor, indigent, hungry**, *soi ßyoge khr.* a poor, barren country *Sig.* — 2. **miserly, stingy** *C.*

ཁྲེས *khrés-pa* *vb.* **to be hungry**; *adj.* **hungry**; *sbst.* **hunger** *B.*, *C.* where it is now used as the respectful term; *khrés-skóm* hunger and thirst; *khrés-skóm-pa-las ñog-par ˌbyin-te* leading after hunger and thirst to satiety; *khrés-rñab-pa* *Sch.*: to have a ravenous appetite.

ཁྲོས *khrois* v. *ˌgrois-pa*.

ཁྲོལ *khrol-ba* v. *ˌgrol-ba*.

ཁ *kha* 1. **a small furrow** conveying water from a conduit *(ysir-ba)* to trees or plants; **furrow** between the beds of a garden; hence: 2. **flower-bed**.

ཁྲན *khrai* (*Ld.* *"khai*, *ɣai"*) 1. **marrow**, *khrai-mdzr* id.; *khrai-bro-ma* tasting of marrow *Sch.*; *khrai-gi khri-nas byims-pa* love from the innermost heart *Thgy.* — 2. the upper part of the arm or thigh, or the large **marrow-bones** of them, *dpuñ-khrai*, *rlú-khrai* *Med.* — 3. **kernel** of a nut etc. *W.* — 4. = *khrai-pa* no. 5, **stalk**; also **quill** of a feather. — 5. in compounds for *khrú-pa*.

ཁྲན *khrai-pa* (resp. *kobs*) 1. **foot**. — 2. **leg**. — 3 (*cf.* *lag-pa*) **hind-foot**. — 4. **lower part, lower end**, e. g. of a letter, *khrai-pa-ñon* 'having a foot', so the nine letters are called that extend below the line (ཀ, ཏ etc.) *Gir.* — 5. **stem, stalk**, esp. leaf-stalk, *lo-khrai*. — 6 **verse**, metrical line; *tsig-khrai*, prop.: *tsigs-su-bcad-pai khrai-pa*, id., *tsig-khrai ualar ngis-khil ñob* at the close of a verse a double *shad* is placed; hence: **verse** of the Bible *Chr. Prot.* — 7. **base, foundation**, *rdzu-ˌphrul-gyi khrai-pa bhi* *Dzl.* the four 'pillars' of performing miracles (ऋद्धिपाद) *Trigd.* *fol.* 17.

Comp. *"khai-kydg"* **bandy-legged** *C.* — *khrai-kri* a piece of cloth to wrap round the legs *(Lat.: tibiale)* *Sch.* — *khrai-ˌkhra* *Lex.* w. e., prob. **limping**; foot contracted by disease — *khrai-ˌkór* **bandy-legged** *Sch.* *khrai-mgyógs-pa* **nimble-footed**, *khrai-mgyógs-kyi rdzus lhan-la byúg-te* oiling his boots with swiftfootedness, a miraculous ointment imparting this gift *Gir.*, *Tar.* 67. — *khrai-ˌgró* a vassal or subject paying his duty by serving as a messenger or

poster *Ca.* — *rkan-,grog* or *-brdo* 1. **walking on foot.** 2. **domestic cattle; breeding-cattle.** — *rkan-rgyu Ca.*: 'the hollow of the sole'. — *rkan-yčig-pa* **one-footed.** — *rkan-rjen* **hare-footed.** — *rkan-rjes* **footstep, trace.** — *rkan-,gnyis-pa* **two-footed, a biped,** po. for **man, mankind.** — *rkan-stegs* **foot-steel; trestle.** — *rkan-ldiń* **on foot,** *rkan-ldań-pa* **pedestrian, foot-soldier,** *rkan-ldań-du grań-ba (Sch.* also: *rkan-ldań-ba)* to walk, to go on foot. — *rkan-ražil* **sole** of the foot. — *rkan-,ldań* (erron. also *-ldań*) *Sch.* ཁ་ལན 'drinking with the foot' po. for: **tree** *Mil.* — *rkan-dań* trumpet made of a human thigh-bone (*Hoot.* I 173). — *rkan-drug-pa, rkan-drug-ldan-pa* **six-footed; insect,** po. — *rkan-,jdub* **foot-ring** (ornament). — *rkan-,dren* (v. also *kabe-,dren*) **disgrace,** *rkan ,dren-pa* c. genit. to get a person into disgrace, to deprive him of his honour and good name, to be a disgrace to another, e. g. a son to his father by criminal actions etc. *rkan-rčen* **a naked foot; lame** *Ca.* — *rkan-mam* **trousers,** *mdań-bui rkan-mam yčig* one pair of cloth-trousers. *rkan pogs lhań S. g.* fol. 9? — *rkan-,gyań* felt for covering the legs, v. *rkan-dkrl.* — *rkan-bel* upper part of the foot. — *rkan,bam* a disease in the foot, *Sch.*: gout. *rkan-,brdo* or *brog* v. *rkan-,grań.* — *rkan-ražig* v. *ražig.* — *rkan-mdzub-,dzer-pa Sch.*: **corn** (on the toe). — *rkan-mdzer* **iron prick** fastened to the feet for climbing mountains. — *rkan-bži-pa* **four-footed; quadruped.** — *rkan-ldg* hands and feet, *rkan-lag bkal-ba Ith., Schr.*: 'numbness or rheumatic pain in hands and feet'; *rkan-ldg sčr-kar ,ań* hands and feet clap *Sch.* — *rkan-lam* **foot-path.** *rkan-ldń* **treadle,** of a loom. — *rkan-ldebe* **stocking, sock.** — *rkan sčr* **toe.**

ཁ་ལན rkan v. dkan.

ཁ་ལན་ཏ skań-pa I. *vb.* **to desire, to long.** *nor-la* for money. II. *abst.* 1. **longing** (*cf. kam extr.*) — 2. v. *skam-pa.*

ཁ་ལུ rkú-ba, *pf.* (b)rku, *ft.* brku, *imp.* rku, **to steal, to rob,** *brkú-byg* to be stolen, *brkú-byaí rdzas* things that may be stolen.

ཁ་ལུ་ཡ rkúm-ma 1. **thief** frq. 2. **theft.** *rk. byéd-pa (W.: *ko-bo*)* to steal; **kun-ma zos soń* W.* it has been carried away by a thief; **ka-kun gyib-ba* W.* 'to steal with the mouth', to promise to pay without ever doing so, or: to deny having known a thing missing, until all inquiry has ceased and it may be safely appropriated (a common practice of servants in India); *dur-rkun* robber of graves. — *rkun-čabs-su blań-ba* to take away thiaviably *Sig.* — *rkun-nor* stolen goods. — *rkun-po, fem. -mo* **thief.** — *rkun-dpon* the head of a gang of thieves or robbers *Ca.* — *rkun-zla* a thief's accomplice.

ཁ་ལུབ rkub (*Lex.* ཁ་ལུ) 1. **the anus** *B.* — 2. **vulva** *W., C.* — 3. **backside, posteriors** *C.* — *rkub-stegs* **sitting-bench** *C.* — *rkub-čoń* **buttocks** *Ca.*

ཁ་ལེ rkó-ba (*cf. skempa*) **lean, meagre** *Ca.*

ཁ་ལེ་ཕ rkód-pa, also *rkód-pa, W.*: **skód-pa** 1. **the waist,** *sčí-gos mčóns-sar was mčóns rkód-pa ,čag* if the fox takes a lion's leap, he breaks his neck *Mil.*; **skyed kug lóń-ba* W.* **to bow;** **skol-zér** (?) the arms **a-kimbo** *W.*; more particularly that part where the girdle is worn, **loins;** *rkód-rgyań* ornament of the girdle; *rkód-pa-nas gri bton* he took a knife from his girdle *Pth.*; **kó'-pa bhab** 'her waist fell', euphem. expression for: she has got her menses *C.* — 2. **the middle** of a building, of a mountain, **kar-skyód* W.* the middle story of a castle; *rkód-pa tsam brtsigs čar nas* when the building was half finished *Glr.*; *Ti-sei rkód-pa-na yar bebbe soń* he is already half-way up the Ti-se *Mil.*

ཁ་ལོ rkó-ba, *pf.* (b)rko, *ft.* brko, *imp.* rko 1. **to dig, dig-out, to hoe,** e. g. **a earth;** *rko-byéd* digger; po. also a spade, mattock; *bekó-byaí* a soil to be turned up. — 2. **to engrave** (*cf. ,bur-ba*); *brko-spyód* **a gouge** *Sch.*; *brkóo-ma* **sculpture.**

ཁ་ལོ rkó-ma n. of a bird *Wdh.*, prob. — *ko-ma.*

ཀིག་ཁ *rkig-ma* v. *lkig-ma*.

ཀྱེ་ཕ *rkéi-pa Ca.*: itch, *za-rkéi* id.; *Lt.*: *rkéi-po*. Others describe it as a scabby eruption of the skin, chiefly affecting animals, but occasionally also men *C.*

ཀོད་ཕ *rkód-pa*, = *rkó-ba Th.*

ཀློ་ཕ *rkón-pa*, also *skón-pa* 1. basket; the word is said to be used in Kun.; perh. also the Ladakian word "*kun-dim*", a large cylindrical or bottle-shaped basket, may be traced to the same form. I never found it in books. — 2. net, fowler's net *Lex.*

ཀུན(ཏ) *rkyag(-pa)*, also *skyag(-pa)*, dirt, excrement; "*kyag-pa tón-ma*" *C.*, "*kyag tón-tè*" *W.* to cack, vulg. — *mig-skyag* the impurity in the eyes *Ca.*; "*ma-skyag*" ear-wax *W.*

ཀྱ *rkyai* the wild ass or horse of Central Asia, Chigitai, *po-rkyai* male, *mo-rkyai* female of it; *rkyai dár-ma* a young wild ass, *rkyai-rgan* an old one, *Ca.* — *rkyai-ts'o* n. of a lake in the south W *Ld.*, in the neighbourhood of which these animals are particularly numerous.

ཀྱ་ཕ *rkyai-pa* simple, single; *ras rkyai* a single sheet of cotton cloth *Dzl.*, *Mil.*; "*mi kyai*" a single i. e. free, unemployed man, one that carries no burden *C.*; *yi-ge rkyai-pa* a letter that forms by itself a syllable, or one that is not *brtsegs-pa* and without any other consonant or a vowel-sign superscribed; *rkyai-pai grats* are called 1, 10, 100 and the further powers of 10; *mi rkyai-pa* a word that has no affix-denoting case etc. attached. — "*kyai, kyai-kyai, kyai-ka, Ra-(r)kyai*", col. (in *H. ka-stag*) only, nothing but, "*pé-ta ñoge Ldr-kyai dug*" the book contains nothing but charms. — "*kyai-kyai*" also: living by one's self, childless *W.* — "*kyai-ltab*" single folded.

ཀྱ *rkyai-ba* v. *rkyai-ba*.

ཀྱ *rkyai-ma* n. of a vein, v. *rtsa*.

ཀ *rkyam (Ld. "skyam")* 1. a brass-vessel like a tea-pot, with a spout, *rag-rkyam* id.; "*o-kyam*" *W.* milk-pot. — 2. pot-belly, paunch *Sok.*

ཀ *rkyal-ka*, sometimes for *kyal-ba*.

ཀ *rkyal-pa*, ཕ, leather bag *frq.*; *phán-po mi-ytsai-rdzis-kyi rkyal-pa* a poetical term for the body *Mil.*; *rkyal-bu ("kyal-lu")* small bag, pouch; *ra-rkyál* bag of goatskin; *pye-rkyál ("ts-kyal" C., "pe-ky." W.)* bag for flour.

ཀ *rkyal-ba* to swim, "*kyal gyab-te*" *W.* id.; *rkyal rtsal-pa* to amuse one's self by swimming.

ཀ *rkyen*, ཀ *Will.*: 'with Buddhists: a co-operating cause, the concurrent occasion of an event as distinguished from its proximate (or rather primary, original) cause', *rgyu*. (The right meaning was given already by *Schr.*, whereas afterwards, by a mistake of *Ca.*, the totally erroneous sense of 'effect, consequence' has become current among philologists.) 1. cause, occasion, *rkyén-gis* c. gen. by, on account of, *ci rkyén-gis* whereby? *dei rkyén-gyis* thereby, therefore, *dei rgyu dei rkyén-gyis* id. As a medical term, opp. to *rgyu* (the anthropological or primary cause of a disease) it denotes the pathological or secondary cause of it. — 2. event, occurrence, accident, case, circumstance, in a general sense, in as far as the Buddhist conceives every thing that happens in the mutual connexion of cause and effect; *rkyen ñan-pa* unfortunate accident; *rkyen ñan-pas ¸das* he has perished by a fatal accident *Gir.*; *ta ¸dir byuñ-bai rkyen ñan-rnams* the adversities of the present life *Mil.*; *rang mi ¸dód-pai rkyen* an event disagreeable to one's own self; *bdi-bar rkyen* a sudden accident *Mil.*; *rkyen dé-la brten-nas* owing to that circumstance *Tar.* 8. 1. *med-pai rkyén-la bláb-te* or *brten-te C.* considering the case of not being . . ., not having . . ., thus *med-kyi rkyen, čí-bai rkyen* stands also for: a case of disease, of death; *¸gal-*

rkyén any circumstance or event adverse to the success of an action, **obstacle, hinderance**, any thing opposite or hostile to the existence of another thing, *mthun-rkyén*, **a happy, favorable circumstance, furtherance, assistance, supply**, *mthun-rkyén byéd-pa* c. genit. to assist in, to help to; *mthun-rkyén ,dzom-po* altogether successful. — 3. **misfortune, ill luck, calamity**, *rkyen zlóg-po* to avert a misfortune, *lógs-pa* to endure, *thób-pa* to brave it *Mil.* — *cf. rgyu.*

ཁྱེད་པ *rkyéd-ba yf. & ft. brkyan*, **to stretch, extend, stretch forth** (one's hand to a person), **put out** (the tongue), **spread, distend** (the wings, a curtain), *kala yuyu brkyan-bskum* one leg stretched out, the other drawn in *Pth.*; "*kyan-ldid-bé*" *W.* to stretch one's limbs. — *brkyan-ldi* 1. 'extending-wood', an instrument of torture in Tibet, a wooden frame on which the extended arms and legs of the delinquent are fastened down, whilst burning pitch or sealing-wax is dropped on his naked breast, which procedure is called *brkyan-ldi spréd-pa*, *brkyan-ldi-la béig-po* or *brkyéd-ba* 2. **cross** *Ch. Tyot.* This word has been adopted on account of its etymological signification, although it differs in its form and use from the σταυρός of the N. T., which is unknown in Tibet and India. Additional explanation will be at any rate required on the part of missionaries; but much more so in the case of the *Kro-ts (Ital. croce)* of the Rom. Cath. missionaries of the last century. In favour of the word *ysal-ldi*, pointed stake for empaling a delinquent, speaks the circumstance, that this is also the original and classical signification of σταυρός, and that Buddhists from their own legends are well acquainted with the idea of martyrdom inflicted in this manner. Still *ysal-ldi* leads to a conception of the death of Christ historically untrue and revolting to our feelings and is therefore better not employed; moreover it is to be assumed that in the times of the Evangelists σταυρός was the term generally used for cross, whilst in the case of *ysal-ldi* no Tibetan thinks of anything else but empaling.

ཁྱེ·ཅ *rkyéi-tse W.*, resp. "*zim-kyoi, zim-tsi*", **lamp, candle**, (spelling uncertain).

ཁུག·ཕ *khúgs-pa* 1. **dumb, mute**; *ka khúgs-par byed-pa* to put to silence *Da.*; *khúgs-pa-po* a dumb man, *-ma* woman *Ca.* — 2. **dull, stupid** *Sch.*

ཁོག *khog* **secrecy**, *khóg-gi khú-ma Ca.*: a wife kept secretly, a private concubine, *khóg-tu* in secret, secretly frq.: *khóg-tu gyúr-pa, khyóg-gyúr*, ལ·ཁ·ལ, secret, hidden, out of sight *Mil., Tar.*; *khóg-tu glód-ba* ■ converse secretly; *k. sdód-pa* to keep in retirement. — *khog-rlan* a reward given secretly, a bribe. — *khog-ldó Sch.*: 'a secret doctrine'; but *khog-ldó byéd-pa* is gen. understood: to apply one's self to religious studies or exercises in secret. — *khog jab byéd-pa* to hide one's self in a lurking place: *khog jab byed-nas lta-ba* to watch, to witness from a lurking-place. — *khog-zin zó-ba Sch.* to take usury-interest in secret. — *khog-ldób* backbiting, slander.

ཁོག·ས *khóg-sa* (vulg. "*og-sa*") 1. **gullet, oesophagus.** — 2. **wind-pipe.** — 3. **throat.** — 4. **neck.** *khóg-sai lha-gdó Sch.*, (acc. to others: *lhar-gdó*) the larynx, "* Koi khóg-sa*" or "*og-sa brnú soi*" *W.* his throat is swollen, he has the croup. — — *khog-dkár* a small nocturnal carnivorous quadruped with a white throat, marten? — *khog-gdgs* hoarseness of voice *Ca.* — *khog-ldú* **dew-lap** (of oxen). — *khog-sóg* **crop, maw** (of birds) *Ca.*

ཁོབ *khob* **fat, heavy, plump** *Sch.*

ཁོལ·ཁ·ལ·ད *khol-mdzód*, also '*ol-mdzód*, **larynx.**

ཁ·ཆེ·ཅ *kha-chig* v. *skad chig, skad* no. 4.

ཁ·ཆེ·ཅ *kha-chig* n. of a grammarian *Zam.*

ཁ·ཁ *khá-ba* **thick** (of fluids, *cf. ská-ba*); *sha-khá (Ld.: "kon-lód")* **consistence, density.** — *W.*: "*skám-ts*".

ཤ ཤ ཤ *sha-rdza* *H. & C.*, also *she-rdza*, *W.* *"bye-rdza"*, *resp.* *shu-rdza* **girdle**, *sha-rdza* *ɟhi-ba* to put on the girdle, *sha-rdza* *bkur-ba* *Sch.*: a girdle with a clasp (?).

ཤ ཤ *shag* 1. *Ca.*: = *kag*, *keg*, **mischief; unlucky.** — 2. v. *rgyu-skar*.

ཤ ཤ ཤ *shai-ba* = *skoi-ba*; *shai-yul* 1. **satisfaction** *Sch.* — 2. a kind of **expiatory sacrifice**, to make amends for a duty not performed.

ཤ ཤ ཤ *shai-ba* *Sch.*: **seek** out.

ཤ ཤ *shad* (*C.*: *"ka"*) 1. **voice, sound, cry** (*cf.* *sgra*), *glaṅ-po-ɟei shad ɟta-ɲni sgra* a sound like the voice of an elephant, *"ka'-la ɟhy-pa dkon mi-ɟig-pa"* *C.* (words) equal as to sound, but of different sense (= homophone), *shag-baṅál-bai shad ,byin-pa*, *myin-ɟei shad dón-pa* to utter lamentable cries; *shad ster-ba* *Sch.*, *"ka' gyag-pa"* *C.*, *"shad ɟhi-ɟe"* *W.* **to sound**; *"ka' tsi-ma"* *C.* *"shad gyab-ɟe"* *W.* *redp.* **to call** to a person; *shad mthun-par* with one voice, with one accord. — 2. **speech, words, talk, news**, *"ka' ci nan ,dug"* what is your pleasure? what did you say, Sir? *C.*; *zér-ba de ci-shad yin* the (words) spoken what speech are they? = what do they mean? *Pth.*; *,di-shad-(du)* in these words, thus, (before a literally quoted speech), *dé-shad-(ɟes)* id. (after it); it is also used in a more general sense instead of *dé-ltar*: *dé-shad ma byed* don't do that *Mil.*; *shad ɟsrad-ba* to give account, to relate *Ld.-Glr.* *fol.* 12. b. *Schl.*, acc. to another reading instead of *sra ɟsrds-te*; *shad byéd-pa* id., *rmi-ldan-du byin-ba shad byas-te* reporting it as having been revealed to him by a dream *Pth.* — 3. **language**, *bód-shad* the Tibetan language, *rgya-gár-shad* the Sanskrit language, *bód-shad-du*, *col.* *-la*, into or in the Tib. language, *yúl-shad-du* into or in the provincial dialect. — 4. a **snap** with the fingers, always with *ɟig*: *shád-ɟig-(ma)*, gen. as a measure of time: a **moment**; also adv.: for a moment, *shád-ɟig-la* in a moment, instantly, in one moment, *shád-ɟig de-nyid-la* in the very same moment. (Some mathematical books compute the *shád-ɟig* = $^1/_{60}$''', others as long as $^1/_{10}$'').

Comp. and Deriv. *shad-,gags* **hoarseness of the voice**, *Ca.* — *shad-nés* 1. **a bad voice.** 2. **cry, screaming.** — *shád-ɟan* having a voice, **sounding.** — *shád-ɟa* 1. *C.*: discourse, conversation, *"ka'-ɟa ɟáb-pa"* or *"ɟhá'-pa"* to converse, to have a chat. 2. *C.* talk, rumour, *"mi ka'-ɟa re"* it is (but) talk of the people. 3. *W.*: news, tidings, intelligence. — *shad-ɟé*, *-ɟén* 1. **a loud voice** *Sch.* 2. n. of an animal *Lt.* — *shad-pagd* *Sch.*: **a high voice.** — *shad-myés ngyúr-ba* *Mil.* to sing or whistle in a quavering, warbling manner, of birds, flute- players etc., *gyúr-shad* a singing or playing of this kind. — *shad-ɟéd* **an equivalent word**, *ɟiṅ-mai sk.* another word for wife *Grammar.* — *shád-pa* v. the separate article below. — *shad-,ghér* *Ca.* — *shad-,gags*. — *shad-bzáṅ* 1. **a good voice.** 2. *W.*: **good news.** — *shad-ɟóg* **dialect.** — *shad-ɟíg* **clamour, screaming.** — *shad-yaṅs mtó* *Sch.*: **a loud voice**, *shad-yaṅ nyams-ɟiṅ ,gyur* the voice is getting weak *Wdh.*

ཤ ཤ *shad* **ladder**, v. *shás-ka*.

ཤ ཤ ཤ *shád-pa* I. vb. 1. **to say, tell, relate**, *ɟiṅ-ɟáms ɟig yód-do shád-par* for that a land (of bliss) exists I heard say *Mil.*; more frq. at the end of a sentence *shád-do* or *shad* for: it is said (= dicitur), *grags shad* id. *Mil.* — 2. **to name, call**, *shád-pa* partic. = *byá-ba* **named, called.** — 3. *Ld.*: *"shád-ɟe, ɟád-ɟe"* **to measure, take measure.** — II. sbs. **interpreter; language-master, teacher.**

ཤ ཤ ཤ *shás-te*, *W.* instead of *shá-ba* **thick, turbid.**

ཤ ཤ ཤ *shab* 1. **time, opportunity, case, circumstances**; *mthóṅ-(bai) shab* opportunity of seeing, *shab rnyéd-pa* to find an opportunity, *shab-su* or *shab-shab-su* now and then, under certain circumstances,

skabs-su or *skabs* with genit. ■ the time of, on occasion of, during, while, when; *dé-ka skabs-su* in a moment, instantly, *skabs ,dir* now, here, in this case, in this place (of a book etc.) frq., *skabs re* once, for a time, "*skabs-tég*" *Ld. (col.)* now, *bar-skabs* interval, interlapse of time *Tar.*; *dus-skabs, tsé-skabs, ynás-skabs*, time, state, situation, *skabs dani sbyór-ba, dus-skabs dani bstun-pa* fit for, adapted, suited to the occasion. — 2. *Ch.* 'mode, method', or perh. rather, way, manner; so the word seems to be used in *Wtu.*: *ldum-bui skabs la-ynig dani skyé-bzin ,dra-bar* the manner (nature) of the plant being similar to that of a radish as to growth. — 3. section, chapter *(cf. ytam* no. 8), so esp.in *Tar.*; *skabs bcu* the ten sections of Buddhistical theology, also: one that has absolved them.

ཁམས *khams* v. *kham-pa* and *-po*.

ཁམ་པ *kham-pa* I. vb. 1. = *rkam-pa* to long for. — 2. = *skam-pa (bskam-pa)*. — II. *subst.* 1. = *rkam-pa* longing, 2. a pair of tongs; *skam-čéu* small tongs, pincers; also several other instruments of a similar shape. — III. *adj.*, com. *skam-po* dry, *skam-rlón* 1. dry and wet. — 2. dryness in a relative sense, "*skam-ti*" *Ld.* very lean (like a mummy), *skam-sa* the dry land, the shore, *skam* id., *skam-sar ,byin-pa, skam-la slébs-pa* to get ashore, *skam-lam* journey by land *Wts.*; "*skam-sum*" *Ld.* most perfectly dried.

ཁར *khar*; this and the compounds *khar-ba* and *khar-thad* v. under *sha-ba*; *khar-bsá* etc. under *khar-ma*.

ཁར་ཆ *khar-ba Ch.*: 'a penning of cattle, assortment, separation, ■ pen, to fold, to separate'. But as these significations seem to belong to the spelling *bkar-ba* and *dgar-ba*, it will be safer to confine the verb *khar-ba, pf. bkar, imp. khar*, to the following, 1. to hang up, "*khar-tsa-čé, ldar-la khar-čé* id. *Ld.* (e. g. clothes). — 2. to weigh, and "*khar*" weight, "*gsa-tsal gui khar*" a little box weighing 9 rupees (about 4 ounces); "*khar-ka* or *-ka*" weight; "*khar-tsád*" measure, scale. *W., C.* — 3. "*khar-tég tsi-čé*" to inquire rigorously; to restrict, to bind down, to flog; "*khar-čódg*" a rigorous inquiring, a flogging *W.*, also *C.*

ཁར་ཆས *khar-mas Sek.* ཁ་ཤ 1. star, fixed star, *nyi zla yza khar* sun, moon, planets and stars; sometimes it is used generally: "*khar-čén*" a very large, uncommonly bright star, esp. Venus when appearing as evening- or morning-star; *nyin-mai khar-mas* a star seen in the daytime (a thing of very rare occurrence). — 2. constellation, asterism; *bisar-khar* constellation of nativity *Med*; *ynyan-khar* propitious constellation (such are the nakshatras no. ᠵ to ᠵᠠᠭᠠᠨ v. *ryya-khar*).

Comp. *khar-čui* (the same word as *dkar-čui*, but of a different etymology) window. — *khar-čóis Ch.*: 'the angular distance between two stars or planets' (?) — *khar-čid* a weight ('5 points' on the steelyard for gold) = 1 *ka* or $^1/_{16}$ ounce; as money = $^1/_8$ rupee. — *khar-čú* 'star-water'; bathing under the constellation *khar-mas rib-čé* (prob. *revati*, the 28th *nakshatra*, is meant) in October is considered beneficial for every kind of complaint, because *Sais-rgyás smán-pai rgyál-po* (quasi 'Buddha Aesculapius', to whom the origin of the medical science is ascribed by Tibetan Buddhists), bathed in that season, and therefore Tibetans, though not particularly fond of washing and bathing in general, are said to follow this example pretty frequently. — *khar-mdá (Ch.*: 'ignis fatuus'?) a shooting star, *thus* or *sa-la drú* is coming down, *ghais Mil.* id. — *khar-dpydd, -rtsis* astrology. — *khar-ybrás* a small star. — *khar-tsógs* the starry host. — *khar-,dzin* 'star-catching', making one's self sure of a propitious constellation, e. g. for an intended journey, by a short departure, conveying luggage or goods to the next village etc., but then

interrupting and postponing it to a more convenient time.

ཕྱིས་ *skil-ba Sch.* ཕགས, *resp. shu-skil* 1. portion, share; *bye-skil* allotted portion; *zan-skil* portion of food, rations; *rang-skil* personal share; *nor-skil* or *gyal-nór Gtr.* hereditary portion, inheritance; *skil-ba ma ʼdód-par* without being shortened of his portion *Mil.*; *ma mthóu-ba skil-ba ma mthóu-pa ,dra* it does not seem to fall to my lot to see my mother. — *skal-ʼdód* dried up, withered *Sch.* (?) — 2. in a special sense: the portion of good or bad fortune that falls to a man's lot, as a consequence of his former actions, lot, fate, destiny, a. relatively: *skil-ba bzáṅ-po, ngán-pa* good, bad fortune; *the ,dii grogs-skil* the matrimonial share of the present life, the connubial fate for which a person is predestinated *Gtr.* (The Buddhist priests pretend to be able to calculate the *skil-ba* of any one after his death.) b. in a positive and good sense, denoting either prosperity and blessing as a consequence of good actions, or those actions themselves as being pious and meritorious, so that *skal-ldán* means happy, blessed as well as pious, devout, and *skal-med* unhappy, irreligious, impious. *skal-ldán* are all those who have devoted themselves to virtue and treasured up more or less good works, and who may expect to be promoted in proportion. The term worthy, therefore, though not quite correct as to the word itself, is still very appropriate as it regards the subject; even venerable, holy may be applied occasionally, cf. ཚལ་ལན་ and ཚལ་ལན. Also some single blessing or spiritual gift may be meant by *skil-ba* and so the Ommani-padmehum is called the *ʼbos-skil*, 'the religious treasure', of Tibet *Gtr.*

ཕྱིས་ *skis-ba B., C., skis-ka, skis-pa C., sivis-ka* (pronounced "*ṡi-ka C., hrés-ka, hri-ka W.*), even *shes, shed* ladder, generally consisting of the notched trunk of a tree; *rkyás-shed C.* 'single ladder', the same, compared with two or three of them joined together, to make a sort of staircase with broader steps; "*do-ká C., do-hrés, do-hri*" *W.* a flight of stone-steps; "*gya-hrés, gya-hri W., gya-ki*" *C. (Schr.)* a regular staircase as in European houses; *gro-skis Gtr.* prob.: flight of steps at the corner of a building; *gro-shed Gtr.* fol. 7 appeared to be unknown to those that were consulted; *shes-kyi rim-pa Ch.* steps; "*hrés-kkai, hral-ddá*" *W.* spoken of a ladder; *shes ,grom Ch.* the two side-pieces of a staircase or ladder; *shes ,dzug-pa* to apply a ladder *Schr., Ch.*

ཀུ *shu, Sch.* ཕགས, sometimes ཕ 1. also *shu-ba, shu-yzugs, resp.* for *ba:* body; by being prefixed to the names of parts of the body and even of everything that has reference to the bodily existence of a person, it imparts to them the character of respectful terms: *shu-stod, -smad* the upper, lower, part of the body; *shu-ba* flesh; *shu-mtshi (for shu-khrag)* blood *Ch.*; *shu-mdóg* colour of the skin, *shu-ná* age; *shu-ʼtsé* lifetime, life; *shu-ldóng* state of health; *shu-skil* portion, share, *shu-ʼbás* goods, stores *Mil.*, *shu-bzád* virtue, happiness *Tar.*; *shu-skyés* a present (given to or received from a respected personage); *shu-,bdag* image, statue *Gtr.*; *shu-ʼchun-pa (C.: "kun-dgon-pa")* or *-drui-pa* attendant of a man of rank; "*ku-ʼjur-ma*" ('adherent', v. ,*byor-ba*) *id. C.*; *shu-nye Sch.* relation, kinsman; *shu-ylegs-pa* dying, death (of a king etc.) *Gtr.*; *shu-bstod* praise *Sch.*; *shu-togs* (unc. to *Ch.* instead of *shu ylogs* 'the side' = your presence) a title of honour, when we should say: your or his honour, your or his worship, in *W.* only for clerical dignitaries, in *C.* also for other persons of rank. Even buildings (monasteries etc.) are honoured by these respectful expressions: *shu-dkar ysol-ba* to 'administer' whitewash. — 2. in a special sense: the person of Buddha, whom philosophers represent in three forms of existence called *shu-gsum* ཀུ་ཟུམ, viz.: *ʼbós-kyi shu*, ཚལ་ལན, *lois-spyód-kyi shu* ལོངས་ཀུ and *sprul-pai shu* ཏུལ་ཀུ. These three 'persons', however, have as little as *dkon-mchog-gsum*

any thing in common with the Christian Trinity, nor even with the Indian Trimūrtti, for the first state, the 'body of law', the absolute body, is Buddha in the Nirvāṇa, the so-called first world of abstract existence i. e. non-existence, which is the ultimate aim and end of every existence and the ideal aspired to by every believing Buddhist; the second state, the 'body of happiness or glory' is Buddha in the perfection of a conscious and active life of bliss in the second world (heaven or Elysium), which state however is inferior to the first; the third, the 'body of transformation and incarnation', is Buddha in the third or visible world, as man on earth. Notwithstanding the altogether abstract character of *čös-sku*, as a philosophical conception, Buddhistic fancy is pleased to represent it as a visible image of Buddha, shining in the colours of the rainbow, or at least as a brilliant apparition of light, though impalpable and unapproachable; and this is not only a notion of the vulgar, but is acknowledged also in literature. More recent speculators have even added a *so-bo-nyid-kyi sku* superior to the three, viz. that which is eternal in the essence of a Buddha, even *čös-sku*, the absolute body, being described by these philosophers as transient. The uninteligible passage in *Ca.'s* dictionary, p. 305 b. might be corrected thus: 'adding to the former three as a fourth' etc. — To this signification belong the compounds *sku-rim*, resp. for *rim-gro* reverence, respect, particularly in the special sense of a solemn sacrificial ceremony, performed on public and private occasions, e. g. in cases of disease; *sku-rim bgyid-pa* to perform such a ceremony. — *sku-rten, sku-čaṅ, sku-yzugs, sku-gzugs (W. "kun-čd")* image of Buddha etc. — 3. image, statue, of Buddha or other holy persons. *gser-sku* a gold image, *rdo-sku* a stone image, *ǰim-sku* an image of clay, *bris-sku* a painted image, *ǰur-sku* a basso-relievo, *rtsis-sku* an engraved, *blugs-* or *ldugs-sku* a molten, *ldgs-sku* a woven image *Ca.* — *sku-ǰim* 'mausoleum' or acc. to another etymology 'the 100 000 images', n. of the famous monastery Kumbum east of the Koknoor (v. Travels of Huc and Gabet). — *sku ǰsuṅ ǰugs* 1. (cf *sku* no. 1) resp. f. *lus ṅag yid* the three spheres of a man's doings or sufferings, works, words and thoughts. — 2. the *rten ǰsuṅ*, the three representations of Buddha: the image of his person, the books containing his doctrine, the pyramid *(mčod-rten)* as the symbol of his grace. — *sku-lña-rgyal-po* five deities of degenerated Buddhism *Schl.* 157.

ཀུ་ku-ru a paddle-wheel, without a rim; such are the water-wheels of all the mills in the Himalaya *sku-ru-ldo* the figure of a cross + ×. The latter is common in books as an abbreviation like our 'etc.', to save the repeated writing at full length of the same sentence, as refrains etc.

ཀུ་ku-ga the stake in a game or wager received by the winner. — *skoṅ-sdu Sch. id.?*

ཀུ་ཏ kuti-ba *pf. bkuṅs, ft. bkuṅ* 1. to hide in the ground. — 2. to bury, to inter. — 3. to tie in a doubled or twisted position, e. g. a corpse before it is burnt, to cord on all sides. — *bkuṅs-sa* burying-place, hiding-place *Mil.*

ཀུ ku-ti *sbst.* v. *skud-pa.*

ཀུ ku-ti-pa 1. *sbst.* thread, yarn; wire; *skud-pa ǰčad-pa* to cut off the thread, also *fig. Ca.* to divorce; *ras-skud* cotton thread, *lcags-skud* iron wire; *ǰson-skud* coloured thread; *skud-rd* the thread-ends of a seam; *skud-bris-mkhan* an embroiderer.

II. *vb. pf. bkuṅs, ft. bkuṅ, imp. skuṅ, col. ku-ra C.* "*skuṅ-ce*" *W.* to smear '*ldgi-la mar skuṅ-ce*' to butter the bread *W.*, '*di-la ndg-po ma skuṅ*' don't make that dirty *W.*; to besmear, to daub *snyiṅ-po(-la) sniṅ-gyis* a wick with grease *Dzl.*; *sgo-la rtsi* to paint a door; *spus-kyis skud-pa* to anoint; *skud* ointment, "*kra-skud*" pomatum *W.*

*sku-mňe - Alag : me'am stan
= bska mňe and dku mňe

ཤུད་ཕོ *shúd-po* 1. **brother-in-law** *Ch.* — 2. **father-in-law.**

ཤུན་ *shún-ba* = *khú-ba Lex.*

ཤུགས་ *shúm-pa pf. bshums, ft. bshum, imp. shum(s)* **to contract, to draw in,** e.g. the leg.

ཤུར་ *shúr-pa*, also *shur-khán, shur-bár shme*, occasionally **blasphemy**; *shur-ˌdebs-pa, byed-pa, smra-ba* **to abuse,** viz.: persons to whom respect is due, esp. holy men or things, e.g. *ˌgóge-pa-la* the venerable *Dal.*; *dkon-mchóg ynam mi bkra-par khi-khi shúr-pa ˌdébpa* to blaspheme by denying the 'Three Most Precious' *Thgy. sgro-shúr* v. *sgro.*

ཤུར་ *shúr-ba* I. *pf. shur*, at the end of a sentence *shúr-ro*, sometimes for *shúr-pa ˌdeba-pa Mil.* —

II. *pf. ft. & imp. bshur, pf.* at the end of a sentence *bshur-to* 1. **to send, to transmit,** e.g. news, objects, also an army, but not a messenger; *mdún-du shúr-ba* to send on in advance, to have carried before, e.g. a banner; *shur ynan mdzód-pa* resp.: to be pleased to send. — 2. ■ **give, hand over, deliver, consign, give** ■ **charge, commit,** e.g. an army to a general; *dbaṅ shúr-ba* ■ invest with power, **to authorize,** *ji dgá-bar gyél-du dbaṅ shúr ció* give me power, permission, to do what I like *Dal.*; *rgyál-por dbaṅ shúrba* to authorise somebody to be a ruler, to appoint, create, designate as king. The ceremony observed in such a case is a kind of anointing or baptism, pouring holy water on the crown of the head, *spyi-bo-nas dbaṅ shúr-ba*, and as supernatural powers are supposed to be active during this process, *dbaṅ shúr-ba* means also: **to bless, consecrate, endow** with miraculous power; esp. four mystical powers of meditation are imparted in this way.

ཤུལ་ *shúl-ba pf. bshul*, at the end of a sentence *bshúl-to, Sch.* **ব্ৰ, to exhort, admonish, enjoin,** *mi ḱig las byéd-par* a person to do a thing; **to appoint,** *mi ḱig lás-la*, in the same sense; **to impose,** *mi ḱig-la las*, work on somebody, — perh. a mere provincialism; *dei ṅag-gis bshúl-nas* **induced** by his words; *rnám-ḱa las dań ṅon-mónṅs-kyis bshúl-nas* the (departed) soul **urged on, influenced, driven,** by its former works and sins *S. g.*; *lha-ṡrin mčód shul kyań* though I tried **to determine, to bring round,** the gods and the evil spirits by sacrifices *I'th.*; *ghiń sogs drúg-ṡu shúl-ḱiń* flutes and other (instruments) **calling,** resounding, fortissimo and so animating the actors; *"yid shúl-ṡe" W.* ■ **rouse,** admonish; *"ḱań"* (for *ṡeań*) *"shúl-ṡe"* ■ **rouse** by shaking. — *bshúl-ba* and more frq. *bshul-ma* **exhortation, admonition;** *bshúl-ma ˌdébs-pa, Ch.* also *shúl-rgyag-pa, shul-ṡiń byéd-pa Mil. nt.* **to admonish, exhort.** — *"shúl-ṡań W.* **overseer.**

ཤེ *she, vulg. shye, seld. shya,* **neck, throat,** *frq.*; neck of a bottle *Ch.*; *"shye ṡiṅ ḱiń-ṡe, "kyig-ṡe, sdém-ṡe" W.* **to choke, strangle,** *"shye-la ṅóy-po ṡág-ma sród-ṡe" id.*; *she ṡcód-pa, ṡtób-pa, ˌbrig-pa* **to behead, slaughter;** *she ˌdzin-pa* to seize by the throat, to worry *Sch.*; *she ddzu-pa* to tie round the neck e. g. an amulet; *she-ˌḱór* necklace *Schr.*; *she-ḱá* ornament for the neck, **necklace** *Mil.*; *she-stód Med., Sch.*: cavity of the throat; *she-rmd Sch.*: a wound of the throat, a jugular gland that has opened.

ཤེ་ཏེ *she-té Wdh., Sch.* राजिका Sinapis ramosa, **black mustard; mustard seed,** a grain of m. ■

ཤེ་ཐེ *shey-ṭáṅ* **paint, rouge** (for the face) *Sch.*

ཤུད་ *shúd-pa* v. *rkúd-pa.*

ཤུགས་ *shúm-pa* I. *vb. pf. bshums, ft. bshum, imp. shum(s)* **to make dry, lean, meagre; to dry up; emaciate.** — II. *adj.*, also *shúm-po*, **dry, dried up; meagre.** — *shum-byéd* a demon that causes drought *Lt.* — *shum-nád Bhar.* consumption.

ཤོ *shó-ba, pf. (b)shas, ft. bsho, imp. sho* 1. **to appoint, nominate, commission, charge** a person, *ḱór-ro* with a work *Dal.*, much more frq.: *rgyál-por,*

dpon-du to be king, chief; *rgyal-sar skö-ba* to raise to the throne; *ma bskö-bin* without mandate, unbidden *Glr.* — 2. *las-la bskö-pa* **destined** to the works i. e. destined to a man in consequence of his works; *skö-kyi las-bskö* my **destiny, fate, lot** *Mil.*

Note. The signification: to elect, to choose (*Ch.*, *Sch.*) cannot be proved and was expressly denied by Tibetans.

ཀློ་ཏོ *sko-tod* 1. a kind of wild onion *Ch.* — 2. a mixture of the leaves of several kinds of leek, pounded, formed into balls and dried; when used, a small portion is broken off, fried in butter and then added to the food. This spice forms a lucrative article of commerce and is exported from *Ld.* to Cashmere and from *Lh.* to India.

ཀློ་ཕ *skog-pa* v. *kog-pa*.

ཀློ *skoi* v. under *koi*.

ཀློ་ཕ *skö-ba* *pf.* *bskoin*, *ft.* *bskoi*, *imp.* *skoi(s)* 1. **to fulfil**, e. g. a hope, a vow etc., "*ngöd*" the desire *W.*; *Ka skö-ba* ■ fill up what is open, to make up a deficiency *Zam.*, also *dge-bai ka-skoi* to fulfil perfectly the laws of virtue, *Ka-skö*, *ka-bskö*, *ka-skoi* 1. **appendix, supplement**, *yödm-du ka-skö-du bkod* will be said, described, below in the appendix *Wdö.* 2. By Tibetan copyists of books a short prayer is called so, consisting of a stanza of 4 verses, which they are accustomed to write down or recite after having finished the copy of a work, in order to make amends for the mistakes they may have committed. — *ñgo-dön bskoi-rdzös* a certain ceremony v. *Sekl.* 260. — 2. v. *dpa*.

ཀློ་ཕ *skön-pa* 1. *abst.* v. *rkön-pa*. — II. *vb. pf. & ft.* *bskon* **to dress**, to clothe another person (*resp.* *ñal-ba*).

ཀློ *skob* = *skabs* *Schr.*, *Sch.*

ཀློ *skom* 1. **thirst**, *skom-gyis ñdös-pa* tormented by thirst *Dal.* — 2. *resp.* *bal-skom*, **drink**; *zas (dsa) skom* food and drink. — 3. i.e. *skom* the **dry land** *Glr.*, *prouinc.* — *skom-pa* 1. **to thirst, to be thirsty.** 2. **the thirst.** 3. **thirsty**, *skom-pa-dag ni skom-pa dan lerö-bar ¸gyur* the thirsty will get rid of their thirst *S. O.* — *skom-död (dud-pa = ¸dod-pa)* **thirst** *Med.* — *skom-tsöd* **burning thirst** *Mil.* — "*skom-ri*" **thirst** *W.*

ཀློ *skor (cf. kor)* 1. **circle**, *mig-skor* eyeball *W.*; *sha-skor* hoop of bamboo *Schr.* — 2. **appurtenances**, *yi-ge ¸bri-bai skor* writing utensils, *ldö-kyi skor* everything that belongs to the fire-place *C.* (perh. *prouinc.*) — 3. **section, division**, e. g. of a book, similar to *les*, chapter *Mil.*, *Ter.* — 4. **repetition**, *skor ldö-pa* to repeat *Schr.* — 5. **theme, subject**, *gsai skor-la ¸bri ¸dug* what is the subject of this writing? Answer: *rtsi skor-la* a horse *C.*; *de skog-la* on that account, therefore *Ld.* — 6. *skor*, *skor-zas* **food presented to Lamas**; laymen are deterred from laying their hands on it by the mysteriously menacing verse: *skor-zas sa-la lhag-gi ¸grim-pa dgos* he that eats Lama's food, wants iron jaws. — 7. v. *skor-ba* no. II.

ཀློ་ཕ *skor-ba* I. *vb. pf. & ft.* *bskor* 1. **to surround, encircle, enclose, besiege** *con & d.*; also of inanimate objects: *di-la skor-bai ri* the mountains surrounding it *Glr.*; *ri sdys-kyis bskor-ba Sambh.* a mountain surrounded by a forest. — 2. **to go, move, ride round a thing**; esp. the reverential ceremony of **ཕ་ཐ** transferred from Brahmanism to Buddhism, which consists in going round a holy object with one's right side turned towards it — one of the most meritorious and indispensible religious duties in the eyes of a Buddhist; *ldö-skor-la byon* they walked round in the religious direction, i. e. according ■ the precepts of Buddhism, *bön-skor-du soi* in the Bön manner, i.e. the opposite direction *Mil.*; *ñyag dan skor-ba byed-pa*, as a specification of religious duties: to make salutations and circumambulations.

3. **to wander through, traverse,** *rgyal-khams,* the countries, *Mil.* — 4. **to return, go home** *Sch.* — 5. **to turn round, twist,** *mai lóg-pa* a man's neck, i.e. to choke, to strangle him *Gtr.*

Phrases: *mgo skór-ba, mgo skor byéd-pa (W. *'ko-'è*)* **to befool, delude, deceive** a person, by intoxication or flattery *Gtr.*, also by a flood of words. — **Ra kór-wa C., kór-'è* W.* to make one alter his sentiments, to divert one from a plan etc. — **'Ian** or **dugs skór-'è** to take vengeance *W.* — **si kór-'è (v. rtsis) W.* **to count, calculate.** — *tsógs-kyi Khrlo skór-ba* to arrange the objects of the *mandal* (q.v.) in a circle n.f. — *skor lóg-pa, skor lóg-la grú-ba* to go round the wrong way *Mil.*; **pá-ro kor-ro-lóg tshi-'è** to talk foolishly, to twaddle *W.* — **lag kór-'è** the putting a seal under a document which is done by several persons one after another *W.*

Comp. *skór-khai Gtr.*, prob. = *skór-lam.* — *skor-rgyúgs* turning the enemy, getting into his rear *Mil.* — *skór-mkhan, skór-pa* a turner *Ca.* — *skor-spyód, skor-bin* a turner's lathe *Ca.* — *skor-tig* a pair of compasses. — *skor-dbyág* a sling, for throwing *Sch.* — *skor-lám* 1. the pathway round-about a monastery, used for the holy processions. 2. a veranda surrounding a house. 3. col. also: round-about way.

II. 1. **the going, moving round, encircling** etc. — 2. **the way** round a thing, = *skor-lám,* in the compounds: *nói-skor* the inner, *bár-skor* the middle, *phyi-skor* the outer roundway, *phyi-skor 'óm-po* the outermost. — *sá-skor* round-about way, by-way.

ཀློལ་ *skol-ba* pf. & ft. *bskol* **to boil** (vb. act., cf. *„kól-ba*).

ཀློལ་ *skóls-pa* 1. v. *skó-ba.* — 2. *Sch.*: 'to order', but this is *sgó-ba.*

ག *skya* 1. **ear** *C., Thgy.*; *skya-lób* id.; *skya-mjóg* **rudder**; *skya rgyób-pa* **to row** *Schr.* — 2. **spatula** *Schr.* — 3. **pot-ladle,** *C.* — 4. **wall** of stone or clay, *bár-skya,* partition-wall, **bár-kya 'è'-pa** to make a partition-wall *C.*

ག *skyá-ka, skyá-ga Lex.*, n. of a bird, *Ca.*: **magpie.**

ཀྱོ *skyó-ba* I. vb. 1. pf. *bskyo,* ft. *bskyo* 1. *Lex.*: — *„gó-ba* **to change place,** cf. *skyon.* — 2. **to carry, convey** to a place (a quantity of stones, wood, water etc.) *W.*, v. *skyód-pa.* — 3. *Sch.* **to swim** (?)

II. abst. 1. **kettle** *Sch.* — 2. prob. = *skyu*).

ཀྱ *skya-bo, Sak.* ཀ and ཀ, **whitish gray, yellowish-white;** **skya 'dzi-'è* to fry or toast a thing so that its whitish colour turns partially into brown *Ld.*; *mi skya* one clothed in light-gray, (not in red or yellow, as monks are), a layman; *sno-skya* **light-blue,** *ljan-skyá* **light-green,** and so of the other colours; therefore *ser-skya* ought to denote **light-yellow,** but it is also used as an equivalent of ས, n. of a saint, (Ser-skyai-„grub = Kapilavastu, an ancient city in Oude, and Buddha's birth-place); originally: 'monkey-coloured', **tawny,** *lo-skyá* 'pale' i. e. poor, insipid, miserable food *Mil.nt.*

Comp. **kya-ko-ri, kya-'è-ri** **pale, white** *C.* — *skya-skyá* id. *Sch.* — *skya-mdr,* ཀ n. of a flower, Bignonia grandiflora; *Skya-mdr-gyi-bu* n. of a city of Old-India Pāṭaliputra, now Patna. — *skya-mdr* acc. to *Sty.* the colour of the skin of the Indians, **brown.** — *skya-rbób Ca.*: a kind of dropsy, *Sch.*: a grayish oedematic swelling; *skya-rbób-skrdis Lex.* — **skya-mdr** **fresh** (i. e. not melted) **butter** *W.* — **skya 'dá** *W.*, *skya-rdzis* **morning-twilight, dawn.** — *skya-lám* = *skyó-ba Thgy.*, *C.* — *skya-sá* 1. n. of a tree. 2. translation of Pandu, *skya-sá-gi bu* a Pandava. — *skya-sér* 1. *Sch.*: **tawny,** cf. *ser-skya.* 2. 'white and yellow' viz.: man, **lay-man and priests** *Mil.nt.*

ཀ *skyá-ra-ra* n. of a drug *Med.*

ཀ *skyág-pa* 1. = *rkyág-pa.* — 2. pf. *bskyags,* ft. *bskyag,* imp. *skyog* **to**

spend, lay out, expend; *skyag-sgo* expenditure, *skyag-tê* account of expenses. — 3. *W.*: "*skyag tsi-ba*" to slaughter, to murder.

ཀྱ་ལ *skyai-nil* pavement, clay-floor, mud-floor *Lex.*, *Ca.*; *skyai-nil byid-pa* to pave, to plaster (*Sch.* also; to rub, polish).

ཀྱ *skyab* (*cf. skyob-pa*) *Sch.* ཐུགས protection, defence, help, assistance; *me-čü-la skyab* is a protection against water and fire; *skyab med-do* I am (or: he is etc.) lost! *skyab byid-pa*, *skyabs-su ,gyur-ba* coop. ■ protect, help, save a person, frq. with *drag-gi* added; *skyabs-su ,grub-ba* sleg. *mčiba*, *W.*: "*skyab čil-la yöd-ba*" to seek help, *mči* or *mi-la* of some body, *skyabs-grub* 1. the seeking of help, ཐུགས ཕན 2. the formula *Sans-rgyas-kyi skyabs-su mčio, čos-kyi sky. mčio, dge-,dun-gyi sky. mčio*, the Buddhistic creed or confession of faith.

Comp. *skyabs-mgon* helper, protector, deliverer; this is applied to certain highly esteemed and respected persons, mythological as well as living, ni f.; *Chr. Pr.* use it for Saviour, Redeemer, Christ. — *skyabs-,grub* v. above. — *skyabs-ynas* 1. place of refuge, shelter; also of persons, — helper, frq.; *mi-la skyabs-ynas byid-pa Mil.* ■ take refuge to a person, to seek his assistance. 2. said. for *skyabs-su ynas-pa* client, *nö-yi skyabs-ynas pö-mo-rnams* ■ my clients, men and women *Gtr.* — *skyabs-sbyin* a gesture of the right hand, like that for giving benediction *Gtr.* — *skyabs-yül* = *skyabs-ynas*. 1.

ཀ *skyar-pog* naked *Par.*

ཀ *skyar-po Sch.*: snipe, wood-sack; *skyar-čüi Sch.*: 'a large snipe' (*W*); *skyar-mo Sch.* heron; *skyar-lib Sch.* spoon-bill; *ku-skyar Ca.* duck, *Sch.*: bittern, but the ཀ of the *Lex.*, 'a kind of goose' speaks in favour of *Ca.*

ཀ *skyar-bu* v. *skyar-ba*.

ཀ *skyas* a changing of abode; *skyas ,dêm-pa* to change one's dwelling-place (*cf. skya-ba*), *skyas čen-po ,dêm-pa* to die

ཀ *skyas-ma* 1. v. *skya*. — 2. *Sik.*: fern.

ཀ *skyi Ca.*: the outward side of a skin or hide (opp. to *ka*); *skyi ,gyul-ba* to shiver, tremble with fear *Ca.* **Comp.**: *skyi-dkar Ca.* dressed leather; hide. — *skyi-lpags Sch.*: chamois, wash-leather. — *skyi-bim Mil.!* — *skyi-bim* prob. an itching of the skin *Mil.!* — *skyi-tê* 1. outward and inward side of a hide. 2. *Sch.*: the anus.

ཀ *skyi-bo* I. subst. 1. a medicinal plant *Med.* — 2. also "*kyi-u, ji-lta kyi-u*," potato *C.*

II. vb. pf. *bskyis*, ft. *bskyi*, imp. *skyis* to borrow, esp. money or goods (*cf. ,gyur-ba* and *skyin-pa*).

ཀ *skyig-pa* to hiccup; *skyig-bu* the hiccup *Med.*

ཀ *skyisi-sér Mil.*, eagle, vulture.

ཀ *skyid-pa* vb., subst., adj.: to be happy, happiness (*Sak.* ཕ), happy; *skyid-do* (I, thou etc.) am, art etc. happy; *bdé-žiñ skyid-la* being happy and glad; *skyid-pai nyi-ma* sun of felicity, propitious day *Gtr.*; *skyid-po* = *skyid-pa* adj., frq., *skyid-da-ba* id. *Tar.* 5, 19.

Comp. *skyid-glu* song of joy. — *skyid-mgo* beginning of happiness *Mil.* — *skyid-sdig* good and ill luck, happiness and misery; *skyid sdug ji byuñ kyaü* whatever may happen *Gtr.*; *skyid sdug bsré-ba* to share pleasure and pain. — *skyid-čü* n. of the tributary of the Ya-ru-tsan-po, on which Lhasa is situated.

ཀ *skyin* wild mountain goat, Capra ibex.

ཀ *skyin-gor* lizard *Lex.*, = *da-byid*.

ཀ *skyin-čüi Sch.*: hail, sleet.

ཀ *skyin-pa*, *W.* "*skyin-po*", resp. *bar-skyin* a loan, a thing borrowed; money advanced without interest; *skyin-pa skyi-ba* to ask a loan; *sid-la ,di skyin-du ,ñal* he asked me to lend him this *Dal.*; *skyin-pa lên-pa Ca.* to take on credit; *skyin-pa sprul-pa*, *,gal-ba* to pay back or return a loan *Ca.*; *nor-skyin* a loan of

goods or money, *gos-skyin* of clothes. — *skyin-mi Schr.* debtor. — *skyin-tsib C.*: the pledge for a loan; acc. to others, however, it just means the object lent or its equivalent when being returned.

ཁྱགས *skyés* everything giving **shelter** from above, **an** overhanging rock, a roof etc.: "*ñar skyés*" shelter from rain; "*dag-skyés*" under a *pa-ben* q. v. (*gyam* is much larger, *jíg-pa* deeper) *W.*; *bla-sky.* ལྷ་ཁང, a covered terrace or small portico before a house.

ཁྱགས *skyil-ba*, pf. ཁ ft. *bskyil* 1. **to bend**, esp. the legs when sitting on the ground after Oriental fashion, also another's leg by a kick from behind; to bend the bow. — 2. **to pen up, shut up**, cattle, **to dam up**, a river, also: *ba rdzis-du skyil-ba* **to collect** water into a pond *Gir.*, or *rdzis-ba sky.*; to dam up a pond (but not 'to dig it' *Schr.*); **to keep back, retain, detain** a person *W.*; "*ka kyil-te*" to keep a person from doing something. ▪ dissuade from *W.* — *skyil-krim*, also *skyil-mo-krim*, the posture of **sitting cross-legged**, *skyil-krim byed-pa* (resp. *mdzad-pa*), *skyil-mo-krim-gis* (or *du*) *ldíg-pa* (resp. *bzúg-pa*) ▪ assume such a posture; *sems-dpai skyil-krim* the usual manner of sitting, in which the feet are not seen, *rdo-rjei sky.* the posture in which the soles of the feet are seen turned upwards, *rdzúg-poi sky.* another posture requiring particular practice. (The spelling *dkyil-krim*, though frequent, is expressly rejected by grammarians.) — "*skyil-dím*" *W.* a small hole filled with water. — "*skil-ldir*" *W.* **handle**, **ring fixed** ▪ a thing, for carrying it, hanging it up etc.

ཁྱགས *skyu-gdá Lex.* v.c., *Sch.*: **a gulp, draught.**

ཁྱ *skyi-ru* a sour fruit *Med.*; *skyi-ru-ro Med.* (*Lex.*: ཁ་ལུ wood-sorrel) the same (?); in later times the word seems to have been used also for the olive, and *skyi-ru-bin* **the olive tree**, which in *Sik.* is called *ka-skyir-poi bin*.

ཁྱ *skyu-rim Ca.*: 'condiment, sauce, pickle', acc. to others, at least in *W.*, only the resp. word for *spags*: 1. **sauce**, **gravy**. 2. **dish, mess**.

ཁྱ *skyig-pa* pf. *skyigs* 1. **to vomit, eject**, e.g. blood, *skyig-ta jíg-pa* to cause to vomit, *skyig-pa drén-pa* to excite vomiting *Tar.*; *skyigs-pa* (partic. pf.), *ñan-skyigs*, **the vomit** (it is the food of certain demons, and being boiled in it, is one of the punishments of hell). — 2 **to lose colour, to stain.**

Comp. *skyug-ldid* **rumination**, chewing the cud; *Sch.* also: **eructation.** — *skyig-bro-ba* nausea, *skyig-bro-bai nad* disease of nausea; *skyig-bro-bas* from disgust; *skyug-bro C.* also **impure** with regard to religion, = *W.* "*ñid-du*". — *skyug-smin* **an emetic.** — *skyig-log-pa Sch.* to feel disgust.

ཁྱ *skyiñ-ku*, also *lkiñ-ka*, **jack-daw** (black, with a red bill); *skyiñ-kas zos Lex.* eaten or stolen by a jack-daw.

ཁྱ *skyiñ-ba* pf. *bskyiñs*, ft. *bskyiñ*, imp. *skyiñ(s) Ca.* **to leave behind, to lay aside**, e.g. a task *Lex.*, pride *S.g.*

ཁྱ *skyid-pa* 1. *Ca.*: **to forget, leave off.** 2. *Sch.*: **to communicate; to swallow.** (?)

ཁྱ *skyir-ba* I. adj. **sour**, abst. **acidity**; more frq.: *skyir-po C.*, *-mo W.* adj. **sour**, *Sik.* ཁ; *skyur jíg-pa* 1. to turn sour. 2. to suffer a substance to turn sour, v. *jíg-pa*. — *ka(-ba)-skyir-po* **olive**, *ka (ba)-skyur-poi bin* olive tree *Sik.* — *skyir-ka Ca.*, *rsi-skyir Ca.*, *skyir-ru (Sik.)*, *skir-mo Lh.* a sour liquid, **vinegar.** (Vinegar seems to be little known as yet in Tibet, and the above mentioned expressions may have been framed by different persons on different occasions, but are not in general use. The same may be said of *Ca.*'s *skyir-po* and *skyur-rtsi* for acid in a chemical sense.)

II. vb. pf. & ft. *bskyur* 1. **to throw, to cast**, *jíyir* cat, *thun-ród ndu-mda-la bskyur-nas* having flung his mendicant's-bowl up into the air *Dzl.*, *ñar skyir-ba* to throw into the water, *rgyób-tu* behind one's self — to

turn one's back upon a thing; **to throw away, throw down,** a stone, a corpse etc.; ■ **eject,** *bód-pa* phlegm; **to throw off,** a rider; **to give up, abandon,** a work; **to forsake,** a friend; **to abort.** — *skyir-ma* **abortion** *W. (?)* — *ñu skyir, ryuskyir* capital punishment in *C.*, when the delinquent, with a weight fastened to his neck, is thrown from a rock into a river.

ཀ*ky*ur? *Sch.*: *skyur tág-pa* **altogether**; *skyés-su bkág-pa Grammar.*: to pronounce **jointly,** viz. two consonants without a vowel between them.

ཀ*ky*e 1 v. *ske.* — 2. v. *skyed* and *skyé-ba.*

ཀ*ky*é-ba I. vb. (ས) pf. *skyes* 1. **to be born;** *ád-la* (seld. *las*) *ba skyés-pa yin* I have given birth to a son *Gtr.*; *pó-skyes* a man, *mó skyes* a woman; female; *skye-rga-na-ñi-bai sdug-bsnál* the evil of birth, old age, sickness and death (which constitute what in the opinion of the Buddhist is the greatest evil of all, that of existence); *tóy-ma skyés-nas, mó-la skyés-nas B.*, "*'á-ma skyé-ac-na*" *W.* from one's birth; *skye H-* (or *bi-*) *méd pa* subject neither to birth nor to death, eternal; *skye-gag-méd-Thgy., Lex.*, is said to mean the same. In the special sense of the doctrine of metempsychosis *skyé-ba* has often to be rendered by: **to be re-born,** *mi-ru* as man, *bur* as (somebody's) son. — *mi skyé-bai bio-la bzód-pa* v. *bzód-pa.* — *W.*: "*skyé-ba*" 1. as inf. **to be born, reborn,** 2. as abst. the being born; **birth,** 3. as adj. being with child, **pregnant; big with young,** also "*skyé-ba-ma*". — 2. **to become, to begin to exist, arise,** *mod kyi mi skye, skyés-pana bi-bai gyér* ut ne morbus ullus nascatur, natus quoque sedetur *Med.*; *skye-ba dani ¸ jig-pa* ■ arise and pass away; frq. of thoughts, passions etc. (the person as well as the thing in the-accus.): *Kyen Ersa-pai semu skyés-te* the youth — thoughts of wrath arising (in him). — 3. **to grow** *(nasci) bisi-pa ¸bru skyé-ba* valleys where corn grows; *ru mgó-la skye* a horn is growing on the head. — 4. **to grow** *(crescere) ser or ser-por skyé-ba* to grow up, to grow tall; *rar kyed bio-kyi bzód-du skyés-so* the garment also grew in proportion to the growth of the body, or: with the body *Dzl.*; *rtsál-pod-par skyés-so* he grew up a valiant man, became a valiant man; **to bud, germinate, sprout,** "*sbóns-te skye ciig-ca*" to accelerate the germinating of the seed by maceration *W.*; even = *gdó-ba Dzl.* ¸*gyr* ? — 5. sometimes = *skyé-ba* 2. unless in that case "*kyé-te*" should be spelled *bskyés-te W.*

II. abst. (ས) 1. the being born, the **birth,** *skyé-ba mió-ba, skye-mió or mióa* **high birth;** of high birth, **noble, man,** male; *skyé-ba dmú-ba, skye-dmú, -dmán* **low birth;** ■ low birth, **ignoble, woman,** *mi-las ñób kyai skyé-ba dmán* born a human being, it is true, but only a female *Mil.*; *skyes-dmán* col. "*kyer mán*" in *C.* the usual word for **woman and wife,** *ngá Kyer mán* my wife. — In the special Buddhistic sense: **re-birth** *mir skyé-ba bzén-pa* to take or assume re-birth as a human being; also **period of re-birth** = **existence, life,** *skyé-ba ¸di-la* in this, my present, period of life; *skyé-ba bdún* seven periods of life; also **manner of re-birth,** v. *skye-rnám*; in a concrete sense: the **re-born individual,** *yum-gyi skyé-ba yin* she is the re-birth of the queen dowager, the re-born q. d. — 2. the **arising** etc. — 3. the **growing** etc.

Comp. *skye-dgú* v. *skyé-ba.* — *skye-¸grá* = *¸groba* being (q.v.) — *skye-ngó* 1. **entrance to re-birth,** viz. to one of the six regions of birth, v. *grú-ba* II., *skye-ngó yódd-pa* to lock it up. 2. **face,** *lógs-pa* a handsome, *kon-pa* an ugly face; also *Ess-ngó skye-¸bras lógs-pa* is said for: having a handsome exterior *C.* — *skye-médd* (ཡ) the five (or six) **sents,** i. e. **organs, of the senses** (the sixth is **sems,** the inner sense); the **senses** themselves; this conception, however, has been greatly altered and varied by the fanciful theories of medical and philosophical authors, cf. *Burn.* I, 500. *Was.* (240). — *skye-rnám* 1. **birthplace; station or locality** of a plant.

skye-bo — **skyed-pa**

2. **class** or **region of birth** or re-birth, **class** of **beings** (v. *grol-ba*); *byol sdu-gi skye-ba* the being born as an animal. 3. **manner** of **birth** ཕལ་ཆེན, *skyé-ba bži*, also ཕལ་ཆེ་ལོ. the four kinds or ways of being born: *mngal-las* (or *nas*) out of a womb (so, acc. to Stg., elephants and some men are born), *sgo-nid-las* out of an egg (birds, some *klu*, some men), *drod-ṗhir-las* out of heat and humidity (insects, some men etc.), *rdzus-te* in a supernatural way (as the *lha*, the Buddhas, when they spring from lotus-flowers; also the inhabitants of infernal regions, souls in the bardo and some men). — *skye-ṗyogs* prob. — *byad-ṗyogs* **stature, figure.** — *skye-rabs* **series** of **the births** of a man, **history** of them, and esp. so of the births of Buddha, — so in the title of a work. — *skye-ṗhi* = *skyed-ṗhi Wdn.*

skyé-bo 1. **being,** (animate) *mi-la-sogs-pa skyé-bo* man and the other living beings *Dzl.* — 2. **human being, man,** gen. as a collective noun: **mankind,** *ḟrul-ṗbum skyé-bo* infatuated men *Ṗtk.*; *skyé-bo mdzés-pa ṗyés-rnams* other sensible people *Tar.*; *skyé-bo mdzés-poi yid-du ḟdi-ba* universally beloved *Dom.*; *mi nag skyé-bo* **laymen** (on account of their dimness of their religious knowledge); *so-sói skyé-bo* ལུང་ལས. (cf. *Will.*) the lower clergy, common monks *Tar.*, but also simple laymen, if they are not quite without religious knowledge; *skye-bo-ḟog*, (*skyes-ḟog Ca.* in a less accurate pronunciation), *skyé-dgé*, or (less correctly) *rgu*, **man, mankind**; *skye-dgui-bdag-mo* ལས.ལ.ལ. fem. pr. n., the aunt and first governess of Buddha *Gtr.*, *Gyatch.*, also a name of *dpal-lhd-mo*'s q.v.

skye-ṗhi = *sha-ṗhi Lex.*, **mustard.**

skyé-rdzas *W.* for *sha-rdzas* **giddy.**

skyeg *Ca.*: — *ḟdi*, *ḟog* **misfortune.** But *rtsis-kyi skyeg Lex.* w.e.?

skyegs 1. n. of a bird: *ḟu-sky. Lex.* w.e., *Sch.*: **coot, water-hen;** *ri-skyegs Lex.* w.e., *Ca.*: a large singing-bird, *Sch.*; **grouse, heath-cock.** — 2. *rgya-skyégs* **shell-lac.**

skyed-ba and *skyes-pa* **to be ashamed,** also *ḟa-skyed-ba*, B. and col. frq.

skyed-ser-rlung also *skye-* or *skya-ser-ḟuk Mil.*, **cold wind.**

skyed and *skye*, 1. **growth, increase,** *skyed ḟe-bar ḟgyur-ba* to grow much; *ṗhan-gyi zla-skyed-pas dei ḟag-skyed ḟe* his daily growth was greater than the growth of others in a month etc. *Ṗtk.* — 2. **progress, the getting on, improvement** *skyed yoi* progress comes, I am making progress *Mil.*; **profit, gain** *nad-la skyed med* (this) is of no **use** for that disease, of no **benefit** *S.g. fol.* 10. — 3. **interest** *C.*, *dngul-skyed* of money, *ḟbru-skyed* of corn *C.*, *skyed-du ṗtsis-ba* to give on interest *Ca.*; *skyed ḟog-pa Ca.*: 'to be the full term of payment', more accurately: *skyed ḟog* I (you, he etc.) am struck or hit by the term of payment; *skyed-ḟan* yielding interest, profit *Ca.*

skyed-sgo *Mil.m.* prob. — *rgyal-sgo* principal door.

skyed-pa 1. vb pf. *bskyed*, aor. to *skye-ba*, in *W.* pronounced alike: "*skye-ba*" 1. **to generate, procreate;** seldom in a physical sense: *bskyed-pai yab ḟ yan-ṗhyuṅ mavṗ Ṗtk.*, (opp. to *bṗtams-pai yum Ṗtk.*, for which however *skyed-ma Ca.* does not seem to be an appropriate substitute). — 2. **to produce, form, cause** (opp. to *mad-par byed-pa* to destroy, annihilate) e. g. diseases, fear, roots of virtue, merit, *bsod-nams-kyi ḟogs*, *sa-bon* (fig.) *Dzl.*, *ḟbras-bu* retribution; 3. **reproduce,** *zad-pa* what has been consumed *Med.*; to create certain thoughts or affections either in one's self or in others: *spród-ba bskyed-pas dei ṗa-mad yan spród-ba ḟdzin-zad skyés-nas* by his own rejoicing also to his parents a little joy arising *Dzl.* 22. 5; *tams-ḟcad-kyis ḟbrum-gróa bskyed-do* they all created zeal, took great pains *Dzl.*; *ḟde ḟbum-pa bskyed-nas* thus they thought. — 4. **to come to germinate or grow,** *ṗyir-bai ḟe-gis ḟdi skyed*

dra just as the water of the ditch makes the fields green *Med.*; *sé-bon Dzl.* (v. before, but it may as well be referred to this signification); *yon khyéd-pa* to bring up, to nurse up *Dzl.*; *khyed ersi-ba* id. *Glr.* — 4. = *khyé-ba*, to bring on, carry, convey to a place *Pth.*

Comp. *khyed-mon-ldil* grove, park. — *khyed-rdzogs*, instead of *khyel-rim* and *rdzogs-rim*, [illegible] and [illegible], two kinds or degrees of meditation. — *khyed-bin Ch.*: a planted tree (?) prob. a fruit-tree, *Dzl.*

II abst. 1. the generating, producing etc. — 2. = *khyed*, e. g. *khyéd-pa lin-pa* to gain flesh, to thrive *C.* — 3. = *rkéd-pa*.

ཁྱེད་པ *khyé-pa* adj. 1. quick, swift *Lex.*, *Ked-* or *sdéi-khyen-pa* quick to wrath *Sag.*; *byéd-khyen-pa* rash, hasty, precipitate *Glr.* — 2. nimble, dexterous *C. W.*; *¿jéi-khyen-pa* dexterous in shooting, a skilful archer *Dzl.* (Besides: vb. to make haste, to strive; abst. zeal, ardour; adj. strong *Ch.*, *Sch.* ??)

ཁྱེད་ *khyém-pa* resp. to be thirsty.

ཁྱེ *khyems* resp. 1. thirst. — 2. drink, beverage, esp. beer, also *bal-khyéms* or *-khyoms*, *khyems ¿drén-pa* to offer or set before an honoured person something to drink, *béés-pa* to accept of it, to take it; *khyems-la yool-rés byéd-pa* to drink beer in company *Glr.*; *yiegs-khyéms* a carousal on the departure of an honoured person; *yser-khyéms* beer together with grains of corn, as an offering to the gods for the good success of an enterprise, a journey etc., in religious dancing-festivals, *yser-khyéms-pa* abst. the priest or dancer who offers it. — *khyems-¿béi* beer. — *khyems-¿bu* drinkable water. — "*khyéms-¿gsi*" *W.* (?) brandy. — *khyéms-¿bugs Sch.*: cup, dish. — *khyéms-chi* small-beer.

ཁྱེ *khyér-pa Lex.*: [illegible] curcuma, turmeric; in *W.* berberry.

ཁྱ *khyo* vulgo for *kha-dwén* wagon *C.* (v. *khyu-ba* II).

ཁྱ *khyé-ba*, pf. & ft. *bakyel*, imp. *khyol* 1. to conduct, accompany, resp. *yban-khyél-ba*; *khyél-la ¿ag* conduct him hither! *Pth.*; "*khyel-la-la*" (for "*khyél-wa-la*") so! he has gone to accompany (him) *W.* — *bon-bakyél* going to meet, and accompanying on departing *Dzl.*, *yiegs-khyél byéd-pa* resp. to accompany an honoured person on departing, to see him off *Mil.* — 2. to convey, bring, take e. g. a child to a place, food to somebody, *Dzl.*, *C. W.* id.; to carry off, to take away *C.*: "*bsi ma kyal ¿ig*" do not bring any more wood! more accurately "*kyal ¿ag*" bring! "*kyal soi*" take away! — 3. to send *B. & C.* e.g. clothes to somebody *Dzl.* — 4. to risk, to stake, *rsi-srog Mil.* — 5. *C.*: to use, to employ "*bé-tsi la jhé-pa-la*" an ox for work; to spend, "*la jhé-pa-la mi-tse*" one's whole life in working, "*lé-la sdéi-ma*" in idleness. — 6. "*la kyél-wa*" *Ch.* to kiss; *yséd-pa khyél-ba*, *B.* "*kyal-wa*" *C. W.* col., to do harm, to hurt, inflict an injury, to play one a trick; *mna khyél-ba B., C. W.*, to swear, take an oath; "*la kyél-le*" *W.* to rely, depend upon, confide in. — *khyel-tsi byéd-pa* = *yiegs-khyél byéd-pa*, (prop.: to accompany one to a short distance). — *khyel-bdér Lex.*, also col., present of the departing person to those that accompany him. — *khyel-wa* to escort, convoy; *khyél-mar yod* he is a guide (to me) *Mil.*; *khyél-ma ¿u* we ask for a safe-conduct *Glr.*; *dmag dan béés-pai khyél-ma* a military escort *Glr.*

ཁ *khyu*, also *khyés-ma*, *khyés-ma*, *kyés-ma*, resp. *yman-khyés*, a present, *khyes ¿kér-ba* to give or send a present; *¿byon-khyés*, *¿béés-khyes* a present given to or received from somebody on his arrival. — *khyes-¿béi* a present of beer, *khyes-¿kur* of cakes, *khyes-¿ngo* of merchandise or money; *khyes-¿dés* a present made in return *Ch.*

ཁ *khyes-sdés ¿bik*, banana, plantain.

ཁ *khyes-ngg*, also *khyes-ngg C.* widower.

ཁ *khyés-pa* 1. pt. pf. of *khyé-ba*. — 2. abst. man, male person, *khyés-pa*

dań bud-med, men and women *B. & C.*; emphatically: *rgyal-po ṗiṗ-po skyes-pa ṗin* the king alone is a man *Dzl.*; husband *Glr.*; = *skyes-bu* a holy man?

ཀ *skyes-bu*, *Sak.* **ᡴᡳᡶᡳᡶᡳ** man, people; *skyes-bu gań* whosoever; man opp. to the rest of nature *Med.*; one (French: on), *skyes-bu ldg-pa brkyań-ba bdań-gyis* as quick as one stretches out his hand *Dzl.* — Though this word may also be applied to culprits and criminals (*Pth.*), it is chiefly used of holy men: *skyes-bu dań-pa* the saint; *dad-ldań sky.* the believing, the faithful *Glr.*; *skyes-bu ćen-po*, **ᡴᡳᡶᡳᡶᡳ** the great saint, in Buddhistic writings nearly identical with Buddha; *skyes-bu mćog* id. (For the 32 chief characteristics and the 80 subordinate marks distinguishing such a person refer to *Köppen*. I. 433. *Burn.* II. 553 ff. *Gyatch.* c. VII.)

ᡴᡳᡶᡳᡶᡳ *skyes-ma* 1. fem. of *skyes-pa*, she that has been born *Mil.* — 2. turn, = *skyes-ma Sik.*

ᡴᡳᡶᡳᡶᡳ *skyo-ldgs Ca.*: quarrel, *Lex.* — *ṗrug-lań.*

ᡴᡳᡶᡳ *skyobs* 1. vb. to be weary, ccir: *bdag ḗyin-gyis skyo-ste* I being weary of living in the world *Dzl.*; in a more general sense: to be ill-humoured, grieved, vexed, to feel an aversion *Tar.* 12. 18; *skyo mi ḗs-par* or *skyo mi ḗs-pa bdań-ćhe* without being tired, indefatigably; *nam skyo-na* when he was tired of it *Dzl.* — 2. subst. weariness *ṗań-ṗań-nas skyo-ba yań skyo-bar dug* we are quite tired of that constant seeking *Mil.*; *yid yońs-su mi skyo-ba* indefatigableness, perseverance *Thyy.* — *skyo-mo* adj., "*sems skyo-mo ręg*" I feel discontented, disheartened *Ld.*

Comp. *skyo-grogs* comforter, companion *Glr.*, *Mil.* — *skyo-glu Ca.*: a mournful song. — *skyo-ńdl*, *skyo-ńdań* weariness, *skyo-ńal-med-pai dńd-pa* unwearied faith *Mil.* — *skyo-ńań* disgust, aversion. — *skyo-sńań* reluction, *skyo-sdu-ła ṗrć-ba*, resp. *ṗyon-pa* to take a walk or a ride, to promenade. — *skyo-bań-pa* to be grieved *Sek.*

ᡴᡳᡶᡳᡶᡳ *skyó-ma* 1. pap of parched meal and beer; any pap, paste or dough; *skyó-ma ṗyiṗ-pa* to spread paste (upon a wound, as a salve) *Med.*; *ła-skyó Med.* ? (it may denote a paste of meat as well as one of mushrooms). — 2. blame, slander, *skyó-ma ćań-la* when he slanders a great deal *Mil.*

ᡴᡳᡶᡳᡶᡳ *skyogs* 1. scoop, ladle. — "*me-kyóg*" coal-shovel *C.*; "*ła-kyóg*" melting-spoon, crucible *C. W.* — 3. drinking-cup, bowl, goblet. — *gser-skyógs*, *dńul-skyógs* gold, silver goblet. *ḗal-skyógs C. B.*, "*dań-skyógs*" *W.* resp.: drinking-cup. *ḗrag-skyógs* bowl for drinking blood, a skull used for that purpose *Pth.*; "*kyog-ḗób ać*" may I ask your honour for the foot of your cup (viz the remnant of your drink)? *W.* — 3. *ćab-skyógs Ca.*: the rein of a bridle. —

ᡴᡳᡶᡳᡶᡳᡶᡳᡶᡳ *skyogs-ćhe-ba* small *W.* "*ol-skyógs*" id.

ᡴᡳᡶᡳᡶᡳᡶᡳ *skyógs-pa* to turn, *mgrin-pa* the neck, = to look round, back, *Mil.*, also = to turn away, aside *C.*

ᡴᡳᡶᡳ *skyoń-ba*, pf. *bskyańs*, ft. *bskyań*, imp. (*b*)*skyoń*(*s*) Sak. **ᡴᡳ**, **ᡴᡳᡶᡳ** to guard; to keep, to tend, cattle; to defend, the religion; to save, preserve, the life, the body; support, to take care of, poor people, e.g. *drin bsńń-pos* by benefits, favours. *ṗdźs-kyis* by various means; to attend to; to be given to, *ṗugs-ćań* meditation, *ṗag-ḗdań* exercise; *rgyal-srid skyóń-ba* to rule, govern a kingdom, *ćos bźin-du* in conformity with the law of religion, justly. — *ćos-skyóń* 'protector, defender of religion', **ᡴᡳᡶᡳᡶᡳ**, is used for a certain individual deity, or = *ṗjig-rten-skyóń*, or for a class of magicians in the monasteries of *C.*, v. *Schl.* 157. *Kö.* II. 259. — *ṗjig-rten-skyóń*, **ᡴᡳᡶᡳᡶᡳᡶᡳᡶᡳ** 'guardian of the world'; there are four of them, identical with *rgyal-ćen ḗźi* the four great spirit-kings, q.v. — *skyoń-ńdl* assistance *C.*, "*kyoń-ńdl ḗźl-pa*" to help. — *skyoń-ma* = *brtań-ma* the goddess of the earth.

ᡴᡳᡶᡳᡶᡳ *skyód-pa* pf. & ft. *bskyod*, *Sak.* **ᡴᡳᡶᡳᡶᡳ**, 1. to move, to agitate, *rńń-gis yań-pa*

skyod-ne when the wind agitates the branches *Dzl.*; **to shake**; hence *Mi-skyód-pa*, Akshobhya, n. of the second Dhyani-Buddha. — 2. *W.*: resp. **to go, to walk**, *(= ɟèɟs-pa, ɟyón-pa B. C.)* "*mdzó-du skyod*" step in, if you please! — 3. *W.*: **to go down, to set**, of the sun, moon etc., **to expire, to pass**, ■ **elapse**, of time.

ཀྱོན *skyon* ཁ་ཏོག 1. **fault, defect** (opp. to *yón-tan*), *skyon yaṅ yaṅ med* I have not to complain of anything, I do not want anything *Dzl.*; **damage, harm, disadvantage, misfortune**, *ɟkrul-pa-la skyon ci yod* what harm is there in erring? *Thgy.*; C.: "*mi kyon, kyon me*", no harm, no matter *(W.* more freq.: "*mi sto*"*)*; *ɟkón-gyi skyon ɟtè-na dyè-bo* rejoicing in the calamities of others, malicious *Glr.*; *skyon-du mdzód-bai* to consider it a loss *Glr.* — 2. **bodily defect, fault**, as lameness; **derangement, disorder** in the mixture of the humours *Med.* — 3. **spiritual defect, sin, vicious quality**, *rdzón-du smrú-bai skyon* the sin of lying *Dzl.*; *skyón-gyis ma gos* not defiled by sin; *ɟar skyon* ■ but that is very bad (of you) *Glr.*; *skyon byéd-pa Ca.* to commit a fault, *sél-ba Lex.* to remove, amend, correct a fault, *spdź-ba* to leave off, to quit it; *mdź-la skyon ɟbèb-pa, ɟdùg-pa* (col. "*tdg-pa, tdg-tè*") to charge one with a crime, to calumniate *Glr.*; *ɟkón-gyi skyon gźè-ba, ɟ)ddź-pa*, to name the faults of others, to speak ill of them, to slander *B., C., Sckr.* also: to blame, criticise. — *skyón-ɟan* 1. **faulty, defective, incorrect**, e.g. *dag-yig* the spelling of a word. 2. **sinful**, subject ■ vice. — 4. symb. num: 18.

ཀྱོན *skyón-pa* pf. *(b)skyon* **to put astride** upon a thing, (causative form to *hon-pa*), *mi ɟig rtá-la* (or *rtá-ru*) to cause a man to mount, to go on horseback: to fix something on a stick; *mi ɟig ɟzál-źèn-la* ■ **impale** a man.

ཀྱོབ *skyób-pa*, pf. *(b)skyabs*, ft. *bskyab*, imp. *skyób(s) Sck.* ■ **to protect, defend, preserve, save** frq., *ɟigs-pa-las* from fear, *ɟig-pa-las* from destruction; *bskyób-pa* the protecting power, the preserving cause *Mil.* (ni f.).

ཀྱོབས *skyobs* **help, assistance**, seldom for *skyabs*; *skyobs-ma Thgy.* id.; "*ɟrog-kyób*" col. preservation of life, escape; also: he that saves another's life, helper.

ཀྱོན *skyón-pa*, pf. *bskyoms*, ft. *bskyon*, imp. *skyom(s) Ca.*: **to shake, agitate, stir up**. *Lexx.* give: *ɟu skyón-pa* and *mdź skyom-pa*, to stir the water, to shake a vessel.

ཀྱོར *skyor* = *ɟyor*, the hollow of the hand filled with a fluid, e.g. *ɟu-skyór* a handful of water.

ཀྱོར *skyór-ba* I. vb. pf. & ft. *bskyar* 1. **to hold up, to prop**, — 2. **to paste**. — 2. **to repeat**, *bskyór-te bzaṅ* it was repeatedly sent *Dzl.*; to repeat word for word what the teacher says, in order to learn it by heart *Mil.*; to say over again; to **recite by heart** (opp. to *sgrág-pa* to read); *gźu de rjes skyór-mas ma źiśis-na* if one does not sing the hymn afterwards repeatedly *Mil.*; "*kyor ɟaṅ ɟhí-pa*" *C.* to practise repeatedly.

II. abst. **enclosure, fence**.

ཀྱོལ *skyól-ba* sometimes for *skyól-ba*.

ཀྱོས *skyós-ma* v. *skyes*.

ཀྱ *skra*, resp. *dbu-skra (C.*: "*ɟa, W.*: *kra*") **the hair of the head**, "*kra-lè*" *Ld.* id., used caressingly in speaking to children and women; *skra daṅ ɟá-spu* the hair of the head and of the beard; *skra bgrál ba Ca.*: plaited or curled hair; *skra ɟyay ɟèig* a single hair. — *skrú-ɟan* having long hair. — *skra-do-ɟèr* the hair plaited together on the crown of the head, as Buddha and Hindu-women wear it. — *skra-mdzód* the bow of ribands at the end of the long plaits of the women in *Ld.* etc. — *skra-tsób Ca.*: **false hair, a peruke**. — *skra-ɟsi Sck.* thin hair.

ཀྱུར *skrág-pa*, with instr., **is ■ terrified, frightened by, afraid of** something *ɟigs-skrag-pa, źiśis-skr.* id. *B., C.*

*skyor-'byin = dkyor-'byin
Alag: gyo gyu-can nam
g'yo sgyu'i las

bsku-mñe - Alag: me'am stan
= dku-mñe and sku-mñe

ཁྲད་པ *khrdá-ba* pf. *khrás*, **to swell**, *khrdá-sod*' it is swollen, a tumour, a bile, a weal has formed itself *W.*; *khrdás-po Sch.* a swelling, tumour; *khrain-bur Sch.* an abscess not yet open.

ཁྲན *khrán* 1. *Sak.* ཁ་ལ *Ca.*: a fleshy etc. excrescence in the abdomen, a concretion under the skin, in the bowels, womb etc., *Sch.* also: a swelling of the glands. Wise (Commentary on Hindoo Medicine) says, that very different diseases are comprised unter the term *gulma*, tumours of the pylorus, partial enlargements of the liver, diseases of the large intestines, fixed and moveable swellings; — perhaps also hernise, which I did not find mentioned elsewhere. — In *S. g.* I found *khrawdd* described as a consequence of great fatigue and want of breath, and *khrau-yzér* as pain in consequence of suppressed winds. — 2. *rdo-khrán*, *bad-khrán*, two sorts of **steatite** *C.*

ཁ*ra*ད་ *khrdb-pa Ca.*: 'to beat the ground with one's feet,' **to stamp, tread**, cf. *khrób-pa*; *Lex.*: *brd-khrab-pa*, to dance.

ཁ*ra*ད*ka khrda-ka* v. *skda-ka*.

ཁ*ri*ད *khri-ba* 1. *Ca.* **to conduct** (?) 2. *W.* "*khri-ié*" f. *dkri-ba*.

ཁ*ru*ད *khrú-ba* pf. *bekrus* ft. *bakru*, *Sch.*: to wait; the latter would suit well in a passage of *Mil.*, perh. also in *zér-la khrus* of the *Lexx.*; but *kik-khrus-pa Lexx.* remains unexplained.

ཁ*ri*ན *khrén-pa* pf. & ft. *bekrun* **to produce**, fruits *Mil.*, a root of virtue (v. *rtsá-ba*) *Stg.*

ཁ*ru*ན *khrun* **meal**, resp. viz. when spoken of as the food of respected persons.

ཁ*ri*ད*g khrdg-pa* = *dkrdg-pa*, perh. also I. *skrdg-pa*. *Lexx. dá-ru khrdg-po* **to beat** the drum: *W.* "*kopdá krdg-bé*" **to play** on the guitar.

ཁ*ri*ད *khrád-pa* pf. & ft. *bekrad* **to expel, drive out, eject**, out of the country *Dzl.*, *Mil.*; to deprive of cast; '*krád-de tsó ié*' to expel a thief publicly out of the village *W.*

ཁ*ra*, ཁ*ra*---; words beginning with these letters will in most cases be found arranged under rk.. and sk..

ཁ*ba*ན*-rdzá* a sacrificial ceremony v. *Schl.* 380.

ཁ*ba*ད *bakú-ba*, *Sak.* ཁ*ba*ད, **astringent**, as to taste, *Ca.* erron.: bitter.

ཁ*ba*ལ*-pa bakál-pa*, *Sak.* ཁ*ba*ལ, **a kalpa**, a fabulous period of time; the fantastical reveries of the Buddhists concerning this subject v. *Kö.* I. 266, also *Wil.* under *kalpa*. *bakál-pa čén-po* the great kalpa; *bár-(gyi) bakal-po* the intervening or middle 'kalpa'; *bak. lzzá-po* the happy, blessed period, viz. in which Buddhas appear; *bakál-pa ñán-pa* the bad 'kalpa'; *bakal-mé* conflagration of the universe.

ཁ*ba*ད *bakú-ba* v. *skód-pa* II vb.

ཀ

ཀ *ka* 1. the letter k', aspirated, like c in 'call'. — 2. numerical figure: **two**, *Ka-po* the second volume.

ཀ *ka* I. additional **syllable**, = *ka*, but less frequent. —

II. in compounds instead of *Ká-ba* **bitter** and *Ká-ba* **snow**; for the latter signification it is in *W.* the only form existing.

III. i. e. *Kag* **part**, *Ka gyés-su* into two parts (e. g. to cleave) *Stg.*; "*Ka-phób*"

one part; in a special sense: the sixth part of a rupee *C.*; *Ka-big* part, some, several, frq.

IV. (also *Kak.* ag) resp. *kal*, cf. *Ka-po* 1. **mouth**, *Ka Ka* bitter mouth, bitter taste *Mel.*; *Ka ñiñ-po* (soft mouth), manageable, tractable, *Ka gyón-po* hard-mouthed, refractory; *Ka ngyór-ba* (= *Ka-la ngy.*) to govern, to rein the mouth (of a horse), to lead, guide, influence other persons *Gir.*, to turn off (a river) *Tar.*; *Ka ‚lón-pa* (to pull the mouth) to stop a beast of draught *Tar.*; *Ka ‚byed-pa*, *W*, "*ji-ba*" to open one's mouth, *ydzin-pa* to open it wide, ‚*dzim-pa*, *W.*, "*bug-be*" to shut it; *Ka brdab-pa* (or *krdb-pa?*) to **smack**; "*Ka dab*" (or "*ñab*") "*zór-ma*" to produce a smacking, snapping sound, col.; *Ka rúg-pa* c. dat. to put one's mouth ■ a thing, in order to eat or drink it; *Ka ‚gíno-pa* c. dat. **to interfere, to meddle with**; *Ka tdi-ba* 1. col. = *Ka ‚gug-pa*, 2. *Ca.*; **to promise**; *Ka ‚ytúgs-pa*, *Ka ‚o ‚ytúgs-pa*, *Ka-la ‚o byéd-pa*, *Ka skyór-ba B.*, *C.*, "*Ka ldan-ba*" *W.*, "*Ka byéd-ma*" *C.* **to bless**; "*Ka byé-be*" *W.*, **to inveigh**, to give ill language; *Ka bsré-ba* to have intercourse, social connexion with one another, viz. in eating, drinking and smoking together, which is a matter of no little social consequence; *Ka ‚dzin byéd-pa* c.genit. to receive friendly, to be kind to, assist *Mil.*; *Ka ‚ytúd-pa Gir.* 16. 8. was explained: to bring together personally, to confront, = *Ka sprdd-pa*; *Ka ‚bób-tu nyal-ba* to lie in that position; *Ka bdzin-ba* the contrary of the preceding; *Ka ‚dg-ta bldá-te bi-ba* to be killed by a precipitous fall. Especially: the speaking mouth, *Ka-ma*, col. also "*Ka-ma*", **orally**, by word of mouth, e. g. to state, report, "*Ka-ny zór-ma*" in the colloquial language *C.*; "*Ka dá-ma ñyúl ndg-pa*" *W.* hypocritical; *Ka-la ná-ta dón-la bka* easily spoken after, but difficult ■ be understood (e. g. a doctrine); "*Ka bór ma*" 'my (his etc.) mouth has run away', "*mor ma*" 'has erred', the former denoting inconsiderate talk, the latter a lapsus linguae; *Ka ldu-pa*, *bldá-ba* 1. 'to anticipate with the mouth', **to promise** frq., with direct speech or term. inf., sometimes also with the term. of a subst. e. g. *brdu-du Ka blada* he promised or engaged himself as a servant, — also: **to pressure**, ■ **arrogate** *Mil.* 2. 'to accept, adopt with the mouth', **to acknowledge, admit** *Tar.*; *Ka ‚lá-ba B.*, *Ka ldi-ba Ca.*, to promise; *Ka ná-ba*, *nidá-pa* to blurt out, speak out inconsiderately; *Ka ‚ldu-pa*, *mtún-pa*, *col.* "*ldg-pa*" to agree upon; *Ka sdún-pa*, *mndu-pa* to silence, *W.*; "*Ka bdg-ce*, *kyil-ce*" id.; *Ka skyór-ba*, *zlá-ba* to speak cunningly, to try to persuade etc.; *Ka rdg-pa*, more freq. "*Ka rdg-(te) dúg-pa*, *ddd-pa*, **to be silent**; *Ka ‚gdá-ba Tar.*, prob. = *Ka ‚Fyam dbyig-pa C.* to divulge ill rumours; *Ka lóg-pa* to reply, contradict; *Ka pdá dpar smrá-ba* ("*gsoi tad*, *gsoi dvan zór-ce*" *W.*) to talk at random; *Ka- (la) nydn-pa* **to obey**, *Ka nydn-po* **obedient** (resp. *bka* i.o. *Ka*); *ydil-Ka* clear, intelligible language; *Ka ndn-du smrá-ba*, *W.*: "*Ka sdg-po zór-ce*" to use ill language; also without "*ndn-pa*" or "*sdg-po*, *Ka zór-ce*" or "*Ka tóá-ma*" means the same. — 3. **mouth, opening, orifice**, of a vessel, cavern, pit etc., *Ka ybdd-pa*, ‚*gdb-pa* to cover, shut an opening; *Ka ‚byéd-pa* to open, is also used of a book, a letter etc. (for holy books *kal* is employed i.o. *Ka*); *Ka ‚bye-ba* to open or unclose itself, to begin to appear, *Ka ‚bó-ba* id., of flowers; *Ka bób-ma* the opening turned downward, *Ka bdzin-du* turned upward; *Ka-ñig sdód-ba* to fill ■ the brim; *Ka sdód-ba* to fill up a void, to make up a deficiency, *ykon-ma* or *las* from elsewhere; *Ka mnó* the inward brim, *Ka ‚jyi* the outer edge *Gir.* — 5. **the front side, face**, *Ka lhor sdn-pa* or *lóá-ba* to be directed southwards *Gir.* — 4. **surface**, *Ka ‚bri-ba*, to be diminished, of a fluid the surface of which is sinking; *Ka ‚gri-ba* to diminish, to make less, by taking away from the surface; **the outside**, *Ka dkar ytá nag* outside white, inside black, fig. *Mil.*; in a special sense: **colour**, v. *Ka-dóg*; therefore *Ka-ru*, *Ka-ma*, *Ka-la*, *Kar* 1. **on, upon, above**, *lóá-Kar* upon the tree (e. g. be site), up

the tree (he climbs) *Del.*; *ču Kar* on the water; *jigogs bèi Ka-ru* all round *Gtr.* 2. on, at, *ču Kar* on the river side, *mtso Kar jebs* he came to the lake *Pth.* 3. above, besides, = *sdèi-du Mil.* 4. towards, in the face of, *mthon Kar ma* proof against thrust or blow *Mil.* 5. at the time of, when, *sdèb-poi Kar, slob Kar, ,byon Kar* when (he) arrived; *ri-bai Kar* in the hope of; — *Ka-nas* down from, away from, *rta Ka-nas ,bèb-pa* to slight from the horse *Gtr.*; "*Ka-na, Ka-ne, Ka-la*" col. for *sgò-nas*, "*tèlu-ni Ka-na*" by way of the opportunity, on occasion, "*yan rèb-gi Ka-ne*" by little and little, gradually. — 5. sharpness, edge, of a knife etc., "*Ka ting-po soi*" the edge has become blunt, "*log soi*" has become bad; "*Ka mi ,chug*" the edge is wanting; *mei, čui, rlùi-gi Ka nòn-pa* to suppress the sharpness of the fire, water, wind, to stop the flames, floods etc. (viz. by means of incantations) *Gtr.*; "*Ka tòn-ca, pèi-ce*" *W.* ■ grind, to sharpen; *Ka tòn-pa* ■ become sharp *Sch.*

V. yesterday, also: the day before yesterday, *Kai ngòn* id., cf. *Ka-rnaai.*

Compounds. *Ka-dèrl* (*C.* "-*ji*", *W.* "-*èri*") neck-cloth, sometimes worn as a protection against cold. — *Ka-sdèi, Ka-sdòi* appendix, of a book. — *Ka-skyur-po* sieve, sieve-tree *Sik.* — *Ka-Ka-sdu* or *sòi* about two months ago *C.* — *Ka-kèb* cover, ■ *Sch.* — *Ka-Kòr, Ka-kyòr* border *Sch.* — *Ka-Krul Ch.*: respect, regard, with respect to. — *Ka-,Kòr* the circumference of the mouth *Ch.* — *Ka-gòi* (cf. *Ka* III) quadrate, square, *Ka-gòi-ba* square *adj.*, *Ka-gòi-ma* id., e.g. pieces of cloth so shaped. — *Ka-gòb Sch.* cover, lid. — *Ka-gòi* snow-ball. — *Ka-gri* corner of the mouth. — *Ka-ngòi* v. *Ka-ed.* — *Ka-rgòn Mil.* privilege of old age *n. f.* — *Ka-rgòd Sch.*: ill language; a slanderer. *Ka-rgyig Gtr.* acc. to the context: idle talk, unfounded assertion. — *Ka-rgyèd* or *-gyòn*, resp. *kal-rgyun*, oral tradition, esp. certain mystical doctrines not allowed to be written down. — *Ka-bagòs* advice, = *Ka-ta*; commandment, cf. *bka-bagòs.* — *Ka-mèdr* bitter and sweet. — *Ka-ting* (v. *Ka* III) sons, — *Ka-yèdòi* clever talking, cf. *Ka sbyòi-po* eloquent. (*Ch.*: fair words?) — *Ka-yèòd* cover, lid; cork. — *Ka-bèòl Sch.* idle talk, prattle. — *Ka-ldg Mil.*, was explained: abuse, ill-language. — *Ka-čòd*, resp. *kal-čòd* agreement, convention, covenant, "*K. mòn-ce*" *W.* to conclude a convention. — *Ka-čòr Mil.* snow and rain; *Ka-ma-čòr* both falling promiscuously, sleet. — *Ka-čòs* the appeasing of wild beasts etc. by witchcraft *Mil.* — *Ka-čù* 1. spittle *Ch.* 2. snow-water. — *Ka-ča* 1. a large mouth. 2. a person that has to command over much (cf. *Ka-čòg, Ka-čòn*). 3. n. of a mask in the religious plays. 4. n. of a country, Cashmere, v. below. — *Ka-čòma* last will, *Ka-čòma ,jòg-pa* to make a testament. — *Ka-ča* typewriy. — *Ka-mčù* 1. lip. 2. *Sch.*: word, voice (?) 3. quarrel, dispute. — *Ka-rjè* 1. great lord, mighty personage *Ch.* (?) 2. good luck, good fortune *Ch.*; but in *C.* it is only used for fortune = goods, wealth. — *Ka-nyòi Sch.* sparing of words, laconic. — *Kè-ta*, also *Kè-lta* good advice, lesson, *byèi-pa* or *,jòg-pa* to give, *C. W.* — *Ka-tòd-la* (or *-na*) *Ld.* = *Ka-tòg la*, on, upon. — *Ka-tòn Ch.*: 'a reading or saying with a loud voice' (*Lex.* ঘোষ), better: the saying by heart, *klòg-gam Ka-tòn-du dòn-nas* reading or saying by heart, *Ka-tòn-du èda-pa* to know by heart *Del.*; gen. in reference to religious texts. — *Ka-,jòm Ch.* tradition. — *Ka-stòi* not yet having eaten anything. — *Ka-ting C.* to the brim. — *Ka-tòg-la* or *-na*, = *Kè-la*, above, upon, on the top or surface of, *Ka-tòg-tu* id.; *Ka-tòg-nas* down from. — *Ka-tòr Sch.* pustules in the mouth. — *Ka-dòg, Ka-ldòg-mKan W.* stammerer. — *Ka-dòg*, also *Ka* (v. *Ka* IV. 4.) colour *skra mòm-mèòi-gi Ka-dòg-tu gyòr-to* the hair became blue *Del.*; *Ka sgyur-ba* to change colour, *Ka ,gyur* the colour changes, cf. also *mdog.* — *Ka-drùg* 1. mighty. 2 haughty. — *Ka-drai W.* over-against, just before, opposite, straight on. — *Ka-ldòma*, = *Kè-ta, yldòma-Ka*, advice *W.* — *Ka-,dòr*

Ch.: 'one who speaks too fast', *Sch.*: 'too loud'. — *Ka-ʼdig* **cark, hung, stopple.** — *Ka-nai* **yesterday morning** *C.* — *Ka-nam-ʼbum* **shlong.** — *Ka-nin* **last year.** — *Kal-po* sometimes f. *Ka* 1. **mouth,** e.g. "*Ka-po dul-mo*" *W.*, "*Kal dul-po C.*, tractable. 2. **speech** *Mil.* 3. **bitter** *C.* — *Ka-lpaigs* **lip,** *gdu-ma* upper, *ʼog-ma* lower lip; *W.*: "*Kal-pag (s) pag-ʼi, dal-ʼi*" to smack. — *Kal-spu* hair of the beard, *skra dan Kal-spu* hair of the head and beard, freq. — *Ka-pʼi* **boasting,** *Ka-po-ʼi* id. — *Ka-pʼir = pʼir-pa,* **a cup.** — *Ka-phyis* **napkin.** — *Ka-ba* v. below. — *Ka-bad* **the humidity of the air or the moisture of the earth caused by snow.** — *Ka-bab* mouth or face being turned downwards. — *Ka-brag* v. below. — *Ka-rbad Ch.*: 'a boast, proud speech'; others: idle talk. — *Ka-bydn* **eloquence** *Mil.*, *Ka-bydn-po* eloquent, cf. *Ka-pʼdin?* — *Ka-ma-ʼdar* **sleet,** rain and snow. — *Ka-mir* bit (bridle) *Sch.* — *Ka-rtsin, Ka-nin* 1. *B. C.* **yesterday forenoon,** *Ka-rtsin-gi byis-pa* the boy that was here yesterday forenoon *Mil.* 2. *W.* ("*kar-nin*") **the day before yesterday;** some days ago; "*kar-nin za-nyi-ma*" last sunday: "*Kar-nin (s)tôn-ka*" last autumn — *Ka-ma* 1. **bitter and acrid** *Med.* 2. 'hot in the mouth' a. a very acrid sort of radish, e.g. horse-radish. b. aphthae, thrush, a disease of the mouth, incident to horses, cows, sheep. c. *Ka-bad rin-ʼis-ba Mil.* at. daily warm food. — *Ka-bab* **snow-storm.** — *Ka-ʼbo* **boasting,** *Ka-ʼbo bin-ta ʼi-ba* a great swaggerer *Gtr.* — *Ka-ʼbin* v. below. — *Ka-mtrul* **muzzle, mouth** (of a dog etc.); the lower part of the human face col. — *Ka-ʼdag* abuse? "*Ka-ʼdag ʼdzin-po*" *C.* a great abuser, reviler. — *Ka-bin* the contrary of *Ka-drag,* low, unimportant, having no authority, *Ka-bin-pai skyes-bsnid* the misfortune of being of low birth *Mil.* — *Ka-ʼi* 1. 'mouth and mind', *Ka-ʼi mi mthun-pa* **hypocrisy, hypocrite** *C.* 2. 'mouth-mind', meaning the same as the phrase just mentioned: **hypocrisy** *Mil.*, *Ka-ʼi-med-pa* unfeigned, sincere *Mil.* — *Ka-ʼi* **breath, expense,** e.g. of the hearers *Mil.* — *Ka-za* **food, victuals** *B. C.* — *Ka-ye* lit.: 'being one's partner or match as to speaking', also *Kai yo,* — gen.: **partner; match;** "*Kal-ya jhi-pa*" *C.* to assist, "*Ka Ka ya*" (or "*Ka-ya*) *ngo mi ʼtsal*" I am not his match, not able to compete with him; with regard to things: I am not equal to the task — *Ka-ras* **neck-cloth,** cf. *Ka-dkri.* — *Kal-ra-ba* **claw** *Mil.* — *Ka-rid* **inner-slip, avalanche,** — *Ka-ri* taste in the mouth. — *Ka rog* v. *Ka* IV. 1. extr. — *Ka-lan* 'mouth-requital' 1. **thanks-giving** *Mil.* 2. **reply,** esp. angry reply. — 3. **requital** for food received *C.* — *Ka-leb* **cover, lid.** — *Kal-le* 1. 'mouth leaves', *shoi Kal-le Mil.* the young, tender leaves of several wild herbs, used as vegetables. 2. v. below. — *Ka-lé* 1. v. *Ka-skyur-po.* — *Kal-ad lal-ba S.g.*, 'snow-deer', **elk** *Sch.*; shoe-leather from the skin of this animal is mentioned in *Mil.*, and is known in Tibet. In *Sik.* however **the deer** of the neighbouring Tarai is called *Ka-la,* in other parts of the country **the spotted deer,** — *Ka-ldgs* **jest, joke,** "*Ka-ldg ʼdzi-ʼi, tsal-ʼi*" *W.* to jest. — *Ka-ldgs-ʼchan, -lcid-ʼchan W.* **eloquent.** — *Ka-lin Ch.* **some.** — *Ka-lsô* col. **lies, falsehoods; obscene talk; idle talk.** *Ka-lsôd* **talk, gossip** *Mil.* — *Ka-sdi* v. *Ka-rtsin.* — *Ka-sâ* several weeks ago *Ch.* — *Ka-sô* mouth and teeth; similar: *Ka-mgal* mouth and jaw-bone, "*Ka-sô*" or "*Ka-gal ʼdug yin*" I shall break your chops *W.* — *Ka-sôl Ld.* "*Ka-sôl ldan-ʼi*" to fry (meat) in butter. — *Ka-slab, = Ka-bin,* learnt by heart, (used by children) *W.* — *Ka-lhag* remnant of a meal *Mil.*

ཀ *Ka (Kaa?)* v. *Kra-ta.*

ཀ་ཡ་ཕ *Kâ-ya-po Sch.*: difficult (?).

ཀ་ཤ *Ka-ʼdi W.* col. for *Ka-ʼi-yul,* **Cashmere.**

ཀ་ཤ *Ka-ʼi* **Cashmere;** amongst other things it produces much **saffron,** hence *Ka-ʼi-skyes* **saffron;** in Cashmere Buddhism was once flourishing (v. the legend relative to its being introduced there: Introduction du Buddhisme dans le Kashmir

par J. Feer Paris 1866), but afterwards it came under Mahometan rulers, and *Ka-ti* denotes therefore now in *C.* a mussulman (cf. Huc & Gabet's journey); *Ka-ti dpé-ca* the koran *Schr.*; *Ka-ti ‚gróu-ñai* an imp kept by a mussulman *Mil.*

ཀ་ཏ *Ká-ta (Kea-ta?) Sak.* 1. **crow.** — 2. **raven,** = *bya-rdg, jo-rdg.* — 3. *Ka-ta kwá-bo* **magpie.**

ཀ་ཏ་ཐི *Ká-ta-thi* is said to be = *yadi-ñui,* a pointed stake used for the execution of criminals.

ཀ་ཏ་ཡ *Ka-tsdá-ga, Ka-ty.,* gen. pronounced *Ka-tóu-ga Sak., Will.:* 'a club or staff with a skull at the top', the weapon of Siva, also carried by ascetics; Tibetans refer it also to the trident.

ཀ་བཏགས *Ka-btágs* **handkerchief** or **scarf of salutation,** a piece of veil-like and generally worthless silk-fabric, about as large as a small pocket-handkerchief, which in Tibet is given or sent, with or without other presents, to the person one intends to visit; cf. Huc's journey.

ཀ་བདེ *Ka-‚dé,* v. *Kan-de.*

ཀ་བ *Ká-ba* I. col. *C.* "*Ká-pa*", *W.* "*Kán-ta*", *Bod.* "*ga*" **bitter.** — II. *W.* "*Ka*" **snow.** *Ká-ba dari ltar yaal* bright as snow and shells *Pth.*; *Ká-ba ‚bab,* col. "*Ka yoi*" it snows; "*Ka pdá-ce*" *W.* to remove the snow (with a shovel); *Ká-ba-can* snowy, and as a subst.: the snow-country, Tibet; *Ká-ba-can-pai sémi-can-rnams* the Tibetan beings *Gtr.* — III. correspondently to the Arabian word ڪافي the missionaries in *Lh.* have given to *Ka-ba* the signification of **coffee,** which is otherwise unknown in Tibet.

ཀ་ཕད *Ka-bád* 1. the architectural ornament of a Tibetan house formed by the projecting ends of the beams which support the roof (not 'parapet' *Ca.*) — 2. v. *ku.*

ཀ་ཕྲག *Ka-brag* **fork** (not generally used in eating); any forked object.

ཀ་ཕེ *Ká-mo Ca.* **enchantment, irresistible influence.**

ཀ་ཏུར *Ka-tdr* **fringes, threads,** such as the loose threads at the end of a web.

ཀ་ཏན *Ka-tdn Sch.* decision; but in the only passage where I met with this word, viz. *Del.* ᴬᴳᴹ 13, this meaning is not applicable, but something like surface or width.

ཀ་ཏུར *Ka-túr Sch.* **water-ban.**

ཀ་ཏུར *Ka-zúr (Sak.* ꣡ꣁ꣡ꣁ꣡ꣁ, *Hindi* खजूर) col. *Ka-zúr-pa-ni* **date,** *Ka-zur-ldi* date-tree.

ཀ་ཟ *Ka-zó* 1. *W.:* **rake** (gardening). — 2. *Sp.:* a carrier's **load,** "*Ka-zé-pa*" a cooly.

ཀ་ཡིག *Ka-yig* **a false charge,** *C.:* "*mo nyé-pa Ka-yig jhuñ*" he was innocently accused.

ཀ་ར *Ká-ra* 1. *W.* = *ká-ra* **sugar.** — 2. *Sch.:* **trough, manger.**

ཀ་ཤ *Ka-ri,* or *Ka-ri,* v. *Kal-ri.*

ཀ་ཤ *Ka-rag,* v. *Ka rag-pa, Ka* IV. 1. towards the end.

ཀ་ལ *Ká-le* v. *Kyi-le.*

ཀ་ལ *Ká-lo* 1. v. *Ka* Comp. — 2. *Schr.* **prow** of a ship, others: **helm;** the word is very often used in the phrase: *Ka-lo sgyur-ba,* esp. *gru-yuñs-kyi,* to turn a ship, to steer, to lead, govern, rule, *Ka-lo sgyur-mkas-pa* skilful in driving, *Ka-lo-pa* a charioteer. — 3. *Ca.:* the glans penis.

ཀ་ལ *Ka-lya* n. of a mountainous country in the N.E. of India Tar. 21. 10.

ཀ་ལ *Ka-úr* v. *Ka-zur.*

ཀ *Kag* 1. **a task, charge, business, duty; responsibility; importance;** *Kag ‚Kur-ba* to be charged with, *kag ‚gel-ba* to lay upon; "*kag ldg-pa*" or "*kydg-pa*" *C.* to warrant, become responsible; *dér ‚ñi-ba yóu-ba kag ldg* I warrant you will get something to eat there *Mil.*; "*Kag -ldg, Kag-kydg*" *C.* a bail; *Kag-can* important. — 2. *W.:* **part,** *bcu-ñdg* the tenth part, tithe, "*kag-nyi co-ti ccód-ce*" to cut in two; **division, section** (of a book); **place,** "*Kag nyi-la yoy soi*" I have hurt myself in two places; "*Kag cig-la rnib-ce*" to press towards one point; in a more general sense: "*Kag cig-la 'i*

sûn-ka ĉos" finish this work at once! — *yul-kôg* **province, district**; *rgyal-kôg* **kingdom.** — 3. *W.*: "*Kog*" or "*Kôg-pa tâg-ĉê*" **to hang** (by the neck).

ཁོག་པོ *Kôg po C.* 1. **difficult** (*W.* "*Kôg(s)-po*"); **hard** (to bear), "*Kôg-po ĵhes*" it proved hard, "*Kôg-po ĵhê-pa*" to suffer want. — 2. **bad, spoiled, rotten,** "*mar kôg-po soi*" the butter has become rancid.

ཁ (?) *Kôg-la, Md.*: "*Kôg-la mar*" **fresh** butter, just made.

ཁ *Kai C.*: vulg. f. *Kui*, sometimes also in books.

ཁ *Kâi-pa* **house,** *kâi-pa-la W.* home, at home; in compounds also for a part of the house: **room, story, floor** etc., *stoi-, bar-, ĵog-kai* upper story, middle story, ground-floor *Glr.*; *bar-ma, dkyil-ma* or *ĵsûn-kai* means also the usual dwelling-rooms, opp. to *ĵugs* and *ago* (v. *ago*): *bod-kâi* **workshop**; *bûn-kai* **store-house, store-room**; *sgô-kai* **entrance, vestibule**; *skor-kai* (*Glr.* 68, 9) seems to be a passage running round a building; "*sûg-kai*" *W.* the scooping-form or **mould** used in the manufacture of paper; "*tsûn-kai*" **hut** (garden).

Kai-gla **house-rent.** — *Kai-ĉûn* house or room reserved for decrepit parents; *Kai-ĉûn-po* inhabitant of such; *yai-kai-ĉûn-pa* such a person of the second degree, (if, during his life, his son enters into the same right). — *kai-stôi* **an empty house,** which is thought a fit place for sorcery and necromancy. — *Kâi-bu* 1. little house, **cottage.** 2. **room,** *mya-ngan-gyi K.* room of mourning *Dzl.* — *kai-mig* **room.** — *kai-rtsa* **foundation of a house** *Sch.* — *kai-ĉûbs* **flooring** of a room. — *kai-bdûn* **residence,** chiefly of gods. — *kai-rûl Sch.* **a house in ruins.**

ཁ *Kûn-bu Pth.* n. of a (fabulous) country.

ཁ *Kad* 1. **litter, barrow.** — 2. **like, as,** — *ltar Glr.* — 3. — *Kod, Kad-mydun* v. *Kod-mydun.*

ཁ *Kad-pa,* 1. the same as *Kôd-pa* **to stick fast, to be seized, stopped, impeded,** v. *Kad-pa*; hence also *ma-kôd* = *ma-ôg* **as soon as**: *dbugs kad ma-kôd-du* as soon as the breathing ceases *Thgr.*; "*de ma-kôd*" instantly, directly, *bu skyes-ma-kôd ĉig Glr.* a child born just now. — 2. **to approach, draw near,** with *la, nub-la kôd-pai ĉe* when the evening drew near *Pth.*; frq. with the perfect-root of a verb: *dbugs kôd-la kôd-pai dus* when the ceasing of the breath approaches *Thgr.*; *sin-la kad yôd-pa-la* as we were just about to seize him; *Kôd-du* postpos. c.a.: *rtsi-po kôd-du* **as far as** the heel *Mil.*; *kôd-kyis* adv. **by degrees** *Mil.*; *kôd-la, kôd-du* id. *Tar.*

ཁ *Kûn-pa,* also *Kûn-po* 1. abst. *Sch.*: wormwood, probably a mistake for *Kûm-pa.* — 2. vb. **to add** (arithm.) *Wdk.*

ཁ *Kûn-da,* more correctly *Kûs-da,* also spelled *Kê-ĵdi, Sak.*, treacle or molasses partially dried, **candy**; *dê-la kûn-da bûs-pa* the candy made of it *Med.*; *skyer-kun-da* candied *skyer-pa.*

ཁ *Kun-mdû* (corrupted from *Ko-dman?*) **madei** *Lk.*

ཁ *Kab* 1. **court, residence** of a prince, *rgyal-poi Kab-kyi mi-rnams* courtiers. — 2. **wife, spouse,** *Kab ĉên-mo* the first wife (in rank); *dê-la kab ĵa-pa ma rnyed-par* as there was not found a wife worthy of him *Glr.*; *ĵi ĵnyis nai kab-tu byûs-ba rmis-so* I dreamt that these two would become my wives *Glr.*; *Kab-tu bûs-pa* to take for a wife, to marry. (*Sch.* has even a verb: *bûs-mar Kab-pa.*) — 3. **needle,** *Kab-rtse* point of a needle, *kab-rdû*(?) *Sch.* needle-case, *Kab-mig* eye of a needle, *Kab-mig-tu skud-pa ĵug-pa* or *rgyud-pa* to thread a needle; *ĵra-kab* a small needle, *sbom-kab, me-kab Dzl.*, *ta kab W.*, *blo-kab W.*, *kab-rûl W.* a large, thick needle, packing-needle; *kab-spû* **bristle** *Sûk.*; *kab-lên (rdo)* **loadstone, magnet.**

ཁ *Kab-ta-ka* col. **knapsack, pouch.**

ཁ *Kab-le* (or *lus?*) *W.* **difficult.**

ཁ *Kabs* n. of a disease *Med.*

ཀམ *Kam* 1. a **bit**, a small piece of anything, *Kam-ñal* a small bit, *Kam-gdi*, *Kam ṛtig* a mouthful, *Kam-bcad-du ṛcod-pa* to cut 'in the size of bits' *Dul.* (infernal punishment); *Kam-zan* a mouthful of food *Mil.*; *zas Kam ṛtig* id. — 3. *W.*, *C.* **appetite**, "*zá-ce-la Kam yoṅ*" *W.* I get an appetite for eating; "*Kam dig soṅ*" *W.* I have no appetite; *Kam-lóg* want of appetite, **nausea**, **aversion** (*Ch.* also: hatred); "*Kam-lóg-pa*" inclined to nausea, easily sickened *C.*; "*Kam-lóg-ñal*" *W.* id.; "*Kam-khin ce dug, ngéi Kam-khin ce dug*" (with *la*) *W.* he has a desire, a longing for, perh. only provincial pronunciation for *rkhen-pa*.

ཀམ་ཁིན *Kam-khin* high and low *Sch.* (?)

ཀམ་ཅིར *Kam-cir* walnut *Sch.*

ཀམ་པ *Kam-pa* 1. **fox-coloured**, **sorrel**, **brown-ish**. — 2. **porcelain-clay**, **china-clay**. — 3. **Tamaretum tomentosum**, a very aromatic plant, frequent on high mountains.

ཀམ་ཕོ *Kam-phó* a cup made of dough, used as a lamp in sacrificing.

ཀམ་ཕྱི *Kam-bir* (perh. the *Ar.-Hd.* *ganda*-leaves) thick bread-cakes leavened with butter-milk *Ld.*

ཀམ་བུ *Kam-bu* 1. **apricot** *B.*, *C.*, *Kam-buí ṭsi-gu* the stone of an apricot; *Kam-bu-mdir* the oil pressed out of apricot-stones, smelling and tasting of bitter almonds *Med.*; *mdza-ris kam-bu* dried apricots, as *phi-kid*. — 2. **peach** *Sit.* — 3. v. *Kam*.

ཀམ་ཡུག *Kam-yúg* *Sch.* cherries, morels; these not being known in Tibet, the word must be either of Khotan or Chinese origin, or else the signification of 'stones of apricots' is to be adopted, as given in *Wts.*

ཀམས *Kams* (*Sch.* ཁམས) 1. physical constitution of the body, **state of health**, *Kams bdé-ba* healthy constitution, good health; *rje-btsun-gyi Kams bde ldan-sam?* is your Reverence well? asks a layman, and the Lama answers: *de bin-ta bde*; *Ryed Kams bde-am?* I am quite well; are you well? *Mil.*; *W.* more freq.: "*Kam-zdi-po*", *C.* also *Kam zdi* good health; *Kams-rnyed Med.*, acc. to *Ch.* **nausea**, feeling sick; *Kams-zdi Sch.*: rest, comfort, health, prob. more accurately: recreation, recovery, restoration (of health), so: *Kams zi-par gyur Mil.*; sometimes it seems to be a synonym of *lus*, body, *Kams dub-pa bzés-ba* to recreate the exhausted body *Mil.*, st. fig.: *gnod-sems-mdd-pai Kams ñal ce* the peaceable disposition predominates *Stg.* — 2. (synon. of *yul*) **empire**, **realm**, **territory**, **domain**; *yul-Kams* empire, in a geographical and political sense, e.g. Nepaul *Gir.*; *rgyal-Kams* 1. for *rgyál-poi Kams* kingdom, *Bo-ba-can-gyi rgyal-Kams* the kingdom of Tibet. 2. for *rgyál-bai Kams* the empire of Buddha, the world; *rgyal-Kams grim-pa* to roam over the kingdoms, the countries *Mil.*; **region**, **dominion**, *bar-mdá-gyi Kams* the aërial regions, where the *lha* live *Pth.*; in physiology: *mkhris-pai Kams* the dominion of bile *Med.*; *Kams gsum* the three worlds acc. to Buddhistic speculation, viz. the earth with the six heavens of the gods, as the 'region of desire', *ḍód-pai Kams*; above this is the 'region of form', *gzugs-kyi Kams*, and ultimately follows the 'region of formlessness', *gzugs-med-pai Kams*. — 3. **element** (syn. *ḍkyil-ba*), *Kams drug* the six elements of some philosophical systems, consisting, besides the four elements familiar to us, also of *nam-mká* and *rnam-śés*, the ether and the substance of the mind. In chronology, in naming the single years of the cycle, five elements are assumed, which (according to Chinese theory) are wood, fire, earth, iron, water. — 4. p.n. **Khams**, Great Tibet, the parts between Ü and China; *stod-mdo-Kams-sgóṅ gsum* the low-land, the three provinces Do, Khams, and Gong, cf. *mdo-ris*; *Kams-po* a man from Khams.

ཀར་ཁྱི *Kar-khi* v. *Ki-khi*.

ཀར་ཁྱི *Kar-khi* **shuttle**, **weaver**, *Sch.*, prob. = *dkar-khi*.

ཀར་ཁྱེས Kar-khyés v. Ka-khyés.

ཀར་ཏཱན Kar-tsán v. Ka-tsán.

ཀཱ་ར་པ་ནི or ཀ་ར་ཝ་ཏ Karas-pa-ni or Ka-war-pa-na n. of a deity *Gb.*; *Tar.* p. 110 gives a (rather absurd) legend concerning the origin of the name.

ཀལ Kal 1. (cf. *ugal*) **burden, load,** *Kal ¸khyr-ba* to carry a burden; *Kál-gyi stén-du* on the top of the loggage *Gb.*; *Kal ¸gél-ba* to load a burden, to put a load upon, *Kal ¸bógs-pa* to take off the burden, to unload; **load, freight;** as a fixed quantity, *lug-Kal* a sheep-load, *bón-Kal* load of an ass; *¸brwi Kal* a load of corn. — 2. **bushel,** a dry measure = 20 bre; therefore = a score or 20 things of the same kind; in *W.* **Kal-ytig* frq. for *nyi-ma*, also with respect to persons; *¸jédr-Kal* a 'measuring-score', 20 *bre*, actually measured, as is usual with corn; *¸déyn-Kal* a 'weighing-score', the weight of 20 points on the steel-yard *(rgyu-ma)*, in weighing wood, hay, butter etc.

ཀ་ལ་ཁ Kál-Ka n. of a Mongol tribe, Khal-ka.

ཀ་ལ་ཀོ་ལ Kal-Kól **stunned, insensible** *Thgy.*

ཀ་ལ་ཅན Kal-tság the best sort of wool for manufacturing shawls, coming from Jang-thang.

ཀ་ལ་པ Kál-pa 1. **wether,** castrated ram. — 2. **sow-thistle,** Sonchus.

ཀ་ལ་ཨ Kál-ma **beast of burden, sumpter-mule** *B.*, *C.* *Kál-ma-rnams bsdu-la skyél-ba* to drive beasts of burden to the pasture, to turn them on grass-land *Gb.*; *Schr.*; **mi Kal nyis-kyi la** *C.* payment for carriers and beasts of burden; though in *W.* it might be understood as: payment for twice twenty men.

ཀ་ལ་རི, ཀ་ལ་ཤ Kal-ri, Kal-ri, also Ka-ri, Ka-ri twenty bushels.

ཀ་ལ Kas instr. of Ka; *Kas-lén-pa* etc. v. Ka, 4; *kas-skóm* = Ká-skóm, q.v.; *kas-stén* with an empty stomach; *Kas-ldan, kas-ldán*, **weak, poor.**

ཀི Ki numerical figure: 82.

ཀིར Kir *C.*; **Kyir** **a cutting-out knife.**

ཀུ Ku 1. numerical figure: 62. — 2. for *Ká-ku (?) Lál.*

ཀུ་ཀ Ku-ga *Ca.* 1. uncle. 2. an address (?)

ཀུ་ཏ Ku-ta **a hut, cottage,** constructed of branches *Lh.*

ཀུ་ནཱ Ku-na p. n. **Kunawar,** also Bissáhar, country on the upper Sutlej, bordering on Tibet, and inhabited in the northern part by Tibetans. Here are situated Kanám, a monastery with a considerable collection of Tibetan books, and Poo, a missionary station of the Church of the United Brethren, founded 1865.

ཀུ་ཀ Ku-ba 1. **fluid, liquid,** also (but less frq.) *Ku-Ká*; *Dasá-bzéd bkrus-pai Ká-ba*, the fluid in which a beggar's bowl has been washed *Tar.*; *Krus-Ku* dish-wash, swill *Tar.*; *¸brda-Ku Ca.*: rice-soup, *Schr.*: rice-water; *bti-Ku, rtsá-Ku* the sap of trees, of plants *Ca.*; *bd-Ku* broth, gravy; *mdr-Ku* melted butter. — 2. **semen virile,** *Ku-ba bydn-pa* emittere semen; *Ku-Krdg* the mixture of the semen with the uterine blood, by which process, acc. to Indian physiology, the fetus is formed, *Med.*, *Sek.* ཤུ་ཀ.

ཀུ་ཀ Ká-ba **uncle,** on the father's side *B.* and *C.*; *ja-Ká* father and uncle; *ku-dbón* and *Ku-tsán* uncle and nephew. But owing to polyandry, the degrees of kindred lose their precision, in as far as all the brothers that have become the husbands of one wife may be called 'father' by the children.

ཀུ་བྱིག Ku-byig *B.*, also *Ku-gyig* and *yug.* **cuckoo,** called *byd-yi rydl-po* and described as a sweetly singing bird, whence prob. *Ca.* has conjectured nightingale, which however is scarcely known in Tibet. — *Ku-byug-rtsá* n. of a medicinal herb.

ཀུ་ཧཱ Ku-hag *Lh.* purse, money-bag, col. for *Kug-ma.*

ཀུ་ཐུར Ku-thúr *Ca.* the clinched hand, **fist,** *Ku-thúr ¸mín-po (Sch.* also *¸rydó-pa)* to strike with the fist. This signifi-

cation, however, seemed not to be known to the Lamas consulted, who interpreted the word: a religious gesture, the forefinger being raised, and the others drawn back. Some native dictionaries have ཐུ fist, others ཐ་ལ half-closed fist.

ka-yu, in *C.* also "*a-yu*", **hornless**, having no horns, used of cattle *Sch.*

ka-ba 1. the short woolly hair of the yak. — 2. *Lh.*: venereal disease, **syphilis**.

ka-le Sch.: **shed-yard** and its weight; but *Dal. 70*, 17 the word refers to an ordinary pair of scales and denotes that **scale** of the two which contains the weights.

kug, *kuga* **corner**, concave angle, **nook**; of rivers, lakes etc.: **creek, bay, gulf, cove**, also *ka-kug*; *kug-ta* within a recess, on the farther side of a cavity.

kug-ta (or *rta*), *a-li-kug-ta*, a kind of **swallow** *Ch.*; the lights (lungs) of this bird are used as a remedy against pulmonary diseases, *Med.*

kug-rnd and *kug-snd* **fog, mist, haze**, during a calm, esp. in spring-time.

kug-po I abst. 1. *Ch.*: "part of a long period of time" (?) — 2. a certain part of the body *Med.* — II. vb. 1. also *kuga-pa*, **to call** = *gug-pa Mil.* (cf. also *ryaa*). — 2. **to find; get, earn**; *ser kuga-pa-ni srid* there is a possibility that we may yet replenish our cash *Mil. nt.*; *rnyid kuga-pa* to get sleep; *srna yum kuga*, it drew i.e. weighed three ounces.

kug-ma **pouch**, little bag, *ne-kuga-kug-ma* tinder-pouch *Mil.*; *dsil-kug* money-bag, purse; "*rdzon-kug*" *Pur.* knapsack; *rtsen-kug*, resp. *bib-kug*, little bag for flour; *nu-kug* sucking-bag, for babies.

kun **hole, pit, hollow, cavity**, originally used only of dark holes and cavities; *sna-kun* nostril, *rna-kun* the ear-hole, *mkan-kun* arm-hole, arm-pit; *brag-kun* cleft in a rock, cavern; *byi-kun* mouse-hole; *kab-kun* a sink; *bu-kun* peep-hole; *mda-kun* loop-hole; in *C.* "*i-kun*, *mig-kun*, *te-kun*" are used of any hole in walls, clothes etc., caused by decay or daily wear. *ysor-kun* a sink, gutter; *kun-drogs* soot of an oven or chimney *Sch.*; *kun-pa*, *kun-po Ch.* a large hole, *kun-bu* a small hole, e.g. *spus kun-bu* pore, passage of perspiration *Dal.*

kuns 1. the original meaning perh. is **mine, pit** *Ch.* — 2. **origin, source** (fig.), *yyoi kuns sumbs*, ■ stopped the source of the deceit *Ld.-Glr. Schl.* 13, b. *kuns-can*, and prob. of similar meaning *kuns-brsin*, of noble descent, or when applied to statements etc.: **well founded**; *Ch.* also fine, excellent; *kuns-med*, *kuns min-pa* having no 'origin', mean, pitiful, ill founded; in the last sense it seems to be used of historical accounts, *Tar.* 43, 5, and more esp. of religious records *Pth.*, *Glr.*; *ptam-kuns Tar. 66*, 18, prob.: historical source, record, document; in *Pth.* facetiously: *ptam-kuns kui yin* the source of that speech is beer.

kud **coat-lap**, or any cloth serving in an emergency as a vessel; "*kyi zu*" hold forth the lap of your coat, words frequently used to beggars, to whom the alms, chiefly consisting in flour, are poured into that receptacle, *C.*

kud-pa **pocket, pouch** *Sch.*

kud-ma **side, edge** *Ch.*; *kud-du* aside, apart, secretly; *kud-du ,jog-pa* ■ put, to lay aside.

kun-ti, or "*kyun-ti*", is stated to be used in *Pur.* for **he, she**.

kun-po **to groan** (*Sch.*: to groan).

kun-bu Glr. 97, 12?

kum(s) v. *,gum-pa*; *kuma-pa*, **crooked**.

kuma Sch.: so it ■ said; *Mil.*: *le-tsho-bai sngon-po rgyal-ma kuma* might be rendered: the interpreter's renown was proclaimed from afar; the word, however, is of rare occurrence.

kur 1. **burden, load**, for men, more fully: *mi-kur*; *kur-shyed-pa ,ful-ba big*

one that lives by carrying loads *Tar.* — 2. rarely **porter**, carrier of a load; *khur-po* **load, burden**; *khur-ba*, col. "*khur-ra*" prop. a small load; a load in general; *khur-pa* carrier, cooly; *khur-rtsa*, *khur-ldan* cooly-station, a day's journey, gen. 10 to 12 English miles; *khur-rtsa-pa* a station-cooly.

ཁུར་ཆ, ཁ་ཁུར་ *khur-ba*, *khur-ba* 1. abst. *Ca.*: **bread, food**, *Sch.* also forage, fodder. It is, however, not the common word for bread, but only for certain sorts, such as *bra-khur*, bread of buckwheat, *rtsab-khur* q v., and more particularly it is applied to cakes and pastry-work baked in fat or oil. — 2. vb. v. *khur-ba*.

ཁུར་ཆ, ཁ་ཁ(ས)' *khur-ma*, *khur-mdzi(s)* **dandelion** *C.*, used as a pot-herb and medicinal plant; as the former it is also called *khur-tsod*.

ཁ་ཁ *khur-tsa* *C.* and *B.* **cheek**, the ruddy part of the face below the eyes (cf. *grdzu-pa*); "*khur-tsag* *W.*

ཁ *khu* 1. *Sch.*: "the soft **down** of furs", abbreviation of *khu-ba*; *khu-mal* small basket for wool *Th.* — 2. **revise** *Kun.* — 3. **district, province, domain**; *lhd-sa khu* all that belongs to Lhasa *Georgi Alph.*, "*dei khu-la dag*" is subject to him *C.*

ཁ *khu-ma* the bottom, or the side of a thing *Ca.*

ཁ *ka* numeral, ninety-two, 92.

ཁ, ཁ *ka*, *kye* (*Sch.*: *ka-ma*) 1. **profit, gain**; *ka-spogs* *B.* and *C.*, "*ka-bcd*" *W.* id.; *ka-tsdi byed-pa* **to trade**, ■ traffic *Pth.*; *ldu-kyi ka* gain, advantage obtained by knowledge and attainments; *ka-pa* **trader-man**, dealer; *tsdi-ldan ka-pa* trader in a market *Mil.*; *ka-nyin* *Sch.*; profit and loss, risk; *ka-sgrub-pa* *Ca.*, "*kye-bcd tdb-ce*" *W.*, to make profit, to gain, *ka brgyab-pa*, to make a good bargain *Sch.*; "*ka-ra dzo-ma*" *C.* to abate, to go down in price; "*ka-can, ka-ma*", profitable, unprofitable; "*kyé-ma*" *W.* **cheap**. — 2. **tetter, herpes, ringworm** (eruption of the skin) *Sch.*

ཁ *kya* v. *kya*.

ཁ *khis-pa* 1. partic. of *khis-pa*, **filled**, replete with. — 2. adj. puffed up, **proud, haughty**, arrogant; abst. pride etc.; *khis-sems*, *khis-drégs* pride. *khis-po* *Med.* with reference to food: producing flatulence.

ཁ *khu-pa* 1. *Sch.* worm-wood, prob. erron. for *khus-pa*. — 2. *Sch.*: to lean, to repose on, erron. for *bkan-pa*.

ཁ *kab*, col., *W.*: "*kyab*", *Ca.*: *kab-ma* **covering**, coverlet: "*kab sdi-pa*", to take the covering off *C.*; *khur-kab* a covering against rain, rain-cloak; *stéi-kab*, *ltdg-kab*, table-cloth *Ca.*; *thd-kab* *Lt.* cap, **hood**; *ydzin-kab*, a certain beam or board above the capital of a pillar; *ydzin-kab*, veil, cloth to cover the head; "*dzin-kyab*" *W.* apron; "*pai-kab*" *C.* napkin, apron.

ཁ *kam* v. *kyam*.

ཁ *khr-rgyag-pa*, **to detract; to usurp** *Sch.*

ཁ *kd-ba* prob. for *kd-ba*, **to load upon**; *blo kd-ba* is said ■ be used in *C.* for *blo skyd-ba* *W.*, v. *skyd-ba* no. 6.

ཁ *ka-nyin* the day before yesterday *Sch.*

ཁ *ka-pa* *C.* **to hit**, *kdma-la* (or *mkdma-la?*) to hit the right thing, the exact point or line; *ydsd-la* to strike the vital parts, to hit mortally, fatally.

ཁ *ko* 1. numeral, 122. — 2. *Bal.* ("χ'ο") for *ka-ba*, bitter.

ཁ *ko* pers. pron. of the third person, **he, she, it**, but almost exclusively in col. language. In ancient writings it occurs but rarely, being either omitted or supplied by *de*, but in later works that come nearer to the present language, it is to be found the more frequently. *koi* his, her; "*kó-pa*, *kó-ma*" plur. **they**, *W.* and *C.*, v. *Georgi Alph.*, in an edict; "*kó-bag*, *kó-tsa*" id. *C.*; "*kó-ma nyi*" *W.*, both of them: *ko-rdzi* 1. he himself. 2. he, = "*ka*" col.; with partic.: *ko dé-ki nion la soi-ba da*, *Mil.*, he that just went on in advance, proceded in front.

Note. The word prob. has been originally a abst., denoting essence, substance

(like *ngó-bo*); *ngó-ko, yìd-kó, rgyá-ko* are said to be used in *C.* for: the essential, the most important part of a thing, the main point, and the noun substantive may possibly have changed into a substantive pronoun, in a similar manner, as *ngo*, I, is connected with *ngó-bo*; cf. also *kó-na, kó-ko*.

ཀོ-ཏི *Ko-ti C.* (Chinese?) **tea-kettle.**

ཀོ-ཐུག-ཡིད-པ *Ko-ldag yèód-pa* c. termin. **to despair of** *Mil.*; **to resign, to acquiesce in, to reconcile one's self to;** also *sems Ko-ldag yèód pa Pth.*

ཀོ-ན *Kó-na* adj. and adv. 1. **just, exactly, the very,** *rgyál-poa ‚dod-pa Kó-na yin* that is just what has been wished for by the king *Dzl.* རྒ. 17. *ngó-ma Kó-na bèin-du* just as before; *‚di Kó-na yin-par ngès* he is evidently the very same (man) *Mil.*; *srin-bu Kó-na ‚dzd-ba* just like a worm *Thgy.*; *ñid de Kó-nas* by the very same process *Tar.* 13, 12; *de Kó-na nyid-du gyur èig* just so may it happen! (at the conclusion of a prayer) *Glr.*; but *de-Ko-na-nyid*, as a philosophical term, is also the translation of the *Sek. tattva*, essentiality, truth, implying to the Buddhist nothing but vacuity, the Nirvana *Trig.* 20. — 2. **only, solely, exclusively,** *skad-cig Kó-na*, only for a moment *Dzl.* ཀ-ད, 12. *‚dod Kó-nas brel na*, if taken up merely with lust; *sems-can Kó-na bdé-bar ‚dód-ma-na* as he intended only the welfare of beings *Thgy.*; *Tar.*

ཀོ-བོ *Kó-bo* masc., *Kó-mo* fem. pers. pron. 1st. person, I, pl. *Kó-bo-èag* we, indiscriminately as to the rank of persons, *B.* and *C.*; mi *Kó-boi rnam-shès* the soul of me the man, i.e. my human soul *Mil.*; also pleon. *Kó-bo ngo.*

ཀ-ཏ-ཁ *Ko-tam*, the Tibetan name for **Khatmandu,** the capital of Nepaul *Glr.*, *Mil.*; sometimes also called *khai jo-brdzi*, prob. on account of the mineral treasures supposed to abound in that country.

ཀ-ཏ-ཁ *Kó-ma*, perh. misprinted for *Kom* **knapsack, wallet** *Mil.*, or also a secondary form of that word.

ཀ-ལ-ཡ *Ko-yyó*, occurs only in **Ko-yó shór-èe* (perh. col. for *‚Kor-yyól*) *W.* **to thrash,** which is done by driving a number of oxen fastened together round a pole that stands in the middle of the threshing-floor.

ཀ-ར *Kó-ra, Ch.* also *Kór-ra*, **circumference;** circumjacent space; also **fence,** surrounding **wall;** *kó-ra Kor-yóg-tu, (Kor-) kor-yóg-tu*, in a circle, in circumference, frq. in measuring; also round about, all round, e.g. to flow, to encompass; *kor-yóg bèin-tu* in the whole circuit, round about.

ཀ-ལ-ཏ *Ko-ldag* 1. *Ch.*: **bigness,** robustness (Lex. **ཀ-ལ-ཏ-ཡ**), *Ko-ldag-yóns-pa* big, prominent limbs; *Sch.*: *Ko-ldag ché-ba* a large space. — 2. *Lh.*; **dumpling,** made of *rtsám-pa* and beer; *Ld.*: **pap** of *rtsám-pa* and tea, called *spaga* in *C.*

ཀ-ཀ *Kog* 1. frq. for *Koń(-pa)*, **the interior, inside;** v. also *Kóg-pa* and *Kóg-ma.* — 2. for *Kogs*, *‚kogs* q.v. — 3. for *‚gógs-pa.*

ཀ-ག-ཡ *Kóg-pa*, sometimes *Kóg-ma, Kog*, the trunk of the body, *ko-Kóg* the body of an animal cut up for food; **ko-Kóg ‚dól-èa, kig-ce** to cut up a carcass; **Kóg-tu, kog nań-du** within the body.

ཀ-ག-ཡ *Kóg-mo C.* **pot,** earthen vessel = *jiru*; *Kog-chén* large pot.

ཀ-ཀ-ས *Kogs* **cough** *Med.*, *Kógs-pa* to cough.

ཀ-ན *Koń*, rarely *Kóń-pa*, pers. pron. 3d. person, **he, she;** like *Ko* it is of far less frequency in the earlier literature than in the later; at present it is in *W.* used as the respectful word for he, but in *C.*, acc. to Lewin, as plur., = they; *Kóń-gi* his, her; pl. *Kóń-rnams, Kóń-èag, Kóń-ño, Kóń-èag-rnams*; *Koń-rás* and *Koń-nyid* he himself; *rgyál-po Kóń-rás yin dgóńs-nas* the king supposing that he himself was meant *Glr.*

ཀ-ན-ཡ *Kóń-pa* 1. prov. for *Kóń-pa.* — 2. **the inside,** inward parts, prov. *Kóg-pa (Ch.* also: the veins); *Kóń-du, Kóń-na, Kóń-nas* adv. and postp. **in, within, from**

within, out of; *Khoṅ-du* (also *khoṅs-su*) *ḱid-pa* or *ḱidd-pa*, with or without *sems* (resp. *bsgo*) being prefixed 1. **impressed** on, fixed in the mind, thoroughly understood, known. 2. very **restless, uneasy, sorry, anxious** in one's mind; — *Khoṅ-du sdi-ba* to impress on the memory, to learn (by heart) *Glr.*; *Khoṅ-nas mṅaṅ ḱyiṅ-ba ltar* as if their heart was torn out, *Pth.*; *mṅaṅ ḱoṅ rin-poi dkyil-nas ysol-ba btab* he prayed from his inmost heart *Thgy.*; *Khoṅ-nas ḱa-pa, mkhyen-ba* to know by heart, to say, recite by heart *Cs.* "*ḱdg-la ysid-du med*" *W.* I have no recollection of it; *Khoṅ-poi dkrid-la phan* it helps against internal heat *Med.*; *Khoṅ-par sdi-bai dug ḱtsin-no* it is like a poison that has entered into the internal parts (or the veins) *Thgy.*; "*Khoṅ-pa skyon-pa*", a bad character *W.*, "*Khoṅ-pa ḱhe-ma*" *W.* generosity, magnanimity (?) —

Comp. *Khoṅ-krag*, the blood contained in the veins *Cs.* — *Khoṅ-kro (-ba)* **wrath, anger;** *Khoṅ-kro spoṅ-ba Mil.* to put away, subdue anger, "*zd-ba*" *C.* to 'conceive' anger, take a dislike; *Khoṅ-mi-kro-ba* quiet, calm, mild *Pth.* — "*Khog-ḱug*" col. uneasiness, **sorrow, anxiety;** "*Khog-ḱug ḱhel-pa*" *C.*, "*bd-ḱe*" *W.* to be uneasy, anxious. — *Khoṅ-gaṅ* full, filled up in the inside, **solid,** *Khoṅ-stoṅ* **hollow, tubular.** — "*Khog-ḱin, Khog-ḱen*", *W.* grudge, ill-will, **hatred.** — *Khoṅ-ḱul* **soul.** — "*Khoṅ-ḱig*" *W.* **cholera.** — "*Khog-ḱiṅ*" *W.* 1. **the core** of a tree, heart-wood. 2. **tissue.** — "*Khog-ḱiṅs*" a **groan, sigh** *W.*, "*Khog-ḱiṅs ḱdi-ḱe*" to sigh, to groan. — "*Khog-ḱibs-la ṅi-ḱe*" *W.* to read low, softly, whisperingly; "*Khog-ṅi ḱdi-ḱe*" *W.* to read noiselessly, so as not to be heard. — *Khoṅ-(y)seṅ* inner caverns, not opening to the daylight; (those of the Rirab are the habitations of the Lha-ma-yin or Asura).

Khoṅs 1. abst. *(Khoṅs-ma Cs.)* **the middle, the midst;** *gaṅs-Khoṅs-na* in the midst of alpine snows *Mil.*; respecting time: *ḱag bdun-gyi Khoṅs-su* **within, during,** seven days *Pth.*, *Tar.*; respecting money: *de mṅoṅ-kyi Khoṅs-na yoṅs-su*, (this) is contained, included in that (sum) *Tar.* 33, 15; *Khoṅs-su ysbyar-pa Lex., Cs.*: annexed to, united, incorporated with. — 2. adj. **crooked;** *W.*: "*Khoṅs ba dug*" it is **bent, curved,** e.g. paper by heat, the limbs by the gout; "*Khoṅs-kan*" *W.*, "*Khoṅ-ril*" *C.* **crippled.**

Khod 1. v. *ḱidd-pa* and *gdd-pa*. — 11. inst. of *Kod*.

Khoṅ-pa **anger, grudge, resentment;** *Khoṅ gsoṅ-pa, Khoṅ-du sdzin-pa* to hate, "*Khoṅ-la ḱer-ḱe*" *W.* id.; "*Khoṅ-gig-sta ddd-ḱe*" *W.* ("to sit waiting with hatred") id.; "*Khoṅ-bir*" *W.*, the sting, the burning of anger or hatred in the soul.

Khob 1. fat, heavy, clumsy *Sch.* — 2. sometimes for *Kob*. — 3. v. *gebs-pa*.

Khom **wallet, leather trunk** *C., Cs.*: felt or skin bag; *yoṅs-ḱhom Cs.* id. (prob. resp.); *Khom-ḱbig Cs.* a cloak-bag; more accurately: the cloth in which the trunk is wrapped and carried by the porter.

Khoṅ-pa *Schr.*; to be able, esp. **to be enabled** to do a thing by the absence of external impediments; *Khoṅ-pa med Cs.*, "*Khoṅ-ḱe mi rag*" *W.* I have no time, I cannot do it now; *sdod mi ḱoṅ* I cannot sit and wait now *Pth.*; *mid mi ḱhoṅ-par* without your having time to swallow it down *Dzl.* ๑๙๐, 17. *mi-khoṅ-pa bryyad*, the eight obstacles to happiness, caused by the re-birth in places or situations unfavourable to conversion *Trig.* no. 66. Acc. to *Schr.* the word is also used in that special sense: to be able to carry on a law-suit, in which there are likewise eight obstacles.

Khor-mo-yig *Sch.*, *Khor-yig, Khor-sa* v. *Ki-ru*; *Khor-yig-tu* **continually, incessantly** *Mil.*

Khol *Cs.* — *Khol-ba; Khol-du ḱyiṅ-ba*, **abridgment,** epitome *Cs.*

Khol-pa 1. *Cs.* **boiled.** — 2. *Sch.* **boiling, bubbling,** *zaṅs ḱol-pa* a bubbling kettle *Dzl.*

Khol-po, also *Kol-brda*, **servant,** man-servant, *Khol-por ysol-ba bzoṅ-ba* to

take, to hire for a servant *Pth.*; frq. fig. *sems-kyi ṭôl-por yôd* (the body) is a servant of the mind *Mil.*; *jig-rten ṭôl-pai ṭôl-po* a servant of the world i.e. of mammon *Mil.*

ཐོལ་ཆ *Ṭôl-ba* **a small piece**, *Ṭôl-ba nyûn-ḍrag tsam ḥig kyaṅ ma ḥas Pth.* not so much as a grain of mustard seed is left.

ཐོལ་ཁ *Ṭôl-ma* 1. *Cr.* 'anything boiled'; perh. more accurately: anything boiling, *ṭe ṭôl-ma* **boiling** water; *dug-mtso ṭôl-ma* a boiling lake of poison. — 2. *Sch.*: an outlet for the smoke in a roof.

ཐོལ་ཁ *Ṭôl-mo* 1. **maid-servant** *B.* — 2. a coarse sort of **blanket** usually given to slaves *Schr.* — 3. mowed corn, a **swath** *C.*

ཐོ *Ṭoa* v. *gôs-pa.*

ཐོད་པ *Ṭôs-pa* **wished for**, wanted *Sch.*

ཐུ *Kyd-le Cr.*, "*Ṭi-le*" *W.*, as much as fills the hollow of the hand, a **handful**, e.g. of water.

ཐུ *Kyig-pa* to lift, v. *ḳyog-pa.*

ཐུ(ས)ད *Kyig(s)-pa* 1. **frozen; ice.** — 2. **the frost, cold**, *Kyig-ṭog-ḥar* on the ice *Glr.*; *Kyig-pa ḍkyg-pai bôd-yul* 'Tibet frozen up with frost' *Pth.*; "*Kyig-la jar* (v. *byir-ba*) *"soṅ"* *W.* it has stuck fast by freezing. — "*Kyag-ku-ko-ko*" *Th.* mud caused by a thaw, **snow-water.** — "*Kyig-sran-ḍen*" *W.* hardened against the cold. — *Kyag-rôm, Kyag-rôm* ice, pieces of ice, floating blocks of ice (also *ḍab-rôm*); cf. *ḳyag-pa.*

ཐུ *Kyad* 1. **difference, distinction** *B.*, *C.*, *W.* "*gaṅ ṭki-na kyad med*" *W.* it is no matter which you give me; *ṅa-daṅ-ḍraḍ-pa ḍâṅ kyad-med-do* it is quite the same as if they came to myself; *sems-la kyad byuṅ* a difference of opinion arose. — *Kyad-ṭôs* mark of distinction. — 2. **something excellent, superior**, *bros kyad, bro-kyad* an excellent work of art *Glr.*; *bsgrub-pai kyad yoṅ* prob.: it shall be instantly performed in the very best manner *Pth.* — *Kyad-nôr* the principal or chief wealth *Cr.* — *Kyad-ḍôn* the principal sense *Sch.* — 3. syllable employed to form abstract nouns. A transition to such formations appears in the following sentence: *dkar-nag-ṭsa-kyi ṭe-kyad bṭaṅ Mil.* we wish to examine the difference of greatness or worth of the white and the black religion; so also whenever a certain measure is given, and in general, when such abstract nouns are used in a relative sense, as: *mtô-kyad* **height**, *zab-kyad* **depth**, *ḳyug-kyad* **wealth.** — 4. **part, division**, the same as *kyad-par* 2; "*sa-kyad*" *W.* **place**, corresponding exactly to "*sa-ṭa*" *C.*

Derivatives. "*kye'-ṭsar-ḍen*" — *ṅô-mtsar-ḍan* wonderful *C.* — *kyad-du* adv. especially, particularly, *kyad-du ḍjigs-pa* particularly (uncommonly) lofty, sublime *Glr.* *kyad-par* adv. = *kyad-du Glr.* 50, 7, and more frq. subst.: 1. **difference, dissimilarity** *B.* and *C.*, *ṅa daṅ kyod yuṅs kyad-par-ṭe* I and you — that is a great difference *Glr.*; *de daṅ kyad-par-ma-mtsu-pai rten* an image not differing from this *Glr.*; *mtsi-gi kyad-par yin* it is (only) a difference of name *Glr.* — 2. **sort, kind**, *ḍrub-bud kyad-par kun* all sorts of fruit; *ri-dsaṅs-kyi kyad-par ḥig* a particular kind of game; perh. also: **division, part**, *yul-gyi kyad-par* **province** *Tar.* ३ᵃ, 14. — 3. = *kyad* 2. something of superior qualities, an excellent man *Tar.* ३ᵃ, 7. *kyad-par-ḍan* **superior, excellent, capital**, *bla-ma kyad-par-ḍan ḥig Mil.* an excellent spiritual teacher; *kyad-par-du* adv. **particularly**, chiefly, especially. Rather obscure as to its literal sense, but of frq. use in the phrase *kyad-du ṗad-pa, ṗad-pa*, c. accus. but also dat., **to despise**, e.g. *dmu-la* an inferior, *rgyu-ḍbras* the doctrine of retribution, *ṅyon-môns-pa* trouble etc.

ཐུ *Kyab* v. *Kyab-pa.*

ཐུ *Kyab-pa* **to fill, penetrate; to embrace, comprise**, c. accus., also dat., *mi-ṗaṅ-bas kyab-pai sa-ḳyogs* a place full of dirt *Thgy.*; *ḍrûm-pa mtsi-pos* full of, quite covered with pustules, pocks *Med.*; *mkris-*

pos filled, impregnated with bile *Med.*; *lus sems dga-bdin kyab-par gyur-nas* body and soul (filled with) full of joy *Glr.*; *bar kyab-pa* to fill up an intermediate space; **to make** (a country etc.) **full** of light, religion, happiness, frq.; *tams-čad-la drin-gyis* to embrace all creatures with benevolence; *kün-la kyab-pa* in grammar: capable of being joined to any word, comprising all of them, *Glr.*; *kyab-ši-ba* comprehensive; used also in the way of censure: everywhere and nowhere, to be met with everywhere *Mil.*; *kyab-rdzil* or *rdzil* comprehensive, extensive. — *kyab* seems also ■ be a shet. in *kyab-ši-ba*, and still more so in *rgyu bod yoin kyab-tu grags-pa-la* according to what is spoken in the whole compass of India and Tibet *Tar.* 87.

Kyab-jig Vishnu, a Brahmanical divinity, appearing, like Brahma and Shiva, also in Buddhist legends, yet principally known in his quality as *rza-sgra-ycan-dzin* (Râhula), conqueror of the demon that threatens to devour sun and moon; hence *kyab-jug-pzir Med.*, *"kyab-jig-gi nad" W.*, *"ra-ku-la ng" C.*, **epilepsy.**

Kyams Ca., Sch. **yard, court-yard,** *Ca.* also gallery. It is, like *tsoms*, a space that is to be found in many Tibetan houses, and may be compared to the compluvium of the Romans, being open in the middle, and on the sides generally enclosed by verandas. *Kyams* may therefore be called court-yard, when it is on the same level with the ground, (so also perh. *Tar.* 89, 4, reading *kyams-su* for *kyams-su*); but in the upper stories such a construction is unknown in European architecture. *Kyams-stod* the upper court-yard, *Kyams-smad* the lower ond; *Kyams-čöm Ca.*: 'implavium'.

Kyams Ca.: p. n. — *Kams*, v. *Kams B.*

Kyims-pa, Kyim-pa, Kydi-pa v. *Kydms-pa*, etc.

Kyi **dog,** *Kyi rmug B.* and *C.*; the dog bites, *W.*: barks; *"se tub" W.* bites; *"tom" W.* lays hold of; *kyi bde-mas ma brdzi* proverb: if you call the dog, then you must not beat him *Glr.* — *Kyi rtsi-pryis Sch.* 'a bastard dog, a cur' (?) — *Kyi-skad* the barking. — *Kyi-khi* **dog-kennel,** — *Kyi-gu* **a puppy.** — *Kyi-rgan* an old dog. — *Kyi-rnid* the itch of dogs. — *Kyi-dzin* 'dog's seal', a mark burnt in; **stigma** *C., W.* — *Kyi-dug* poison of hydrophobia *Sch.* — *kyi-sdzid-pa* the pairing of dogs *Sch.* — *Kyi-pal* **dog-kennel, dog-house.** — *"Kyi-pal-jors" W.* Blitum virgatum. — *Kyi-spyi W.* **jackal.** — *Kyi-po* **a** male dog. — *Kyi-brö Sch.* **a** vicious, biting dog. — *Kyi-sbrul* dog's fly. — *Kyi-mo* **a** female dog, **bitch.** — *Kyi-smyon* canine madness, **hydrophobia** *C., W.*; also mad dog = *Kyi smyon-pa.* — *Kyi-rdzi* dog-keeper. — *Kyi-khi* trough for dogs and other animals, **manger.** — *Kyi-ldig* **flea.**

Kyi-gu 1. v. *Kyi.* — 2. *W.* **bud** (of leaves and branches, not of blossoms), **eye** (of a plant).

Kyi-ra **chase, hunting,** esp. of single huntsmen, not of a party; stable-stand, cf. *khis*; *"kyi-ra-la čö-ce" W.* to go a hunting, *"kyi-ra čo-ce, gyab-ce, gyug-ce"* ■.; *"Kyi-ra-la čö-Ron"* hunter, sportsman; *Kyi-ra-bo B.* and *C.*, *"Kyi-ra-po" W.* huntsman.

Kyi-rin p.n., v. *skyid-grub.*

Kyi-la-ma-ri a sort of treacle made of *ma-khoi Wbl.*

Kyig v. *Kyig-pa.*

Kyid breadth of the hand with the thumb extended, a span.

Kyim (Sik. ग्रुह) 1. **house,** not as a building, but as a dwelling-place of man, **a home.** Even when in *Sik.* they speak of *"khi-Kyim, sgug-Kyim"* a house of wood, of bamboo, the idea of habitation, dwelling-place predominates in these expressions. *Kyim-na* at home, *Kyim-du* home (to ■ home); *Kyim dai Kyim-na* house for house, each in his house *Tar.* 181, 22; *Kyim spö-ba* to remove ■ another place; *Kyim skyoi-ba* to have a house-

hold, to gain a livelihood; *Kyim-gyi so-ñin* household, housekeeping, farming; *Kyim-gyi rig-pa* knowledge, experience in housekeeping and farming; *Kyim-med-pa* homeless, without a home; therefore esp. as opp. to the life of a homeless and unmarried priest: *Kyim-gyi byi-ba* or *las*, 1. domestic business, 2. lay'-life, worldly life; cf. also many of the compounds. *Kyim-la ,del-ba, ytsó-ba* to get married, to be given in marriage, respecting the female part *Gtr.*, *Mil.* — 2. **the signs** of the Zodiac, which is called *Kyim-gyi ,khor-lo*, viz. *lug* ram, *ytsó* bull, *Krig-pa* (pairing) twins, *kérkata (Sk.)* crab, *sé-ge* lion, *bu-mo* virgin, *srañ* balance, *sdig(-pa)* scorpion, *ytsu* (bow) archer, *ču-mig* (sea-monster) capricorn, *bum-pa* water-bearer, *nya* fishes. To these 12 signs however the corresponding Tibetan figures are not *1* to *12*, but *0* to *11*, as seems to be the usage in astronomical science. There is moreover a division into 27 'lunar mansions' much in use; v. *rgyu-skár*. — 3. **double-hour**, the time of two hours; or the twelfth part of the time of the apparent daily rotation of the heavens and consequently also of the zodiac, or, as we should say, the time of the passing of a sign of the zodiac through the meridian. — 4 *Ca.*: **halo**, or circle round the sun or moon. — 5. Symbolic numeral: 12.

Comp. and deriv. *Kyim-tsób(s)* **husband**, frq.; also wife; *Kyim-tsób-la ytsó-ba* to give in marriage, to give away a woman for a wife; *Kyim-tsób-mo* **wife**, housewife, *Ca.* — *Kyim-bdag* master of the house, **husband**; owner of a house, **citizen**; *Kyim-bdag-ma* fem. — *Kyim-pa* 1. **layman**, 2. *Ca.*: surrounded by a halo (*Kyim* 4); *Kyim-pai ployn-su sbyin-pa* given away to laymen *Dzl.*; *Kyim-par ,dug* or *ynas* he lives as a layman; *ployn Kyim-pai tsul-ñon-gyi rnal-,byor-pa* a devout man, who lives outwardly like a layman *Mil.* — *Kyim-pa-po* a **householder**, **peasant**, **farmer**, **husband**; *Kyim-pa-mo* **housewife**. — *Kyim bya* **domestic fowl**, **cock**, **hen**, **poultry** *W.*, *C.* — *Kyim-nd* family of a house, household *Ca.* — *Kyim-tsób* id. — *Kyim-tsór Glr.* 51, 10, usually *Kyim-mtsó*, *Kyim-mtsó-pa*, fem. *Kyim-mtsó-ma* **neighbour**. — *Kyim-kdg*, *Kyim-zlá*, *Kyim-ld* 'a zodiacal day, month, year' (?) *Ca.* — *Kyim-sa* earth, **dust**, dirt (in a house), **sweepings** *W.*, *Kyim-sa dú-ba, spú-ba* to sweep (a floor), to sweep together.

ཁྱིམ་ *Kyim-nya Sch.*: **whale** (if it all correct, it must be taken as mythological signification, no Tibetan having ever known of the existence of real whales).

ཁྱུ *Kyu, Kyú-bo Ca., Kyú-mo Pth.* **flock**, **herd**, *lug-Kyu* a flock of sheep, *mdzó-mo-Kyu* a herd of bastard cows, *ynag-Kyu* of horned cattle; *Kyu skón-bo* to keep, tend a flock or herd; **company**, **band**, **gang**, **troop**, *mi-Kyu Ca.* a company of men, *bú-mo-Kyu* a bevy of girls, *dmag-Kyu* a troop of soldiers; *Kyú-nas ,bód-pa* to exclude from the company *Pth.*, *C.*; *Kyu-snd ,dren-pa* to go before, to take the lead of a troop, a flock *Mil.*; *Kyu-mčóg* **bell-wether**; also the most distinguished amongst a number of men, the first, **chief**, **head** *Pth.*, *Kyu-mčóg-ma* fem.; *Kyu tsógs-pa* vb.n., *Sch.* to collect, to gather in flocks.

ཁྱু *Kyu Sch.* 'ell', prob. incor. for *Kru*.

ཁྱুད་ *Kyu-byág* acc. to *Lex.* = *ku-bá*.

ཁྱুག *Kyug* v. *Kyóg-pa*.

ཁྱུ *Kyuñ (Sch.* also *Kyúñ-mo)* the Garuda bird, a mythical bird, chief of the feathered race. *Kyuñ-log-ñan = ployn-rdór*.

ཁྱুད་ཙམ *Kyud-tsa* a small round **basket** of reed *Ca.*; *Kyud-rtí* is said to in *C.* a large cylindrical basket, the same as *kun-dám Ldl.*, v. *rkón-pa*.

ཁྱুད་ཙིར *Kyud-tsér* ('Garuda claw') *Med.*, *Ca.*: n. of a medicinal root, pseudo-zedoary; *Kyud-rgód Med.* id (?).

ཁྱুད *Kyud* v. *Kyód-pa*.

ཁྱুད་ *Kyud-mo* rim of a vessel *Sch.*

ཁ་ལྡ་ *Kyur-mid-pa* **to swallow** *Med.*; *Kyur-mid-ba sdi-ste* suffering himself to be swallowed (from the story of an Indian idol) *Pth.*

ཁ་ལ *Kyu* wall-side *Tr.* (?)

ཁ *Kye* 1. for *Kyen Mil.* — 2. for *Ke* q.v.; *Kyé-mo* v. *Ke.*

ཁ *Kyé-ma* n. of a disease *Mrd.*

ཁ *Kyen* (diminutive of *Kyé-bo?*) 1. **male child, infant boy.** 2. **youth, adolescent** *B.*

ཁ *Kyed* pers. pron. 2nd. person, **thou,** and particularly in the plur. **you,** in *B.* sleg., in addressing superiors, but also used by superiors in speaking to inferiors, and even contemptuously: *Kyed lta-bui mi-rabs* such vulgar, mean people, as ye are *Dzl.* — *Kyéd-kyi* thy, your. — *Kyed-rdzi (kyed-nyid* seems to be little used) thou thyself, you yourself; plur. particularly expressed: *Kyéd-čag, Kyéd-rnams, Kyed-čag; dge-tsél Kyéd ynyis* you two Getsuls *Glr.*; *Kyed ynam-po* you three (a mother speaking to her sons) *Glr.*; *Kyéd-čág* you, when speaking to one person *Glr.*, = *nyid-čag.*

ཁ *Kyed* 1. = *Kyéd W.* 2. v. *Kyéd-pa.*

ཁ *Kyém-ti Pur.* **he, she,** v. *Kim-ti.*

ཁ *Kyém* v. *Kém.*

ཁ *Kyem (Sch.* also *Kem)* **a shovel,** *W.*: **kyem dzu ydzi-čé** to shovel away, to remove with a shovel; *Kyém-gyi ldém-mo* the blade of a shovel, *yé-bu* the handle of it *Ca.* — *gru-Kyém, ču-kyém W.* **oar,** *čoga-Kyém* **spade;** *me-Nyém* fire-shovel; *ma-Kyém* a scoop, hollow gutter-shaped shovel *Ca.*; *Kyém-bu* spoon *Ca.*

ཁ *Kyer* v. *Kyé-ba; Kyér-ro* v. *Kyer-ro.*

ཁ *Kyo B.* frq., also *Kyó-ýo Pth.* 1. **man** (seldom). 2. **husband,** *Kyo byéd-pa* ('to act a husband' cf. *byed-pa* I. 1) to take a wife; *Kyod nai Kyo mi byéd-na* if you do not marry me *Dzl.* — *Kyo-mid* **single, unmarried.** — *kyó-mo* wife *Ca.* — *Kyo-čig* husband and wife, married couple; *Kyo-čig ynyis gyiga-nas* so: these two married people went together; *Kyo-čig mdzó-ba-rnams* a loving couple; *Kyini-bdag Kyo-čig ynyis* the citizen with his wife; *ynér-čha Kyo-čig ynyis* about the same as: Mr. and Mrs. Serlha; *Kyo-čig-tu sdi-ba* to join a couple in marriage *Dzl.*

ཁ *Kyó-ga* 1. **man** emphatically, as: *skyés-bu ám kho-pa yod Kyó-ga yin* we Turks are men, too; **hero,** *Kyó-ga-pa* id. — 3. **heroic deed, exploit.**

ཁ *Kyóg-po* **crooked, curved, bent;** *Ca.* also cunning.

ཁ *Kyog-čhi* (v. *Kyó-ga* and *čhé*) *W.* **young man, youth.**

ཁ *Kyogs* **litter, bier** *Pth.*, **palanquin** *Ca.* also scaffold (?) *Ca.*

ཁ *Kyoń* v. *Kyóń-ba.*

ཁ *Kyod* pers. pron. 2nd. person sing. and plur., **thou, you;** *Kyod-kyi* thy, thine, your; if plurality is to be especially expressed, it is done by adding *čag: Kyód-čag Mil.*; occasionally also *Kyód-rnams,* cf. *Kyed; Kyod-rdzi* 1. thou thyself, you yourself. 2. thou, you *(W. *Kyo-rdzi*).*

ཁ *Kyon* **size, extension, width, circumference, area, height** e.g. of Dzambuling *Dzl.*, of the Sumeru *Glr.*, of the lunar mansions or the zodiac *Glr.*; *Kyon-ydzin-pa* a wide extent, *Kyon-ydzin sa-yži* all the wide world (earth); *Kyon-sdóm Ca.* 1. narrow-extent. 2. sum, contents. — *Kyón-nas* **thoroughly,** *Kyón-nas mi sdig-čen* thoroughly a sinner; *Kyón-nas med* not at all *C.*

ཁ *Kyon-Kyón* 1. **oblique, awry,** irregularly shaped.—2. v. *Kyóm-pa.*

ཁ *Kyor (Ca. Kyór-pa)* as much as fills the hollow of the hand, **a handful,** cf. *skyor; Kyor gań, Kyor ra* one handful, *Kyor do* two handfuls.

ཁ *Kyól-ba* v. *Kyól-ba; Kyés-ma C.* = *skyés-ma, skyés-ma.*

ཁ *Kra* 1. **a small bird of prey, sparrow-hawk, falcon,** used for hunting, also *bya-Kra; Kra-čér Sch.*: a species of eagles; *Krá-pa* falconer. — 2. v. the following article.

ཁྲི *Khri-bo* perh. also *Khri-mo* **piebald**, two-coloured, (not many-coloured, which is *khra-ba*); *rgya-stag-khri-bo* the streaked Indian tiger *Mil.*; *"ka-khi" C.* id.; *"ka-ro-pi-ro, ka-ni-pi-ni" W.* id. (spelling uncertain); *nag-khri* black-spotted, so that black is the predominating colour of the whole; *dmar-khri* red-spotted, red being the predominating colour. — The significations of the various compounds of *khra* have all a reference to the peculiar effect produced on the eye by the blending of two or more colours together, especially when seen from a distance; so: *Khra-ʼbum-mé Gtr.* is said of a rainbow-tinted meteor, *Khra-lam-mé Mil.*, (or *lham-mé,*) of a similar phenomenon, *Khra-ʼbem-ʼbém Pth.* of a flight of birds; *"ʼi-a-ʼbém-se, ʼi-a-ʼbem-mé, ʼi-a-ʼbém-sé" C.*, *"ʼbum-ʼi-ʼi-ni" Ld.*, *"ʼi-a-dig-gé ʼi-a-ʼbig-ge, ʼi-a-rdig-gé" C.* — all these seem to be of nearly the same import. — These compounds have also assumed the character of an adverb, signifying, **together, altogether**, *Khra-me-ré Mil.* id.

ཁྲི *Khri-mo* 1. *Ca.* **register, index.** — 2. *C.* **judicial decree.** — 3. a species of grain, acc. ■ *Wdh.* = *mgyogs-nas* a kind of barley growing and ripening within ■ days; v. was.

ཁྲག *Khrag* (in *Bal.* still pronounced *"khrag"* elsewhere *"ʼi ag"*), *Ca.*: resp. *sku-mchal*, **blood**; *"nal-ʼi dg, kan-ʼi dg" W.* vulg. blood discharged by menstruation, from which, acc. to some authorities, *"pan-ʼi dg"* blood of the childbed is to be distinguished; *gsan-khrag* healthy, nourishing blood *Ca.*; *nad-khrag* bad blood *Ca.*: *khrag ʼdon-pa, W. "don-ce"*, to bleed a person; *ʼphar-ba* id.; *khrag ʼchód-pa* to stop, to stanch the blood; *khrag ʼchad-pa* vb. n. to cease to bleed, cessation of bleeding; *"nyin-ʼi dg ʼdil-la rag" W.* I feel my blood boiling, e.g. from ascending a steep hill; *khrag ʼdeg-pa* menstruation (the plain undisguised expression); *khrag ʼdag-pa* clotted blood, gore *Ca.*; *khrag-kas-ʼi-ba* plethoric *Med.*

Comp. *khrag-ʼbrúgs Sch.*: agitation, flutter, orgasm of the blood. — *khrag-ʼdan* bloody, e.g. *sal-gri.* — *khrag-ʼchód* n. of a medicinal herb *Med.*, *khrag-ʼbaga-rtsi* a 'blood-bred' horse, i.e. a real horse, opp. to a metaphysical one *Mil.* — *khrag-ʼbíri* a class of terrifying deities *Thgr.* — *"ʼi dg-ʼsui-ba" W.* **leech.** — *khrag-ʼpair W.* rheumatic pain (?) — *khrag-rd* clotted blood (?) *Med.*

khrag-khi a clot of blood. — *khrag-khór* hemorrhage, bloody flux (?) *Med.*

ཁྲག་ཁྲིག *Khrag-khrig* one hundred thousand million, an indefinitely large number *Ca.*; acc. to *Lex.* = ཁ་ཡུན one million, cf. *dkrigs-pa.*

ཁྲག་ཁ་ཁ *Khrag-khrig Ca.* **complete, continued;** *Zam.*: like a troop of fighting men, or like the loose leaves of a book, when out of order.

ཁྲག་ཁ་ཁ *Khrag-khrig LA.?*

ཁ *Khrai* v. *mkhrai.*

ཁ་ཁ *Khrid-pa Ca.* stretched out; *khrid-par sdód-pa* to sit (with the legs) stretched out (?). *Khrid-par skyé-ba Wdh.* a botanical term applied to the leaves of plants.

ཁ *Khrab* shield, buckler; coat of mail, scales *Sch.*; acc. to oral communication the word in the first instance denotes **scale** (scale of a fish), and secondly **coat of mail**; consequently *khrab-can* 1. scaled, scaly. 2. mailed, armed with a coat of mail; *khrab-mkhan* armourer *Gtr.*

ཁ *Khrab-khrib* 1. a weeper, one that sheds tears on every occasion *Sch.* — 2. *Mil.* 92, 4?

ཁ *Khrim-ka* a **cut**, a **notch** (in wood), lines cut into wood so as to cross one another, as an ornament; *khrim-kha* a club-like implement, carved in the manner just mentioned, representing the attribute of a god. *nyag-khrim* a notch.

ཁ *Khrim-pa* I. *C.*: a **liar**, *sku-ʼbar byéd-pai khrim-pa Pth.*; *khrim-ma* fem. *Ca.*; *ka-khrim* a lie *Mil.*; *khrim-sems-can* **lying, mendacious** *Mil.* — II *W.*: 1. **lively, brisk, quick**, like boys, kids etc. (the contrary of *ylim-pa* slow, indolent, apathetic); *"ʼchim-pa ʼbe" W.* a wish of good speed, ad-

dressed to one going on a journey, such as: good success! may all go well! — 2. **modest**, attentive to the wishes of others.

ཁྲལ *khral* (*Lex.* ཁ་ལ punishment) 1. **punishment, chastisement** for sins, **visitation**; in this sense the word is said to be used still, but much more frq. it signifies 2. **tax, tribute, duty**, service to be performed to a higher master; *khral sdù-ba* to collect taxes, *ɟdl-ba*, *sbór-ba* to pay taxes, *bkól-ba* to impose taxes; *dngul-khral* money-tax, tax to be paid in money, *ɟbru-khral* corn-tax, tribute paid in corn, *til-mór-khral* tax, tribute to be paid in sesame-oil.

ཁྲི *khri* (*Cz.* *khri-ma*), *khri-khrig*, *khri-ɟó* **ten thousand**, a myriad, *khri ɟyed dań ɟyań* 15 000; *nyi-khri* 20 000; *bźi-khri* 40 000; *brgyad-khri bźi-stóń* 84 000, a number frq. occurring in legends.

ཁྲི *khri*, also *khrin*, seldom *khri-bo*, resp. *khrips-khri*, **seat, chair; throne; couch; frame**, sawing-jack, trestle etc; "*gyo-ɟí*" an Indian (Anglo-Indian, European) chair; *źu-khri* a professorial chair, pulpit *Ptá.*, reading-desk, table for books, school-table; "*nyó-ɟí*" (v. *nyó-ba*) a contrivance to rest the head on when sleeping on the ground *W.* *nyól-khri*, resp. *ɟaḿ-khri*, bed-stead; *sań-pa-khri* throne; *khri-la bskó-ba* to raise on the throne; *khri-la ɟkód-pa* to preside, to hold the chair. — As the Tibetans generally sit on the bare ground, or on mats, or carpets, chairs are rather articles of luxury.

Comp. and deriv. *khri-ɟdźigs* po. the sun. — *khri-pa Cz.* a **chairman**; one sitting on a throne. — *khri-ɟóń* 1. *Cz.*: the height of a chair, a high chair. — 2. *mčhod-rtenggi khri-ɟóń* the same as *bań-rim*. — *khri-maḿ* or *maḿ Ptá.*, *Tar.*, **prison, dungeon**. — "*ɟí-khri*, *ɟíu-khri*", the common, plain word for chair.

ཁྲིལ-ཁ *khrila-ba* **tear** *C.* (?)

ཁྲིག-ཁྲིག 1. so *khrig-khrig byéd-pa* to gnash, grind the teeth *Mil.*; *ɟrigs-po* to shiver, shake with cold, terror, rage *Mil.* — 2. col. for *tig-tig*.

ཁྲིགས *khrigs* **plentiful, abundant** *Sch.*; *sa-ɟdg khrigs-se* silk-fabrics, silks, in abundance *Mil.*; *khrigs-se gań* quite full *Sch.*; *khrigs-se byéd-pa* to treat, to entertain plentifully *Sch.*

ཁྲིད, ཁ་ཁ *khrid*, *ɟkhrid*, **instruction, teaching**; *khrid ɟdźa-pa* to give instruction, to instruct, *khrid-pas-ćog* I am willing to give you instruction, you may have lessons with me *Mil.*; *khrid bkrid-pa* to give instruction, to make admonitory speeches, to give parenetical lectures; *khrid źib-po* thorough instruction; *sha-khrid* instruction in an evil purpose, seduction, v. *sha-ba*; *sna-khrid* *Lex.* guide, leader. — *khrid-sláu* col. teacher. — *khrid-ɟrig* scholar, pupil. — *khrid-pa* s. *ɟkhrid-pa*.

ཁྲིམས *khrims* 1. **right**, not in the abstract sense in which the word is generally understood with us, but in more or less concrete applications, such as administration of justice, law, judgment, sometimes also implying **custom, usage, duty**. Accordingly *rgyál-po*, or *bsnań-po khrims-méd* means an unjust king, an unprincipled priest or ecclesiastic; *khrims bźin-du*, *khrims dań mthun-par* conscientiously, justly; in conformity with custom, duty, law; *ćos-khrims* religious right, coming nearest to our abstract right; when, for instance, in *Gtr.* king Srongbtsan-sgam-po says: *rgyál-khrims ćós-khrims-su bsgyur* I have changed the right of a king into that of religion, he means to say: I have subjected my own absolute will to the higher principle of universal right. A somewhat different sense conveys *Gtr.* 97, 4: *ćós-khrims ɟig-par grub byas* they conspired to extirpate the religious principle of administration. — 2. **law**, *ɟdźa-ba ću dań ldań-par khrims* a general law, founded upon the ten virtues *Gtr.*; *de ćós-khrims dań rgyál-khrims ɟyań ɟaḿ-la ɟsób*, he regulated the spiritual and secular law *Gtr.* 97, 1.; *bka-khrims* resp. law, as a collection of precepts, **decree, commandment**; *khrims ćó-ba* to enact a law, to publish a decree, frq.; *khrims sgrig-pa* to pro-

claim an edict; *mdi-ba khrims-kyis ynon* he limited the power of the nobility by laws *Glr.*, *khrims-yig* code of law *C.*; *khrims* also a single precept, rule, commandment *Del.*; *Burn.* I, 690. — 8. administration of justice, *lhe-kyi khrims* the ecclesiastical, *dpon-gyi khrims* the secular civil, exercised by the *khrims-dpon*; *lugs gnyis-kyi khrims* a twofold jurisdiction, a combination of the ecclesiastical and secular administration of justice (as it existed among the Jews); *khrims srid-ba* to observe, to act according to right, custom, duty; also to exercise jurisdiction, to govern, to reign; to bridle, to keep in check *Glr.* 95. 9.; *khrims byéd-pa* id. ni *f.* — *tsul-khrims* a spiritual precept or duty; also a frequent man's name. — 4. action, lawsuit, *W.* also "*ʼjim-ldiṅs*" or only "*ldiṅs*; *gaṅ ldiṅ ʼjim-si ʼpi-la*" *W.* for the sake of some law-suit, "*ʼjim ldi-ba*" to sit in judgment, to try, to hear causes; "*ʼjim bcʼ-pa*" *C.* = "*ʼjim ldi-ba*" *W.*, means also to pass sentence, to punish, "*ʼjim dkrigs-pa ldi-ba*" to inflict a heavy punishment; *mi-la khrims-bcad ybyg* he incurs, suffers punishment *Pth.*; "*ʼjim ldi-ba*" *W.* to go to law, to commence an action; "*ʼjim ldi-ḥkan*" *W.* plaintiff; "*ʼjim ldi-ḥkan*" *W.* magistrate, judge; *khrims-dpon B.*, *C.*, *W.*, superior judge, chief-justice; "*ʼjim-kyi dkrigs-pa*" *C. id.*; *khrims-ybyg* apparitor, beadle *Ca.*; *khrims-pa* lawyer, advocate *Ca.* (seems to be little used); *khrims-ḥkan* court, court of justice, tribunal; *khrims-ra* id.; place of execution. — 5. use, custom, usage — that power to which people in general show the readiest obedience, and which in every sphere of life forms the greatest obstacle to reforms and improvements.

ཁྲིལ *Khril* v. *Khril*.

ཁྲིས *Khris* *Khris-ybyg* peace, v. *Jogs*.

ཁྲུ *Khru* (*Khrú-ma Ch.*) cubit, a measure of eighteen inches, from the elbow to the extremity of the middle finger. The average height of a man is assumed to be four cubits, that of a short man three. — *Khru ybil-ba* to measure with a cubit measure *Ca.*

ཁྲུ *Khrú-ba* sometimes for *Jhru-ba*.

ཁྲུ་ཡཱ *Khru-yzir* a kind of stew-pan *Sch.*

ཁྲུ་ལིག *Khru-slig* a pit filled with corn (?) *Sch.*; in *Mil.* *Khru-slig-pa* stands for digging, breaking up the soil, gardening.

ཁྲུ་ཁྲུ *Khrui-khrui* (*Sch.* ཁ་ལུ) crane, Grus cinerea.

ཁྲུན *Khrun* height, length, extension *Lex.*, *Ca.*

ཁྲུལ *Khrul* 1. *Khrul ynoṅ-ba* to let fall, to drop (several things at intervals), *mdi-ma* tears *Mil.* — 2. "*da-ʼjiṅ*" *W.* intercalary month.

ཁྲིལ་པོ *Khril-po* *C.* 1. cheerful, merry. — 2. fornicator.

ཁྲིལ་ཁ *Khril-ma* 1. *W.* "*Ki-wa ʼjil-ma*" crooked handle, crank (spelling uncertain). — 2. *C.* a whore.

ཁྲུམ་ཁྲིམ *Khrum-Khrim*, *Sch.*: *Khrum-Khrim byéd-pa*, *Lex.*: *Khrum-Khrim brdsis-ba* to pound in a mortar.

ཁྲུ་ཤད *Khrus-shid*, and *-smid*, two Nakshatras, v. *rgyu-shdr* ནཀ.

ཁྲུ *Khrus* 1. pf. of *Khru-ba*. — 2. shat, bath, washing, ablution; *Khrus-ḥu*, water for bathing, washing or rinsing; dish-water; *Khrus byéd-pa* to bathe, to use baths *Del.*; *Khrus-la ,grò-ba* to go to bathe *Del.*; *khrus ybul-ba* resp. to take a bath *Glr.*, also to administer a bath to another (cf. *ybul-ba*) *Glr.*, *Pth.*; esp. as a religious ceremony, consisting in the sprinkling with water, and performed, when a new-born infant receives a name, when a person enters into a religious order, or in diseases and on various other occasions (cf. *Schl. Buddh.* p. 239, where the word is spelled *bkrus*). Therefore 3. baptism, and *Khrus ybul-ba* to baptize *Chr. R.* and *P.* — *Khrus-kyi rdzas*, pond, pool for bathing; *Khrus-ḥdzi* bathing-room or house; *Khrus-sdzr* basin, washing-bowl *Sch.*; *Khrus-bum* sacred watering-pot; *Khrus-ybzi* bathing-tub *Sch.*; *Khrus-ybzr* bathing-water *Sch.*, but in *Lex.* this word re-

ཁྲེ *Kre*

ཁྲོམ *Krom*

lates to a certain medical procedure or method of curing.

ཁྲེ *Kre (Sak.* ཁ་ལ *)* **millet,** *Kre-khi* Murwa-beer *Sik.*, v. *Hook. Himal. Journ.*

ཁྲེ ཏ *Kre-tsé* Chinese **vermicelli** *C.* (*"ʼi-tse"*).

ཁ་ལ *Kreg-pa* v. *mKreg-pa.*

ཁ *Krel*, resp. *bsgo-Krel* 1. **shame, shamefacedness, bashfulness, modesty;** *"ʼjel kab-ce"* *W.* v. *gtbs-pa.* — 2. **piety,** esp. *W.* — 3. *C.* **disgust, aversion.**

Comp. and deriv. — *Krel-gad* a scornful laughter. — *Krél-can* *Ca.* bashful, timid; *W.* **pious, faithful, conscientious.** — *Krel-ltas, Krel-ltos*, dread of wicked actions; *Krel-ydon* (lit. a face capable of shame) id. — *"ʼjél-dad-ʼcam, ʼjA-ˌdod-ʼcan"* *W.* fond of making others ashamed. — *Krel-ldán* = *Krél-can.* — *Krél-ba* vb. to make or to be ashamed, *"ʼjel soi"* he was ashamed, *"ʼjA-ce mi yod"* *W.* he is not put to shame; *C.* also: to get into a passion; sbst. shame, *Krél-ba dan sé-ma-ba med* he has no shame nor dread *Dzl.*, *"ʼjA-ca yod"* *W.* it is a shame. — *Krel-méd (-pa)*, *W.* *"Krel-méd- (Wan)* shameless, insolent. — *"ʼjA-ˌg"* object of disgust, *C.* — *Krél-yod* **chastity, modesty, decency,** *Krél-yod-pa* chaste etc., *Krél-yod-pur byéd-pa* to behave chastely etc. — *Krel-ldir* = *Krel-méd.*

ཁ ལ *Krés-pa* *Thgy.* **load, burden,** = *Kur.*

ཁ *Kro* 1. a kind of **bronze,** of about the same quality and worth as ˌ*Ldir-ba*, but inferior to *li*, q.v.; *Krö-ba* liquid, melted bronze; *Krö-ba sdóm-pa* to fill up joints, grooves etc. with melted bronze, to solder *Glr.* — 2. **kettle** *Schr.*

ཁ *Kró-pa* *W.* for *Krod.*

ཁ *Kro-ba* 1. **anger, wrath,** (cf. ˌ*Krö-ba* vb.) frq : *Khö-Krö-ba* inward anger *Thgy.* — 2. **angry, wrathful** *Ca.*; *Krö-bar byéd-pa*, ˌ*gyér-ba* to be, to grow angry *Ca.*; *Krö-bo*, fem. *Krö-mo* angry. Serce, ferocious, e.g. *yrous-yrdu* a ferocious beast; esp. applied to the 54 (or 60) deities of anger and terror (ཁ ཏ), e.g. *Krö-ba-ʼdén-po* = *yém-rje* the ruler of hades; *"ʼjo-ʼdém-po"* furious with rage, raging with anger *C.*; *Kro-yugs* distortion of the face by anger; *Krö-ba-mu, Krö-ba-ʼcam* she whose face is wrinkled with anger, n. of a goddess *Glr.* 17, 12. — *"ʼjo-ʼjé"* *W.* **dissatisfaction, grumbling.** — *Kro-mdzo* *Sch.* prison (perh. *Krimdzo*). — *Kro-ʼdzil* an angry, frowning countenance *Glr.*

ཁ *Krog!* — *Krog brgyab-pa* to drink hastily, to gulp down *Glr.*; *Krog-Krog* plump! the sound caused by something falling heavily on the ground *W.* — *Krogmdzo* the raw, unprepared substance of a medicine *Sch.*

ཁ ལ *Krog-po* botanical term, used of leaves standing round the stem scattered or alternately.

ཁ ལ *Krok-sé* **upright, straight, erect,** (cf. *krok-ja Glr.*, *Mil.*

ཁ ལ *Krón-pa*, *"Khó-po"* *Ta.* **close-fisted, stingy.**

ཁ (ལ) *Krod (-pa)*, *W.* *"Kó (-po)"* **crowd, assemblage, mass, multitude;** *mi-Krod* a troop, crowd of men, *ri-Krod* an assemblage (mass) of mountains; *rtsa-Krod* a heap, stack, rick of hay; *nags-Krod* a dense forest, *mun-Krod* thick darkness; *dur-Krod* cemetery where the corpses are cut into pieces for the birds of prey; *dei Krod-du Lha-réig ˌjóg-pas* placing the princess among their (the girls') company *Glr.*; in *W.* *"Kó-pai ndó-na"* and *"ndó-du"* c. genit. is the usual expression for **among.**

ཁ *Krom* **claw, fang;** *Krom-kyis rkó-bai ade* the class of the gallinaceous birds *S.g.*

ཁ *Krón-pa* 1. **well, spring.** — 2. *Lk.*: a wooden **water kennel;** *Krón-bu* a little well; also n. of a medicinal herb, a purgative against bilious complaints *Med.* *Kron-rdzo* enclosure of a well *Sch.*

ཁ *Krom* 1. **market-place, market-street, bazar;** *Krom sbór-ba* to wander, to ride round the market *Glr.*, to ramble through; *yaná-mdzo krom-du klog* secret spells (magic formulas) are read in the market (a crime and sacrilege in the eyes

of a Buddhist). — 2. **crowd of people**, multitude of persons; *khron-čen* a great crowd; *tsogs-pai khrom-rnams* the assembled crowd *Pth.*; *jo-khrom* a multitude of men: *rgyal-khrom* prob. an assembly, a gathering of kings *Mil.*; *khrom dmar-mdg ¸kyil-ba* a motley crowd, throng of people *Pth.*

Comp. — *khrom-čen (po) Thyr.* chief market-place, principal street *Ca.* — *khrom-dpon* overseer, police-officer who is charged with the supervision of the market. — *khrom-skor-mo* harlot, strumpet *Ca.*

ཁྲོན་ཏེ *khrom-po Glr.*, n. of a province (?). *khrom-pa-po* an inhabitant of it.

ཁྲོ་ལ *khrom-mé* sparkling, glittering, *mil-pa khrom-mé* a sparkling dew-drop *Pth.*

ཁྲ་ལ *khrom* v. ¸*gyém-pa*.

ཁྲོལ *khrol* 1. v. ¸*khril-ba* and ¸*grdl-ba*. — 2. **a sound**; *khrol-gyis soń Glr.* (the ring) slid sounding (across the azure-floor); *khrol-dká* is said to denote a large hand-bell, and *khrol-lóg* the same as *khrog-khrog W.* — Cf. ¸*khril-ba*. — 3. **kettle** (?) v. *khrag*.

ཁྲོ་ལ་ཁྲོ *khrol-khrol* adj 1. **bright, shining**, — *khrol-po*. — 2. *khrol-khrol byed-pa Glr.*, "*mig ¸ol-li ¸ol-li ti-ra*" *C.* to stare, *la*, at.

ཁྲོ་ལ་ཆ *khrol-ča* the act of forgiving, pardon *Sch.*

ཁྲོ་ལ་པོ *khol-po* 1. **sparkling, glistening, dazzling**, e. g. water when the sun shines upon it; "*od ¸ol-po*" *W.* brightness, splendour. — 2. **distinct, intelligible**, "*(s)pi-ra ¸ol-po zer mi ke(s)* *W.* he cannot speak distinctly.

ཁྲ་ལ *khrol-mo W.* **brittle twigs**, opp. to *mangka-po*.

ཁྲ་ལ་ཏ་ཀ *khrol-tdgs Lex.*, *Ca.* **a slave.**

ཁྲ་ལ་པ *khrs-pa* v. ¸*khré-ba*.

མཁན *mkhan*, as affix to substantives and verbal roots, denoting 1. one who knows a thing thoroughly, making a trade or profession of it, *sa-mkhan* one who knows the country, the road, a guide, a pilot (*Dul.* ¸¸¸, 7); *śiń-mkhan* id. *Mil.*; *śiń-mkhan*, worker in wood, carpenter, joiner etc. — 2. affixed to a verbal root, it is often (at least in later literature) equivalent to the periphrastic participle, signifying: he who in any special case performs an action; so ¸*dógs-mkhan Glr.*, one who is binding, fastening; also with an objective case: *ñéi bi-mo ¸dód-mkhan Glr.* such as are courting my daughter; *bsad-mkhan* the man having killed, the murderer. — 3. in colloquial language, esp. in *W.*, it has on account of its more significant form entirely displaced the proper participle termination in *po*: "*dzó-mo ¸kyer-kan-mi mi*" *W.* the men carrying the beam; contrary to its original signification, it is even used in a passive sense: "*sód-kan-mi lug*" *W.* the slaughtered sheep.

མཁན་པོ *mkhan-po* (*Sak.* **उपाध्याय, पण्डित**) a clerical teacher, **professor**, doctor of divinity, principal of a great monastery, **abbot**, who, as such, is endowed with the *mkhan-rgyud*, or spiritual gifts, handed down from Buddha himself by transmission, viz. *dbaṅ, lag, ¸khri*; next to him comes the *slób-dpon*, or professor in ordinary. *mkhan-po ¸don-mi sambhoṭa-pa* Dr. Thon-mi Sambhoṭa; *mkhan-mo* **mistress, instructress** *Ca.*; *mkhan-bu* **pupil, scholar** *Ter.*; *mkhan-čen* a great Doctor, a head-master; *mkhan-slób* for *mkhan-po daṅ slób-dpon*, e.g. *bla-ma mkhan-slób-kyi lka* the words of the Lamas, abbots and masters; also for *mkhán-po daṅ slób-ma Glr.* 100, 4. — *mkhan-rabs* the series or succession of the abbots in the great monasteries *Ca.* — *mkhan-rim* the respective prospects of being elected abbot, as depending on the different ranks of the expectant individuals.

མཁའ *mkha* (*Sak.* **ख**) 1. **heaven, heavens**, gen. *nam-mkha*; *mkha-la* in the heavens, *mkha-la ¸phur-ba, rgyu-ba, ¸khri-ba* to fly, wander, soar, in the air. — 2. **ether**, as the fifth element. — 3. symb. num.: **cipher, naught.**

Comp. — *mkha-klód, mkha-kyób, mkha-dbyiṅs* the whole compass or extent of the

heavens *Ca.* — *mkha-gró-ma*, in *Mil.* gen. *mkha-jro-ma*, *Sak.* डाकिनी, fabulous beings of more modern legends, 'wise' women of supernatural powers, sometimes represented like angels, at other times like fairies or witches. — *mkha-mnyam Lex.* like the heavens, infinite. — *mkhu-lchin* the sky-soarer, the bird Garuda, v. *khyad.* — *mkha-spyód* wandering through heaven *Ter.* 112, 4, also: enjoyment of heaven, enjoying or inhabiting heaven; *mkha-spyód-du yóng-pa* to go to heaven, to die *Mil.*

mkhar 1. resp. *sku-mkhár. Glr.*, **castle**, nobleman's seat or mansion, manor-house, frq.; **citadel, fort** *Pth.*; **house** in general *Mil.* — 2. termin. case of *mkha.*

Comp. — *mkhar-dpón* governor of a castle, commander of a fortress. — *mkhar-lde C.* and *B.*, the work of constructing a castle, of raising an edifice; "*khar-lden*" *W.* id. — *mkhar-srúng* the guard or garrison of a castle, fortress *Ca.* —

mkhár-bo 1. (also *khár-ba*) *B.* and *C.*, **staff, stick**; *mkhar-yul* staff of the mendicant friars, the upper part of which is hung with jingling rings; *jíyag-mkhár* resp. for *mkhár-ba.* — 2. **bronze, bell-metal**, v. *khár-ba.*

mkhál-ma kidney, reins, *mkhal mdog* 'kidney-colour, dark red' *Ca.*

mkhás-pa *Sak.* मुनि, (originally like σοφός) **skilled; skilful**, in mechanical work, and so it is frq. used in col. language; further in a more general sense: *mdzo-pa mkhás-pa* a skilful, clever physician; **experienced, learned, prudent, shrewd, wise**; c. accus. or dat., in a thing; *se-bíis-la* in farming, *chos* in religion; *slób-ma skyón-ba-la mkhás-pa* an able tutor, pedagogue *Mil.*; *mkhas-bíran-bzáng* prop. denotes the qualities of a right priest: learned, conscientious, good, but sometimes it indicates only the position in society, the clerical rank, so esp. *mkhas-bíran* learned clerics, reverends *Glr.*, *mkhás-po* or *-pa* a learned man, a **scholar**, *snón-gyi mkhás-po-rnams* learned men of former times; *mkhas-grub* id., *rgyu-pár-gyi mkhas-grub-rnams* Indian scholars; it is also used like our 'most wise', 'very learned', and similar expressions in a pompous address *Glr.*; *mkhas-mkhy* profound scholar *Zam.* I never found the word applied to inanimate things in the sense of 'wisely contrived', and the correctness of *Ca.*: *tshe mkhás-pos* 'by wise means' may be questioned.

mkhen-pa *Sch.* v. *khen-pa.*

mkhur-tsa v. *khur-tsa.*

mkhó-ba desirable, to be wished for, *mkhó-bai yo-byád*, in *C.* also "*ko-jíag*", desirable things, requisite, wants, desiderata; "*hindu-t'a-gyi mi-la khó-ces tsoi-sig*" articles of commerce, goods, commodities, such as they are called for in Hindostan; *nyé-bar mkhó-ba* indispensable, most necessary. Cf. *khó.*

mkhos-pób *Lex.* v. *khos.*

mkhyéd-pa *Ca.*: to keep, to hold, to embrace, = *khyéd-pa*; *dpe-mkhyéd Lex.* w.n.; *Ca.*: unwillingness to lend books, *dpe-mkhyéd-can* unwilling to lend books, *dpe-mkhyéd byed-pa* to be unwilling to lend books; *mkhyed-spyód* a sort of bag or vessel for carrying something (?); sorcery, witchcraft *Sch.*

mkhyén-pa, resp. for *shés-pa*, *rig-pa*, *gó-ba*, **to know**, *yab-yúm-gyis mkhyén-par mdzód-ciig* my esteemed parents may know *Dzl.*; to know, one man from another, *rgyál-po mkhyén-tam* does the king, does your majesty know the . . .? (the king himself will answer: *nos shés-so*) *Dzl.* It is frq. used of the supernatural perception of Buddha and the saints, *bdag-pa dág-par mkhyén-pos* as he (the Bodhisattva) perceived the sentiments (of his scholar) to be sincere *Dzl.*; *mkhyén-par gyúr-to* perceived, found out, discovered; **to understand**, *mkhyen sói-ísen* did you understand it? *mkhyen-rgyá-ches* possessed of much understanding, very learned *Mil.*; *mkhyén-ldan-ydún-pa* profoundly learned; *mkhyen-brtsé Glr.* prob.: omniscient-merciful; *tsma-lachi-mkhyén* all-knowing, a later epi-

that of Buddha; *ye-mkyén, mion-mkyén* = *ye-śés, mion-śés*. — *thugs-mkyén* is known to me only as a abst. abstr.: the knowing, knowledge, prophetic sight, *rje-bstán-gyis thugs-mkyén-gyis yxiga-pa lága-sam* has your reverence seen by your prophetic sight? *Mil.*; acc. to *Ca.*, however, *sha-mkyén, yxmi-mkyén* and *thugs-mkyén* are identical in meaning with *mkyen-mkyén*, a form of entreaty which, as a Lama told me, properly has the sense: you know yourself best what is good for me! In accordance to this explanation we find in *Mil.* after an entreaty: *bla-ma kyed mkyen-mkyen*. It is gen. added without any connecting word, like our pray, or please, but sometimes it is construed with the inf.: *mdzad-pa(r) mkyen-mkyén*, please to do.

ཁ་ལ (ལ) *mkhrai* (*-ba*), also *khrai* hard, solid, compact; *srá-mkhrái-ćan ,gyur-méd Thgy.* firm, hearty, sound, of a strong and robust constitution. — *mkhrái-pa* denotes the fourth stage of the development of the foetus *Thgy.*

ཁ་ལ་ཕ *mkhrig-ma* the wrist of the hand.

ཁ་ལ་ཕ *"khrig-pa"* col. *W.* (also *Human*) for:

ཁ་ལ་ཕ *mkhris-pa B.* and *C.* (*Sak.* पित्त) bile, gall. — 1. the vesicle of the gall, the gall-bladder, as part of the intestines. — 2. generally: the substance of the bile, the bilious fluid, which acc. to Indo-Tibetan philosophy is connected with the element of fire, and which, conformably to its functions, is divided into five species, of which physiology gives the oddest details. — *mkhris-méd* bilious disease; *mkhris-méd* prob. bilious fever; *grás-mkhris* a feverish shivering, a chill.

ཁ་ལ་ཕ *mkhris-ma Lex.* w.e., perh. = *khris*.

ཁ་ལ་ཕ *mkhrigs-pa, W. "khg-ma"* (*Sak.* घन) hard, firm, e.g. snow; *"go-khg-ćan" W.* obstinate, stiffnecked, stubborn.

ཁ་ལ *khri-ba* (not: to put a fault or crime on another *Ca.*, but:) to hurt or offend, to annoy, to vex, *khir-la ,kai* we cause vexation to ourselves (by minding too much the affairs of others): *,kai* animosity. *,kai mai* there occur many collisions, quarrels *Mil.*, *dpon-slób ra ,kai ,byuń* there arise mutual differences, animosities, between masters and scholars *Mil.*

ཁ *khá-pa* esp. *W.* 1. to sit, to sit firm, *rtai ká-ra* on the back of a horse. — 2. to remain sitting, to stick fast, to be stopped, kept back, e.g. of a bird, *rnyiu*, in a snare; *rkáń-pa ,kád-de ,gyél-ba* to get entangled with the foot so as to fall; *ago ,kad ,dug* the door sticks. Cf. also *kad-pa* and *bkad-pa*.

ཁ *khin-pa* 1. to take away, to remove. — 2. *Sch.* also: to take into one's mouth.

ཁ *khir-ba* I. abst. 1. staff *v. mkhir-ba*. — 2. bronze, bell-metal, *,khir-(ba) ká* molten, liquid bronze, *,khir-bai mé-loń* a metallic mirror; *,khar-réd* gong, used in India and China instead of bells; *Ca.*: a drum of bronze; yet it is rather a large bronze disk, producing, when struck, a very loud sound like that of a bell. — *,khar-yiód* a dish or basin of metal; *,khar-záń* a metallic kettle. — II. vb., in *C.* the same as *,khád-pa*. — 2. in *W.* intra. to *dpar-ba*.

ཁ *khir-,ku-ba* to resist *Sch.*

ཁ *khú-ba*, pf. and fut. (imp. *kolf*), *W. "khú-ba"* 1. *B.*, *C.*, *W.*: to spin, *bal*, wool, *skud-pa* a thread, *srád-ba* yarn. — 2. *W.* to send, to forward, things.

ཁ *khú-ba* to offend, insult, *Bhar.* (*Lex.* = द्रुह injury); *,ku-,khrig*, acc. to the context, denotes certain passions that disturb the tranquillity of the mind, such as malignity and covetousness; *,khú-ba* is synon. — *Ca.*'s 'to emulate, contemn, hate, long for', and *Sch.*'s 'pride' I am not able to verify.

ཁ *khun-pa* to groan, to fetch a deep sigh, not so much as a sign of pain or sorrow, but rather as a mere physical deep and hollow sound *Med.*; *,khúń-gyan kád-pa ćaś* he filled the house with

groanings *Ptk.*; *sdiñ-bai dgrá-la rgyag ltar* „*Khur* he groans (grunts, bellows) like a yak against a fierce enemy *Mil.*

ཁུམ་པ „*Khum-pa* pf. *khum* (cf. *shrim-pa*) **to shrink**, to be contracted, e.g. of the limbs, by gout; "*yur-ra rai-ñiñ* „*Khum-te yin*" *W.* the ditch will get narrower of itself; *khum-pa* shrunk, shrivelled, contracted; fig. reduced, restricted, deprived of power.

ཁུམ་ས„ *Khum-pa Lex.* and *Ch.* to comprehend, understand; *Sch.* also: to practise, to impress on the mind.

ཁུར་ཆ „*Khur-ba* 1. subst. = *Khur-bu*, **pastry.** II. vb., pf. and fut. *khur*, rarely *bkur* (v. *bkur-ba*) 1. ■ **carry, convey**, *khur(-ru)* „*Khur-ba* to carry a load; *mi ñiñ-par* „*Khur-ba Med.* to carry too heavy loads, prop. to carry what one cannot carry; "*khur log*" *C.*, "*khur kyoi*" *W.* bring! fetch! "*khur soñ*" *C.*, "*khur kyer*" *W.* take away! carry off! „*Khur-du ñiñ-te* taking up in order to carry, taking on one's back *Dzl.*; "*ñiñ-par khur-te*" *W.* to hold in one's hand. — 2. **to carry away or off**, *ro* „*Khur-ba Ptk.*, to carry away a corpse; **to take along with**, in *W.* even: **to pocket**, "*sñiñ-la khur-te*" *W.* to take to heart; "*'d-ne* „*Khur-te*" to take a wife, to marry. — „*Khur-lag* carrying-girth, rope or strap *Thgy.* Cf. *khur*, *khur-ba* etc.

ཁུར-ཐེག „*Khur-theg* v. *khur-theg*.

ཁོལ-ཆ „*Khol-ba* **to subdue, to subject** *Ch.*; *Sch.* also: ■ be uneasy about. *Lex.*: *rgyag-tu* „*Khol-ba*; v. also *Khol* 3. *Zam.*; *bred* „*Khol-ba* perh. to force a tax, a rate, on a person.

ཁྱེགས-པ „*Kyes-pa* pf. *kyes* **to hinder, stop, shut off, debar**, *lam* the way *Mil.*; *ji-ltar bkag rnñ ma* „*Kyes-pas Mil.*, although they prohibited, tried to prob. him), he was not prohibited; *rgyal-bai ñyig-gis kyeñ mi* „*Kyes-pa Mil.* not being hindered even by Buddha's power.

ཁེགས-ས„ *Khes-pa*, pf. *khes*, **to ■ fall**, *ñu khes yod-pa Gtr.*; *blo-gros ma* „*Khes-te* his mind not being satisfied *Ter.* 135, 13.

ཁེབ-ས„ *Khib-pa* pf. *khib*, **to cover, to spread over**, *goñ-su* „*Khib-te* being covered all over *Stg.*; *ña lamu-ciñ* „*khib-te* over the whole face *Stg.*; **to overshadow** *Dzl.* ☰, 17.

ཁེལ-ཆ „*Khel-ba* pf. *khel* 1. **to put on, to load, to pack on**, = „*gel-ba*; *bcu-ñiñ khel-nu* when the ten stories or lofts shall have been put on *Mil.nu.* 2. ■ **spin**, — „*Kel-ba C.*, *Gtr.*

ཁོར-ཆ „*Khe-ba* (vb. to *sñiñ-ba*), **to wish, to want**, to think useful, serviceable, necessary, to have occasion for *Mil.*; „*khe-ste* „*ai* he will be able to make use of it *Mil.*; "„*khe mi* „*Ee*" or "„*khe-te med*" *W.* I do not want it, I do not like it; „*ke-ñjid* fit for use, **useful.**

ཁོགས-ས„ *Khgs-pa* weak from old age, **decrepit, decayed**; *rgan* or *rgas-* „*khgs* id.; *mie-kog*, *skya-khg* (sic) *Thgy.* with a complexion blue or pale from old age.

ཁྲོད-ཆ „*Khro-ba* (cf. *rgod-ba*) to contract one's limbs, ■ sit in a cowering position, **to squat; to hide one's self**; *dpa* „*Khro-ba* to become discouraged, disheartened *Thgy.*

ཁོད, ཁོ„ *Khod*, *Kod* 1. **surface, superficies**; *sai* „*Kod sñyoms-pa* to remove inequalities of the surface, to level, ■ plane, „*Kod-sñyoms-pa* levelled, made even, plain; also fig.: *bdu-gyi Kod sñyoms* gaps were filled up, i.e. distinctions of rank, wealth etc. were done away with, not in consequence of a revolution, but as an act of kindness, forced upon the people by a despotic government. — 2. **a mill-stone**, "*yd-khg*" the upper stone, "*sñi-khg*" the nether stone *C.*

ཁོད-ས„ *Khod-pa* **to sit down**, ■ **sit**; *bar-mñi-la*, suspended in the air, floating, soaring, frq. of gods and saints in legends; *rgyal-srid-la* to have been raised to the throne *Ter.*; **to live, to dwell** *Dzl.*; gen. used like a passive to „*gód-pa* **to ■ put, placed, established** (in virtue, in a doctrine, — to be converted to); *glegs-bam-du* to be put down in writing, to be recorded *Ter.* Cf. „*Kód-pa*.

ཁོན་ , *khon-pa* (*Lanc.* have a pf. *khon*) 1. c.c. *don*, **to bear a grudge** or ill-will against a person, **to be dissatisfied** with a thing; ,*khon-nas* when they (the states) were at war with one another (opp. to *mthun-nas* in peaceful relations) *Gtr.*; ,*khon-med-par* honestly, without insidious intentions, e.g. in negotiations *Gtr.*: *Yos dani* ,*khon-pa* to wish to keep aloof from religion, or to have done with religion; in a special sense: to be tired of the clerical profession *Gtr.*; ,*khon-bzag-pa*, ,*khon-du skrin-pa* = ,*khon-pa*; ,*khon ran byed-pa Sch.* to quarrel, prob. more accurately, to have a spite against each other. — ,*khon-po* **dissension, discord** *Sch.* Cf. *khon-pa*. — 2. *C.* = ,*khor-ba* II.

ཁོ , *khö Sch.* **barbarous, rough, rude,** gen. combined with *mtha*, *mtha-*,*khö*, with or without *yul*, **barbarous border-country.** So the Tibetans always designate their own country, in comparison with India, the holy land of Buddhism, as being *mtha-*,*khö ki-ba-ñam*. The rarely occurring *yoi-khö* seems to indicate a still more distant and barbarous country.

ཁོ , *khö-pa* to be startled, agitated, alarmed, in one Lex. however, it is explained by *kyab-pa*.

ཁོར , *khor* 1. **circle, circumference;** the persons or objects encircling, surrounding (a certain point or place); *khö-ba dani dei* ,*khor-rnams* the navel and the circumjacent parts *Med.*; *"de-khor-la" W.* thereabout; *nye-*,*khor* v. *nye*; more esp. **retinue, attendants,** ,*khor dani bcas-pa* (ལག-ཏུ-ཕྱིན-པ) with attendants, suite: ,*khor rnam-pa bzi Tar.* frq., the attendants of Buddha's bearers, divided into four classes (viz. in the earliest times: *dge-slöi*, *dge-slöi-ma*, *dge-snyan*, and *dge-snyen-ma*; at a later period: *nyan-thö*, *rnal-sems-rgyuds*, *byang-chub-sems-dpa*, and *so-sö skyé-bo-rnams* q.v.) ,*khor dgra-bcom-pas bskor-te* surrounded by the retinue of the Arhants (v. *dgra-bcom-pa*); ,*khor-du bsdus-so* he gathered them round himself as his retinue *Dzi.*; also fig.: the train of thoughts, reminiscences etc., which the soul, when passing into a new body, cannot take along with it *Thgy.*; it is also used for a single servant or attendant (*Ca.* has ,*khor-po* or ,*khor-po* male attendant, and ,*khor-mo* female attendant), ,*khor yöig Mil.*; ,*khor gnyis* two attendants *Gtr.*, hence ,*khor-rnams* sometimes for domestics, household servants; but if ,*khor* with a numeral is preceded by *ytad-bo*, or a similar noun, this preceding word is acc. to the Tibetan mode of speaking included in the number given, so that *ytad-bo* ,*khor bzi* should be translated: the master and four attendants (not five). — 2. instead of ,*khor-ba*, or ,*khor-la*, esp. in compound words; *lo-*,*khor* = *lo-skor* a cycle, comprising a space of twelve years.

Comp. ,*khor-mthun* **attendants** *Gtr.* — ,*khor-*,*bdag* **subjects** *Ca.* — ,*khor-rgyag* = ,*khor* **retinue, servants** etc. — *"dbuni-khor" C.* **walking man,** valet de chambre, = *sha-mchin-po* which is the respectful word for it. — *nai-*,*khor* household servants, domestics. — *"khor-gyög" W.* **latch.** — ,*khor-*,*dzin* v. sub ,*khor-ba* II.

ཁོར , *khor-ba* I. vb. (*cf. skor-ba*), **to turn round, to turn about, to go round** in a circle; ,*khor-gyin yod* he is walking (running, flying etc.) round the . . . *Gtr.*; esp. of the successive transmigrations of metempsychosis, v. II; *ngo* ,*khor* my head turns, I am getting dizzy, confused; also **I am duped,** cheated, imposed on, *kyöd-kyi ka-shyöd-gyis kad ngo mi* ,*khor* we are not to be taken in by the volubility of your tongue *Mil.*; **to pass away, to grow full, to be completed,** *lo-dös* ,*khor-ba-na* when one year was past *Gtr.*; *srös-kyis lo* ,*khor-te* when the prince had completed one year, was one year old; *"de bö-lon khor" W.* now the debt is entirely paid off, cleared; *"khor mi tub"* it cannot be paid off; *"mi khor"*, the sum is not full, not sufficient to cover the debt; **to walk about, roam, ramble** *W.*; **to return** from a journey, to come home; *"rbö-la khor-ba"* to come or fall back (on the head of the author, originator); to **come together, to contract, to gather,** e.g.

clouds, frq. water, *"ḥoi ḥi-ba ḥor" W.* it makes his mouth water; *dgra-bo 'ḥor Mil.* enemies are collecting (we create ourselves enemies); also impersonally: *"ḥor soṅ"* it has become cloudy; *ynam ḥor* the sky is getting overcast, clouded; therefore even to arise, to be produced, formed, *sil-pa 'ḥor* dew is produced, *ryu*, rust, even: *bun-la mse 'ḥor* a child has been formed, produced, in the womb *Pth.* —

II. abst. 1. the turning round or about etc.; more particularly 2. the orb or round of transmigration within the six classes of physical beings. Though the Buddhist has not a more ardent wish, than to be finally released from the repeated wanderings of the soul, yet he believes so firmly in these migrations, that he will rather follow the doctrines of his philosophers, and doubt the reality of the perception of his senses, than think it possible, that the whole theory of the *'Khor-ba* with all its consequences should be nothing but a product of human imagination. — *'Khor-bar 'Khor-ba* to turn round, to wander about in the orb of transmigration; *'khor-ba'i bsdm-ra, 'dam,* *mkho* the dungeon, the swamp, the sea of the *'Khor-ba; 'Khor-ba-las 'dda-po* to escape from the *'khor-ba*, — to enter into the Nirwana. *'Khor-'das* 1. abbreviation of the foregoing. 2. for *'Khor-ba dan 'das-pa* the stay in the *'Khor-ba* and the escape from it; *'Khor 'das ynyis-su ma mthoṅ* I have not seen that there is a difference between these two *Mil.*

'Khor-ybag a well, rampart *Ca.*, v. *Ḥo-ra.*

'Khor-ryu C. latch.

'Khor-lo (*Sak.* चक्र, चक्रवाल) 1. circle, *ḥbeg-kyi 'Khor-lo* offerings arranged in a circle, v. *ḥbeg*: *'Khor-lo 'bri-ba* to describe a circle *Tar.* More frq.: 2. a circular body, a disk, roll, wheel, any modification of the cylinder, *bla-ynam-'Khor-lo* the column on the *mčod-rten* consisting apparently of thirteen circular disks; *'Khor-lo brtsib-brgyad* the wheel with eight spokes, a frq. attribute of deities; *rdzo-mkhill-gyi 'Khor-lo* potter's wheel; *čos-kyi 'Khor-lo* praying-cylinder, cf. below; also a complication of wheels, wheel-work, engine, *'phrul-(gyi) 'Khor(-lo)* 'magic wheel', a phantastic attribute of gods, but also any real machine of a more ingenious construction, e.g. sugar-press *Stg.*, electrical machine etc.; *čhu-tsod-'Khor-lo* a clock; *bla-rta-'Khor-lo* waggon, carriage, also cart-wheel. — Figuratively: *bde-ba dan sdug-bsnal-gyi 'Khor-lo*, vicissitude of fortune; *dus-kyi 'Khor-lo* (कालचक्र) acc. to *Ca.'s* Chronological Table (*Ca.'s Gram.* p. 181) a later philosophical system, contained esp. in the *rtsa-rgyud, Mûlatantra*, in which the Adibuddha doctrine, prophecies, chronology etc. are propounded. It was introduced into Tibet about 1000 p. Chr.; cf. also *Schl.* 45. — *'Khor-lo sgyur-ba*, or *skor-ba*, with *čos-kyi*, to turn the wheel of doctrine, — to preach, to teach religion, (vulgo understood only of the turning of the praying-cylinder); *"čy-kyi 'Khor-lo bsu-mar bl'-pa" C.* to devote one's self to the preaching of religion. On the other hand: *'Khor-los sgyur-ba'i rgyal-po* (चक्रवर्तिन्) *Will.*: 'a ruler, the wheels of whose chariot roll everywhere without obstruction, emperor, sovereign of the world, the ruler of a *čakra*, or country extending from sea to sea'. In this Indian explanation two different etymologies are given, the former of which is undoubtedly the original one. Buddhism and the Tibetan language have added a third signification, 'praying-wheel'; modern scholars a fourth, that of the 'orb' or round of transmigration or metempsychosis: hence the confusion attaching to the import of this word.

'Khor-lôg* is said to be used in col. language instead of *Ka-li* 3. *W.*

'Khor-sa = *skor-lam* v. *skor-ba* I. extr.; *'Khor-sa bdr-pa, čin-po Gir.*

'Khor-ynam, lit. three circles, *Sak. trimaṇḍala*; *Sch.*: 'every thing that belongs to archery'; more correctly: arrow, knife, and spear.

ཁོལ-བ *Khol-ba* I. pf. *khol*, cf. *skol-ba*, ■ **boil, to be boiling**, *ču khol* the water is boiling; *„khol „jug-pa* to make boil, to set to the fire for boiling, = *skol-ba*; **to ferment** (dough), ■ **effervesce, to sparkle** (beer) *W.* — II. pf. *bkol*, imp. *khol* 1. to oblige a person to be a servant or bondman, **to use as a servant**; in full: *bran-du*, also *rjeg-tu*, *„khol-ba*; therefore *bran-khol*, *khol-po* **servant, man-servant**; *bkol-spyod-kyi sdug-bsngal* the calamity of servitude, current expression for designating the lot of animals; *ydin-dag-gis dbdn-med-par bkol-ba* to be enslaved by others, to be compelled to do slave-work *Thgy.*; *dge-bai las-la bkol-ba* to make a person minister to works of virtue. — 2. **to save, to spare**, to enjoy with moderation *Ca.*, *zir-da . . . bkol-ba Lex.*; *Sch.*: saved, laid up, put by. — 3. *Sch.*: **to become insensible, to be asleep, to get benumbed**, in reference to the limbs; seems to be used in *Mil.*

ཁོ-ར *„Ko* I. *C.* also *„Ko-ba* (cognate to *„Ki-ba*), **worth, value, importance** *Ca.*; *„Ko-can* important, mighty, of great influence, *„Ko-med* the opposite of it. — 2. *„Ko-su-pab-pa* **oyster** *Sch.*; one Lex. has *mKo-pdb*, w.e.

ཁ(ས)ལ *„Khyg(s)-pa* 1. **to freeze** (of water, earth, provisions); **to congelate, congeal** (melted fat etc.). — 2. **to feel cold**, *„Khyg-sa gda gyon* if you feel cold, put on clothes *Gtr.*, *"Khyag jhsi" C.*, *"Khyig-sa rag" W.* I feel cold; *„Khyg-gri* a feeling cold, a shivering (cf. *Ltdpe-gri*) *Mil.*; *"Khyg-ba" W.* id., the cold fit of the ague. — *„Khyag-rdza*, *„Khyag-rdza* ■ *Gtr.*; *„Khyag-dhdm* snow-shoe *Sch.*

ཁ(ལ)ལ *„Khyim-pa* **to run about, to wander**, e.g. *Id-med yul-du* in an unknown country *Gtr.*; *„Kor-bar* in the orb or round of transmigration, v. *„Kor-ba*; *„Khyim-ste nor mi bdag-pa big* one who lives as a vagabond *Dal.*; *dé-dag-ni rmdm-par „Khyim-pao* they are mistaken, on the wrong track *Wdn.*; *„Khyim-du „jug-pa* to cause to ramble or rove about, to scatter; *„Khyim-pa* strayed, lost, wandering, vagrant; erroneous, erring *Tar.* 158, 15. — *„Khyim-Khyi* a vagrant dog. — *„Khyim-pa* 1. a vagabond. — 2. n. of a disease *Med.* — 3. erroneous *Tar.* — *Ba „Khyim-pa* inundation, flood *Ma.*

ཁ(ལ)ལ *„Khyir-ba* **to err, to go astray, to deviate from**, *"yan Khyir-la ma čo" Lal.* do not step out of your rank! do not absent yourself! *„Kyar dogs yod* one should be afraid of going astray *Thgy.*; *dpe „Khyir-po* a defective simile; *ming „Khyir-po* an inadequate designation. — In *Tar.* 48, 4 *dpe „Khyir-po* is translated 'epitome' by *Schf.*, but the whole passage is somewhat obscure.

ཁ(ལ)ལ *„Khyil-ba* = *khyal-ba* q.v.

ཁ(ལ)ལ *„Khyi-ba Sch.*, prob. an incorrect reading for *„Khyil-ba*.

ཁ(ལ)ལ *„Khyig-pu*, pf. *bkyigs*, fut. *bkyig*, **to bind** (a prisoner, a bundle of straw etc.); *"kye" (v. *sbe*) *"Khyig-pa" C.* to strangle, suffocate.

ཁ(ལ)ལ *"Khyigs-pa* **to compass, encompass** *Pth.*, v. *pdri-pa*.

ཁ(ལ)ལ *„Khyid-pa*, *Sch.*: *mig „Khyid-pa* **to turn** or **roll one's eyes**.

ཁ(ལ)ལ *„Khyims-pa* 1. **to be encircled** with a halo, as the sun and moon sometimes are *Ca.*; *„og-„Khyims Lex.* = ཁ(ལ)ལ halo; also *„ja-dé „Khyims* a rainbow-coloured halo appears *Pth.* — 2.: *"na-bun" or *"mig-pa Khyim, dud-pa Khyim"*, fog, smoke, **cause floating on**.

ཁ(ལ)ལ *"Khyir-ba* **to turn round** in a circular course *Ca.*, *Lex.*; *ydugs „Khyir-ba* to turn a parasol round (?).

ཁ(ལ)ལ *„Khyil-ba* vb. a. 1. **to wind, to twist**; *dkar rgyas-su „Khyil-ba* a triton or trumpet-shell, wound to the right, and then considered particularly valuable, these shells generally being wound to the left; of the hair: *gyen-la „Khyil-ba* wound or twisted (on the crown of the head) *Gtr.*; *ro-smad "bril-du „Khyil-ba* the lower part of the body being wound into a serpent (the usual manner of representing the '*klu*'); *„dé-du „Khyil-čin*, the body enveloping itself in light *Mil.*; to roll: *nga yar-snig „Khyil-*

ba yod the fish rolls its golden eye *Mil.*; to whirl, to eddy, to move round rapidly, of the water, so prob. *Dzl.* ꞏꞏ, 13; *ꞏꞏ*, 2; *from dmar-nag* „*Kyú-ba* the motley crowd in a whirling motion *Pth.*; to hang or flow down in folds, of a tent or a curtain *Glr.* 88, 12. — 2. **to flow** (whirling) **together**, used of rivulets and brooks overflowing so as to form small lakes *Mil.*; of persons: to meet, to flock or crowd together, *mi mán-po dé-ru* „*Kyú-bar gyúr-te Pth.*; *"Kyú-ba,"* and *"ka-Kyú"* col. puddle.

ཁྱུ་ „*Kyú-ba*, pf. „*Kyus* **to run** *Lex.*

ཁྱུག་པ་ „*Kyúg-pa*, pf. *Kyug* 1. *Ch.*: **to run**; „*Kyug-po* a runner; „*Kyúg-yig* running hand, current hand-writing, as is used in the writing of letters etc.; „*Kyúg-po* „*Kyú-ba Lex.* is explained by *Sch.*: to run away hastily. The signification of running, however, seems to be obsolete, whilst the usual meaning is: 2. **to dart** or **sweep rapidly along**, frq. used of a flash of lightning, also of the rapid motion of a fish in the water *Mil.*; of spectral apparitions *Mil.*; of acute rheumatic pains; of the light: to flash, to shoot rays of light, *Ora-Kyug-Kyúg-pa* to gleam, to sparkle with light, to shine in various colours *Pth.*; *ser-Kyúg-po-ba* glittering in yellow lustre *Mil.*; to glitter, to shine, of the rainbow; to shine through, of the veins through the cuticle etc. — *"Kyúg-kor-tém" W.* hasty, hurrying, careless.

ཁྱུད་ „*Kyúd-pa* 1. **to embrace** frq., *mgál-nas* „*Kyúd-pa* to clasp round the neck, **to hug**; to encompass by spanning *Pth.* and elsewhere, cf. „*Kyúg-pa*. — 2. **to glide** in or into (as serpents), *mídi-du* „*Kyúg-pa* of the soul in the new conception, like the synonym „*krú-ba*, for „*jug-pa*. — 3. **to be able**, *"sód-pa wúl-ca-na lás-ka"* (instead of *las-bar*) *"mi Kyud"* the sick man is not able to rise from his bed. — *blos mi* „*Kyúd-pa byéd-pa Thgy.* (not clear).

ཁྱུ་ „*Kyú-ba* *Ch.*: to be separated, divorced; *Lex.*: *bshór-bas* „*Kyúr-ba*, therefore prob. the vb. n. to *skyúr-ba*, to be deserted, cast off.

ཁ„*Kyú-ba* seems to be = „*gcúa-pa* *C.* col.

ཁ„*Kyúd-pa* (1. cf. „*gyed-pa*) (1. **to be distributed**, e.g. food, *Dzl.* — 2. *C.* and *W.* **to be sufficient, to suffice, to be enough, to hold out**, *"mi Kyud"* there is not enough. — 3. *C.* to gain (a law-suit), **to be acquitted**. — 4. *ghír Kyúd-pa* **to bow** without uncovering one's head, as a less humble way of saluting *Mil.ne.*

ཁ„*Kyúr-ba* pf. „*Kyur* (Northern *Ld.* *"Kyurs"*), at the end of a sentence *Kyúr-ro Tar.* and others, (*Ch.* *Kyer-to?*), nearly the same as „*Kur-ba*; (the **way** of the Lexx.: to lead, to guide, does not fully agree with the sense in which it is generally used) — 1. **to carry away, to take away**; *ché* to be carried or swept away by water; fig.: *lú-ba* to be overcome, carried away by idleness *Mil.*; *ldé-mig kyer* take the key with you! — 2. **to carry, to bring**, in a more general sense, *C.* and *B.*: *kyer log* bring! *kyer soń* carry off! take away! (in a like manner as „*Kúr-ba*): *de ñu blám-nas Kyer* „*ñi-bai lám-ka-na* he having fetched water, being on his way to bring it *Pth.*; *Kyer-la log* bring me (word), let me know (the result of your investigation) *Mil.* — „*Kyúr-ca* 1. **appearance**, esp. a neat, handsome appearance of persons or things. 2. **advantage**, **superiority**, **pleasantness**, *Mil.*, *C.*

ཁ„*Kyúl-ba* *Ld.* **to hit, to strike.**

ཁ„*Kyúg-pa*, pf. *Kyag*, imp. *Kyog*, **to lift, lift up**, = „*lógs-pa*, *lógs-pa Glr.*; **to carry, bring**, *"sól-ja kyog"* bring in the tea *C.*, cf. sub *Lag*.

(ད)ཁ„*Kyúg-po* or *Kyúg-po* **crooked, bent**; *Kyúg-poi ri-mo* a crooked figure, a curve, flourish, crescent etc.; *nyá par* „*kyog bur* „*Kyog byás-nú* the fish winding its body, writhing *Pth.*; „*Kyog-ban*, „*Kyog-Kyúg* tortuous; „*Kyug-bkód* a crooked, out of the way construction or explanation. — „*Kyug stés-pa* to fly into a passion (?) *Sch.*

(ལ)ཁྱོག་ ,kyog or kyogs palanquin, sedan-chair, litter *Pth.*; ,kyog-dpyid id.; a lath or pole for carrying burdens *Sch.*

ཁྱུད་པ ,kyud-ba pf. and imp. *kyus* to bring *W.*

ཁྱོམ་པ ,kyom-pa pf. ,kyoms 1. to rock, to wave, of a ship *Schr.*, of the water *Sch.* (not quite clear); *'kyom-kyom-ste-ba'* *C.* to reel, stagger, *'kun-ghi kyom-pa thug'* he is staggering under the influence of beer; to be dizzy *Med.*; *mche-,kyom* dizziness, vertigo, ni. f.; *lug-gtsad mgo-,khr ,kyom-pa yso* the brain of a sheep cures the swimming of the head (vertigo) *Med.*

ཁྱེ·ད ,kyed-ba 1. to miss, fail, not to hit *Ch.* — 2. to reel, stagger, from intoxication. — 3. to warp, of wood.

ཁྱོལ་ཕ ,kyol-ba, pf. ,kyol, cf. *skyil-ba*, to be carried, to be brought (somewhere) *Pth.*; with *ynid*-pa to be done, inflicted *Mil.*; to arrive at, come to, reach, *sku-tsé mtsé-ru* the end of life.

ཁྱེ·ད, (ཁ)ཁྱོ·ད ,kyed-pa (,kyon-pa) *Sch.*, ,kyed-ma *Mil.*, a present, gift, = *kyes ma*, *skyes-ma*.

ཁ·ད ,krd-ba I. vb., pf. prob. ,kras to lean to, to incline towards *Ch.*; ,krd-ma a support to lean against, a prop, back (of a chair) *Lex.* — II. adj. hard, = ,krdn-ba, *mkrdn-ba Sch.*

ཁ·ད ,krdb-pa, pf. *bkrab* (?), cf. also *skrdb-pa*, 1. to strike, to beat, in repeated strokes, as in swimming and rowing; to thrust, stamp, thump, tread heavily, *bra ,krab-pa* to dance in that manner *Mil.*, *Pth.* — 2. to winnow, to fan *Sig.*, col. *"ldb-pa"*. — 3. *"mig ,ob ,ab"* (or *",ab-,ab"*) *"yhl-pa"* *C.*, *"bd-ce"* *W.*, ■ blink, twinkle, wink with the eyes. — 4. *"la-,bag ,ab-ce"* *W.* to jest, to joke, to crack jokes. — 5. *Sch.*: to leap, jump, *Schr.* for joy. — 6. to scoop out, to bail out *Sch.* — 7. to fight, to combat *C.*, *W.*

ཁ·ལ·ཁ·ལ ,krel-,krid confusion, disorder.

ཁ·ད ,kri-ba, pf. ,kris, cf. *dkri-ba*, cognate to ,kril-ba, 1. to wind, roll; twist one's self, to coil (of snakes) *Dal.*; *kyim-ldb-kyi ,kri-ba* conjugal embrace *Pth.*; *"ngo-ma ,i-se"* (for ,kri-ste) *"rag"* *W.* I have a sore throat, prop. I feel my throat tied up, I am choking; fig.: *kun-la ,kris-pa*, either as an adj. 'ensnaring', or as a sbst. 'ensnarer' = sin, cf. *kun-dkris* in *dkri-ba*; ,kri-ldb = ,krid-ldb. — 2. mostly as a sbst.: the being attached to, given to, c.c. genit. (synonym of *ldan-pa*): *rang-dbon-gyi*, to one's own advantage, *bu-smad-kyi* to wife and children *Mil.*; fondness, attachment; *ben-,kris* id. — 3. *kral ,kri-ba* to impose a tax *C.*, *Lex.*

ཁ·ག ,krig-pa I. sbst. 1. (*Sak.* ཁ·ལ·ལ) coitus (of the two sexes), copulation, pairing, the usual, not exactly obscene, yet not euphemistic term for it; ,krig-pa spyod-pa, also ,krig-ldan spyod-pa *B.* and *C.*, *"ldig-pa ché-ce"* *W.*, to lie with etc.; ,krig-pai ché-la rten-pa to indulge in lust, to be given to voluptuousness; ,krig-skad *Sch.*, ,krig-tsig *Lex.*, obscene words, unchaste language; ,krig-pa ,byin-pa to talk smut. — 2. a sign of the zodiac, the twins. — 3. symb. num.: 2.

II. vb. 1. to cohere, to stick together *Ch.* — 2. to be clouded (of the sky), *gnam ,krig* the sky is getting overcast; also *"ldig son"* *W.* without a sbst., it has become cloudy, dull; *,od-zér dan ,ja-,od ,krig-pa* wrapt ■ rays of light and the splendours of the rainbow *Pth.*; *ran tsam-ché ma ,krig-pa* the whole plain was enveloped in a flame of fire *Mil.* Cf. *dkrigs-pa*.

ཁ·ད ,krid v. *krid*.

ཁ·ད ,krid-pa, pf. *krid*, fut. *bkri*, to lead, to conduct men or beasts to a place; to command, to head (an army); to bring along with, ,krid-de ma ,dzo-so he has not brought (his wife) with him *Dal.*; therefore ,krid equivalent to 'with': *bu-ma ,krid byas-nas* coming out with their children

ཁྲིམས *khrims*

Glr. — *bis khrid-pa* perh. a mistake for *brid-pa*.

ཁ་ཁ *khrims, khrid(-nas)-khrims Lexx.* w.c.

ཁ་ཁ *khril-ba* 1. **to wind** or **coil round** (of serpents), **to embrace** closely, **to clasp round**, e.g. in the act of coition; *ma byams bu-la khril* a loving mother clasping her child *Pth.*; *khril-mdaw* a plant furnished with tendrils or claspers *W.*; *khril-bu Wdn.* a climbing plant, creeper. — 2. **to glide, slip into**, of the soul when entering another body, = *khyud-pa*. — 3. *ka khril-ba W.* to speak imperfectly (like children), **to stammer**, — 4. **to heap up**, = *dril-ba, sril-ba*.

ཁ *khris* 1. syn. with *gram*, **bank, shore, coast**, *rnal-ʔbui khris-na yod-pai mkhar*, a castle on the banks of the Hoangho *Glr.*; *"kyd-rdu-gi khi-na ga"* *C.* it lies just before you, under your nose; *bla-mai sku-khris-su = bla-mai phyogs-la Mil.st.* — 2. v. *khri-ba*.

ཁ *khrú-ba* 1. *Ca.* **to wash, to bathe**, — *khrud-pa, cf. khrus.* — 2. **diarrhoea, looseness**; dysentery (?); *khru-nad, khru-ahyds* (ཁ་ཁ) id.

ཁ *khrug-pa* 1. vb., pf. *khrugs*, cf. *dkrug-pa, bkrug-pa*, to be in disorder, agitation, commotion, **to be disturbed**; *khrug-par gyur-ba* to get disordered; of the blood: *rtsa tams-bcad khrug-tu bkug*, it made all his blood boil *Glr.*; of the sea frq.; esp. of the mind, disturbed by wrath, fear, anxiety, or some other passion, cf. *bag-khrugs*: ■ **quarrel, fight, contend**, *de rnyis khrugs-nas*, the two quarrelling; *bod de nas khrug-go*, the nobles of Tibet are contending among one another, have internal feuds; *mčí-ma khrug-pa* tears appearing, coming forth, (lit. tears being stirred up, excited *Thgy., Mil., Tar.* — 2. abst. **disorder, tumult, war**, also **single combat, duel**, *khrug-pa ʔbor* disorder arises; *khrug-dus byas* he appointed the time of the duel *Glr.*; *khrug-dpon* = *dmag-dpon*; *khrug-pa byed-pa* to take up arms, to begin war; respecting subjects: ■ rebel; *khrug-pa byed-pai dus-su* in times of war *Glr.*; *dmag-khrug, ʔab-khrug* war. — *mi-khrugs-pa* n. of a Buddha (not = *mi-skyod-pa*). — *khrug-ldis* is the explanation given by *Lexx.* for *skyo-ridg*, hence prob.: contest, strife. — *"khrugs-mkhan" W.* having small cracks, flaws, of potter's ware.

ཁ *khrús-ba* or *khrús-pa* 1. resp. for *skye-ba* **to be born**, *bcom-ldan-ʔdas khrús-pa dus dus-mnyam-du* at the same time when Buddha was born *Glr.*; *rnyis-la sras ma khrús-par* as by neither of the two (queens) a son was born *Glr.*; *khrus-dbui skyes-bu* (holy) man, such as are but rarely born (lit. with difficulty) *Mil.*; **to arise, to originate**, *khrus-rdis* legend of the origin . . .; *kyed-rus-gi thugs-la khrus-pai tsig* words as they may just arise in your honour's mind *Mil.*; *mgrin-ʔi thugs-la khrus-pas* compassion arose in the soul of his reverence *Mil.*: *tin-ne-ʔdsin khrus-pas* meditation arising. — 2. **to come up, shoot, sprout, grow**, of seeds and plants frq.

ཁ *khrud-pa*, pf. *bkrus*, fut. *bkru* **to wash, to bathe**, *gos* clothes, *ka-ldag* face and hands *Dzl.*; ■ **wash off**, *dri-ma* dirt; fig. *so nam-gyis khrud Ma.* is stated ■ mean: the country is fleeced, thoroughly drained of its resources.

ཁ *khrus* **carcass, carrion**, game torn by beasts of prey, *Sch.*, (the word seems ■ be very little known).

ཁ *khril-ba* (*Lex.*: *Sch.* ཁ to turn out of the way, to wander, to stray, hence perh. originally:) 1. **to be dislocated, sprained, distorted**, *"tsig ʔul" W.* the limb is dislocated; usually: 2. **to be out**, ■ ■ **mistaken**, almost always used in the pf. tense, *khril-pa* mistaken, deceived, *ngo snig khril-pa yin-nam* does my eye deceive me? *Mil.*; *rnal-ba khril dogs tin-ne gyis* take care not to hear wrong *Mil.*; *rnyis yig-tu khril-bar byed-pa* to make by mistake two to be one, to confound one thing with another *Tar.*; *di dge-sbyi-mar ʔdod-pa khril-pa yin-la* she being frustrated in her wish to become a nun *Tar.* 85, 1; *gro-ba khril-pa* the deceived creature *Glr.*;

frq. with *snaṅ*: *raṅ-snaṅ ʼkrúl-par ʼdug* I have been mistaken, it was a deception of the senses *Mil.*; *snaṅ-ʼkrúl*, and *ʼkrul-snaṅ* **illusion, delusion**; *ʼkrul-snaṅ-can* **delusive** *Glr.*; to err, as a syn. of *sór-ba*: *Rgyál-ʼdag ʼkrúl-paṅ ʼjig-rten-pa* ye deluded children of the world! *Mil.*; *ʼdiṅ-pa-rnams ʼkrul* they who pronounce (read) in this manner, are mistaken; *ʼa ʼdogs ʼkrul* the adding of *ʼa* is a mistake; *sor-ʼkrúl* mistake, *sor-ʼkrúl sél-ba Schr.*, **tón-ʼó, sél-po gyél-ʼó**, *W.* to remove mistakes, to correct. — 3. **to be insane, deranged**, syn. of *smyós-pa Dzl.* and others. — *ʼkrúl-pa* 1. adj. **mistaken, deceived.** — 2. sbst. **mistake; frenzy, madness**: *ʼkrul-yés* **mistake, error**; *ʼkrúl-so* (*errandi locus*) occasion for committing mistakes, a wrong way, **perfi**; **mistake, error**, cf. *gél-sa*; *ʼkrul-ʼkór* artifice *Sch.*, (*Ca.*: machine, contrivance; but this is spelled more correctly *ʼjirul-ʼkór*).

ཁྲེན་པ *ʼkrén-pa* 1. **to wish, to long for,** *zas-ʼdód Med.*, *Rylm-la Lex.* — 2. *W.* **to look upon with envy, jealousy.**

ཁྲོ་བ *ʼkró-ba*, pf. *kros*, **to be angry,** *la* at.

ཁྲོག་པ *ʼkrog-pa* **to roar, rush, buzz, hum,** *raṅ-ba kúr-la ʼkrog Med.*, a tingling noise is caused in the ear; *rgyu-lóṅ ʼkrog-ʼdúi* a rumbling in the bowels *Med.*; *ʼbo-ʼkrog* in the belly; *ʼkrog-krog* roaring, rushing, buzzing.

ཁྲོལ་བ *ʼkrol-ba* pf. and fut. *dkrol*, imp. *krol* 1. **to cause to sound, to make a noise, to play,** *rol-mo* on an instrument, **to ring** (a bell), **to beat** (a gong, cymbal); *ma dkrol-bar* without being played on. — 2. **to sound, resound,** **dód-pa ʼbí-la rag** *W.* my bowels croak; *ʼkrol-po* a player, performer, bell-ringer etc., cf. *krol-po*; **krol-lo-ʼo-tsi** *W.* a tinkling of bells.

ག

ག *ga* 1. the letter **g**, originally, and in the border countries still at the present time, as initial letter = the English hard g, as final letter = ck; in *C.* as initial deep-toned and aspirated (gh), as final letter more or less indistinct; as a prefix (in *Khams* and *Balti*) fricative = *γ* or *χ*; v. Preface. — 2. as numerical figure: 3, cf. *ka* 2.

ག *ga* affix (article) to some substantives, like *ka*.

ག *ga* (*C.* *gha*) 1. = *ga* (*C.* *ga*). — 2. = *gaṅ*.

ګاؤ *ga-krél C.* (pron. *gha-ʃal*) **tax, duty** (on cattle and butter).

ګګ *ga-gá W.* a title of honour: **the old gentleman, the old squire** e.g. **ga-gá ta-ra-dán** the old Squire Tara Chand, opp. to *na-ná* the young Squire; instead of it in *C.*: **a-jho-ldg**.

ګګګؤل *ga-ga ʼtil*, **tickling** *Ca.*; *ga-ga-ʼtil byéd-pa* **to tickle.**

ګګګؤ *ga-gé-mo* **such a one, such a thing** *Ca.*; **such and such**; v. *ʼa-ga-mo*.

ګګګؤ *ga-gón* **a melon** *Ca.* (some Lexx. have: cucumber, others: barley).

ګګؤ, ګګؤ *ga-ʼdén, ga-ʼdón* **some** (people), **a good many; a good deal** *W.*, *C.*

ګګګ *ga-ʼdód* **without cause, involuntarily,** e.g. to weep *Med.*

ګګ *gá-ta Sak.*, *ga-tai sde-ʼdon* a particular kind of Indian hand-writing, besides Nagari and Lantsa *Glr.*

ګګ *gé-da* (ग्रहा), club, mace.

ga-dir medicinal herb of an astringent taste.

gá-dér *Lex.* w.e.: *ka-bai ga-dar*; *Sch.* explains: the growth of a new branch on a stag's horn.

ga-drás *C.* (pronounced "*ghende*") **how?**

gá-na = *gai-na*, **where,** used interr. and correl., frq.; *gá-na-ba* and *gái-na-ba* the same as a sbst., **the whereabouts** of a person, his place of residence; *rgyál-po gá-na-bar*, (or *gá-na-ba dar*, *gá-na ‚dág-par*, *gá-na bárga-par*) *soń* he went where the king was *Del.*, frq. — "*ga-na-méd*" *W.* **absolutely,** ■ ■ **events,** "*ga-na-méd kal gos*" it must be sent by all means; "*ga-na-méd lóg-te tań yin*" I shall give it back at all events (*B. Hs-kyań*).

ga-pur **camphor** *Med.*

ga-bra n. of a medicine *Med.*

ga-tám **how, how much, how many how long,** interr. and correl.; **as much as,** e.g. as much as you like (you may take) col.

ga-bádá an eruption on the skin *W.*

ga-ládá *C.* **how much,** "*rin gha-tá*" what is the price?

gá-ba, gá-ma-ba, gá-ba **a jest, joke, laughter,** *gá-ba dań rtsód-mo rtse Pth.* they jest and play; also adj.: inclined to jesting, "*di-rná gá-ba mi dug*" he is not in a good humour, in good spirits, to-day *W.*

gá-mug *W.* **how,** interr. and correl.

ga-yri *W.* **squinting.**

gá-ri, dga-ri = *gá ka W.*; "*ga-ri mi rag*" I am in low spirits, **dejected.**

gá-ru = *gań-du* 1. **whither,** which way, to which place, whereto. — 2. **where,** interr. and correl.

ga-ru-da the Garuda-bird. v. *kyań.*

gá-ré *ga-ri* 1. **where is?** *B.* and col. — 2. *Ld.* a species of Lathyrus.

gá-la for *gái-la*, *id-la C.*; "*ghá-la tin-ne ne' jhun*" owing to what, or from what cause did the disease arise? "*ghá-la yin*" to what does this serve, of what use is this? *Sch.*; **whither,** to what place? "*ghá-la ‚dá-ghi yin-pa*" *Ü.* where are you going to? — *gá-la-ba* = *gá-na-ba.*

gá-le *C.* **slowly, softly, gently,** gen. in a good sense, opp. to every thing turbulent; therefore in exchanging compliments on meeting or parting: "*‚o-ná ghá-le ka ża nań*" (perh. to be spelled *sha bkaga snań*) says the person that has paid a visit, "*‚o-ná ghá-le jiá*" the that received the visit, when taking leave of each other, both phrases implying about the same as our **farewell! good-bye!** Cf. *snań-ba.*

ga-lóg *W.* **squinting.**

gá-la 1. v. *ga-ka.* — 2. **girth** or **rope** slung across breast and shoulder in order to draw or carry anything; also **dog-harness;** also the **bandelier** or **shoulder-belt,** worn as a badge of dignity by constables and the like officers; sobriquet for the rope of meditation, v. *sgom-lóg.*

ga-lás, *C.* "*gha-lá*", **some, part;** "*bhi-mo yań gha-lá ło jhá'-pa yin*" even girls, in part, take to religion (become nuns).

ga-léd v. *led.*

ga-lél **glass-beads, glass-pearls** *Sch.*

go-sir, instead of **punishment** *Ld.*

gay 1. **silver** in bars, ingots, small pieces etc., **uncoined** *W.* — 2. **wad, wadding** (for loading muskets) *W.* — 3. *Ch.* = *bya-gag, gag-bé* a water-fowl.

gág-pa *Med.*, a swelling in the throat (*i.e.*; *gag-lóg* id. (?)

gai 1. interr. pron. 1. **who? which?** *B.*, *C.*, *W.*; when used adjectively, it generally follows its sbst. (so at least in good language), and if preceding it, it stands in the genit. case: *ghyog gań* which

region or part of the world? *gdi-gi dus* which time? in the latter case it may also mean **whose**: *gdi-gi lam* whose way? *jigi nai yugs ĉis bsgo gai bzai* which of the two doctrines, the Brahmanic or the Buddhist, is the right one? *jyogs gdi-nas ai, so ni ŝes-pas* not knowing from what part of the country she comes *Glr.*; *ma ni gai yin ba ni gai yin byo-brag jigs* decide which is the mother and which the child *Dzl.*; *gai ĉe-na* lit. 'if one asks which?' corresponds sometimes to the English 'namely, to wit, viz.'; *gdi-na* where? *gai-la* whither? *gdi-nas, gdi-las* whence? *gdi-du* where? whither? *gdi-na-ba* = *ga-na-ba* v. above: *gdi-pa, yul gdi-pa*, col. "*gai-yul-pa*", from what country? — 2. *C.* for *ci* **what?** "*ghai zir-ra(ni)*" what shall I say? "*kyi'-kyi mdi-la ghai zir-ghyi yi'-dhem*" what is your name? "*ghdi-la gai*" what are you coming for? what do you want? — 3. rel., or rather correl. pron., **who, which, he who, she who, whoever, whichever, whatever**, *Śgrug*: *gai jigs ĉdi-ba de ni* she who follows *Dzl.*; *gai gan ,ddd-pa-la gan byin* whoever wanted clothes, to him they were given *Dzl.*; *rig-pa gai rnd-ba ĉig-la zir-ro* I give it to him who is the sharpest as to sagacity *Glr.*; *kyed-kyi dpa-ba gai yin-pa-la ĉö-bo mgu* the bravery which you have shown pleases me *Ter.* 21, 13; *rgyal-bu gdi-du ĉar ,gdo-pai yuds-su mdi-ro* they went to the place where the prince had changed life *Dzl.*; *gdi-gi lam mdin-du grub-pa des . . .* he whose way (of sanctification) will be completed first, shall . . . *Śāy.* Often *tams-ĉad* or a plural-sign accompanies the partic.: *gai mi ŝes-pa-dag* they who do not understand *Dzl.* Rarely in *B.*, but frq. in the col. language of *W.*, the *pa* after the verb is supplied by a gerundial particle, such as *na, nas*: "*gai ĉdi-na kyed med*" which you intend to give is all the same. Sometimes, however, particularly in more modern literature, no *pa* is added to the verb at all, esp. when *gai* is joined with *yin, yod*, or *dag*, so that such sentences in their form are very similar to the relative sentences of occidental languages; but that this omission of *pa*, although sanctioned by long continued use, is after all an incorrect breviloquence, and that *pa* must always be understood, appears from the frq. occurrence of the plural sign immediately after *yod etc.*: *de jugs-kyi srid gai yod-rnams* the claims to government which both of these maintained *Glr.*: *gdi-ĉar — dri-ĉar* **when — then**; *gai ĉig* **whoever, if any body** etc. frq.; vulgo in *W.* often pleon. = any or some, "*gai ĉig ĉims-si yi-lo*" on account of some law-suit, instead of *ĉims ĉig-gi yigs*; *gai ĉa-ĉi ĉig* is of a similar meaning, but less frq. The import of the word is still more generalized by *yai* being added to *gai* or to the verb: *dida-po gai mĉoi yai Mil.* whatever he sets his eyes upon; *gai ĉir-na yai, gai yin kyai* whatsoever it may be, however that may be, be that as it may, at all events, esp. *C.*; *gai-yai-rini-ba, gai-rini, gai-ci-yai-rini* whosoever he may be, whatsoever it may be, *quicunque*; *yna gai-yai-rini-ba-na* wherever; *gdi-nas gdi-du ŝyu kyai* out of which class of beings and into whichsoever I shall be re-born *Dzl.* — 3. indefinite pron., used absolutely, **each, every, any, all**, when followed by a negation = **not any, none, no**; *ko dar ĉu sogs gai yai ĉa*, curdled milk, buttermilk, water, every thing tastes bitter *Med.*; *sans-rgyas gdi-gis kyai ma bdag-pa* not yet trodden by any Buddha *Glr.*; *yan gai ĉog gyis* be as useful as ever possible *Mil.*; *gdi-dag* all *Glr.* and elsewhere; *di-dag mi ,byun gai yai med* these are to be found everywhere; *gdi-la gai-,ĉad* converting each in the manner best suited to him; *gdi-gis kyai = ĉis-kyai* by all means; *gdi-gis kyai dgos-pa med-pa* altogether useless *Mil.*; *gai dai gai Ca., Sch.* (more frq. *gai dai ci*) every thing whatsoever *Glr.*

ག་ཀུ་ཕ་ཆེ *gai-gu-ĉe* an official place *Med.*

ག་ཀུ *gai-gu Sch.* the river **Ganges**.

gab-ba, sometimes *gab-pa*, also *gad* 1. **full**, *rin-po-čhe bzaṅ-mdzód gab-ba big* a treasury full of jewels *Dzl.*; *ldil-ba khil-mar gab-ba-ste* being filled with boiling lye *Thgy.*; *yar-gyi bre gab-pa, gser yhbi-pa gam* a measure filled with gold-dust, a basin full of gold; *ʼdbu-bzyi mdzo-na sbrul yčhig-par gab-so* lit.: in the ditch it was full of poisonous snakes *Dzl.*; *brgyud gab-bar gyur-to* the progeny increased *Gtr.*; *mkhd-rten ʼbru gab-pa Gtr.* a pyramid, a full cubit in height. — 2. *W.* also **heaped** (measure), opp. to "*gab-čhe*" (lit. *čhad*) **smoothed** (measure).

gab-bu **pod, shell, husk** (*Sch.* also also flower-bud?) *ʼod-zer-gyi gab-bar ʼdril-nas* enveloping himself in a veil of rays, wrapping himself in a garment of light (another reading: *gab-par* in a lump, in one mass) *Gtr.*; *gab-bi* an empty pod, freed from the kernels *W.*

gab-zig 1. **man**, as an intellectual being, a **person**; *gab-zig yhdn-gyis brda sprod-par* another person describing it to you (opp. to what we know by our own perception and observation) *Mil.*; hence philosophical term for the I or **self**, **ego** *Wam.*; *bstan-bčos-la mkhas-par gab-bzyrnams* learned or lettered men, men of science *Gtr.*; esp. man in relation to religion: *čos gyi-bzhi byed-par gab-zig Mil.*, men who postpone religion, not troubling themselves about it: *ʼjigs-par gab-bzyrnams-kyi rgyal-po* the king of reverend persons, i.e. Buddha; *ldg-lta-ba-yi gab-zig* heretical people; *gab-zig ʼjal-pa, ta-mdzi-pa* common people *Mil.* and others; also explicitly: people favourably disposed towards religion, religious people *Gyatch.* c. 26 & 27. (at present the word is generally understood in the latter sense); *dus gyis-kyi gab-zig Gtr.*, *mu-ʼdzin-par gab-zig shdl-ba dan bdun-pa Mil.* a pious posterity. The word, however, so little implies the clerical state, that it is used directly for 2. **layman**, one that has not taken orders *Dzl.* 3,30, 5 and elsewhere. — 3. (*Hsap. bal-zig*) **tobacco-pipe**, not the hukka, but a small sort, similar to ours, gen. made of metal; *gab-mgo* **bowl** of a tobacco-pipe; *gab-mjing* mouth-piece or **lip** of it *C.*

gabs 1. **glacier-ice, glacier**; *gabs-čan* adj. abounding in snow, in glaciers, also as a subst. a glacier; *gabs-čan-las ʼbyin-bai ča* the water issuing from a glacier *Med.*, and even as a p.n.: Tibet; *gabs-čan-gyi skad* the Tibetan language; *gabs-bldg-pa* to cleave the snow, i.e. to have it trodden down by yaks sent in advance, in order thus to form a path for the travellers (v. Hue Voyage II. 421). — *gabs-rgyud* a chain of snow-mountains. — *gabs-čen-mnod-bid* 'the five receptacles of the vast glacier-ice', or *gabs-čen-rjé-bid* 'the five kings of the same', pronounced "*ghan-čen-ʼdzo'-nid*", or "*je-nid*", n. of a high mountain in Sikkim, commonly spelled Kinjinjunga; *gabs-čen-mhid-rgyal* name of a deity (?) *Gtr.* — *gabs-čigs Med.* perh. stalactite. — *gabs-ri* a snow- or ice-mountain, as p.n. — Ti-se. — Seldom 2. col. **ice** in general; "*gabs-ccu*" it has frozen *W.* — 3. **snow** in general, "*ghan ʼbal*" it snows *Th.*; "*gabs-mo-čhe*" sleet. — 4. **the sclerotic** of the eye *Sch.*

gabs-pa 1. a **bluff**; precipitous river-banks, such as frequently inclose the mountain rivers of Tibet. — 2. In *W.* the word seems to refer more to the species of rock, which is favourable to the formation of such banks: **conglomerate**; *gad-ʼjig* a cavern in such a bank; *gad-rgyal* the gigantic walls of conglomerate rock, through which mountain rivers have cut their way.

gad-mo **laughing, laughter**, *jig-rten-pai gad-mo* a laughter, a laughing-stock, to wordly-minded people; *ngai gad-mai yuan* this is to me an object of laughing, it is ridiculous to me *Mil.*; *gad-mar ʼdzin-pa* to laugh at a person *Tar.* 25, 15.

gam *B.* and *W.*, *gam C.*, **nearness**, proximity, used only in such connections as *gam-du la*, **towards, up to**, *ngai gam-du ług* come to me; *rgyal-poi gam-du* he went to the king; *Ldzi-poi gam-du soi* he went

towards the house; *rgyál-poi gán-nas ḟyin* he came from the king; in col. language also c. accus.: *"ḟóg-po gán-du"* W. close by the brook, and c. termin. case, *"ḟur gán-tè"* W. hard by the water: *rir-gán-pa* one living close to a mountain or hill.

gan-kyál, and *rkyal*, **supine**, lying on the back, with the face upward, *gan-kyál (du) nyál-ba* to lie in that position; *gyál-ba* to fall backward; *sgyál-ba* to make one fall on his back; *"ghan-kyál ḟóg-pa"* to perform a somerset, to tumble over head and heels *C.*

gan-rgyá C., *"gam-rgyu" W.*, a **written contract, an agreement.**

gan-dár Sch.: a silk handkerchief offered as a present in exchanging compliments on meeting, = *ka-btags.*

gan-mdzód **store-room, storehouse** *Sch.*

gándha-la n. of a famous temple in *rdo-rje-ydán* (Vajrâsana near Gaya in Bengal) *Tar.* 16, 4 and elsewhere frq.; yet the words in *Gir.* 8, 10: *ḟyi gándha-la náin-du lhá-khaí bydpa* 'making outwardly a gandhola, inside an idolshrine', seem not to admit of a noun proper; a Lama explained it by *ytsug-lag-khaí*; more correctly perh. = *dri-ytsaí-khaí*, i.e. = **ग्न्धकुटि**. Cf. also ghandhola.

gánji-ra Gir. 85, 8 obviously a *Sak.* word, though not in our dictionaries; Lamas described it as an architectural ornament, consisting in small turrets or spires along the edge of a flat roof.

gáb-sgro W. a **belch** (vulgar).

gáb-pa **to hide**, to conceal one's self *Del.* and elsewhere frq.; *gáb-yig*, writing in secret characters, cryptography *W., C.*; *gáb-sa* a place of concealment, hiding-place.

gab-spáis Gir., panels or little boards beneath the cornice of a roof, often filled out with paintings.

gáb-tse, *gáb-tse* a tableau containing numerous mythological and astrological figures, and used for fortune-telling.

gab-ṟáid, *gáb-paí ṟid-ba* a disease *Med.*; acc. to *Sckr.* a bestia, consumptive fever.

gam v. gan.

gám-bu-ra W. **citron, lemon.**

gau 1. **a chest, box** *Pth.*; a little box or case; when containing amulets, it is worn suspended by a string round the neck (v. *Schl.* 174). — 2. a squeaking sound *W.*, *"gau zér-tè"* **to squeak.**

gar I. (*Ca. gár-wa*) **a dance**, *gar byedpa, W. "gár se-tè"*, to dance; *gha gar rtsód-wa byéd-pa Gir.* to sing, to dance and play; *gár-mkhan* 1. one dancing, a dancer, a performer, e.g. even Buddha or any saint, when displaying miracles. — 2. n. of a god *Tar.* 11, 17, acc. to *Sckr.*, *Siwa*; *gar-stáb* a dancing gesture or motion. — II. = *gá-ru, gái-du*, **whither, whereto, where**; *gar yaí* anywhere, *gár yaí skyé-ba* growing everywhere *Wdzi.*; *gar yaí mi grú-ba* to go nowhere, to remain where one is *Mil.*; *Pth.* — *"gar-mód" W.* at all events, by ■ means, = *"ga-na-med"* — *gar-báb* at random, hit or miss, at hap-hazard *Sok.*

gar-ndy n. of a medicine *Lt.*

gár-ba **strong**, *gar-ḟaí strong beer.*

gár-bu **solid**, not hollow *Sok.*

gár-wa **thick**, e.g. soup, = *ski-ba*; *gar-sté Sak.*: thick and thin; thickness.

gár-ka, native name of the district called by the Hindoos Lâhul or Lâhûl (acc to Cunningham 'Lahul' is a corruption of *lho-yul*, southern country, which latter appellation, however, is not in use in that district itself). Here, in the village of Kyelang, a missionary station was established in 1857, by the Church of the United Brethren (Moravians), together with a school and a lithographic press, for dif-

fusing Christian knowledge by means of books and tracts.

ཕར་ལོག *gar-lóg*, *Tar.* 91, 7. 10. Transl. p. 317: 'acc. to *Wts.* a rapacious mountain tribe, north-east of Tibet; in the Tibetan-Sanskrit dictionary mentioned as 'Turushka''. They are doubtless the same robbers, that are called 'Kole' by Huc (II. p. 187), who were known to our Lama from Tashilhunpo as *mgo-lóg*, or *khri-ma-mgo-lóg*, they having received this name ('queer-heads') in consequence of having their hair closely cropped. Possibly *gar-lóg* is the older and more correct form; cf. *dar-rgyas-glin*.

ཕར་ཁ *gar-kú* the muscles of the thumb (?) *Med.*

ཕལ *gál* 1. **importance**, *gál-du ‚dzin-pa* to consider of importance, to esteem highly *Mil.*; *gál-čen Ch.*, more frq. *gal-čé-ba* important, *de ni khn-tu gál-čé-bar yód-do Glr.*, *bdáb-bya gal-čé-ba Glr.* important precepts; *gal-čúń* unimportant, insignificant; undervalued, slighted *Mil.*; *gál-po* prob. = *gal*, *Schr.*; *gal-po-čé-yi bdá-dpon* the important, indispensable master of the house *Mil.* — 2. **constraint, compulsion**, **ńa-la ghol)hná** *C.* I have been compelled. — 3. **trap, snare** *C.*, *W.*, also *Mil.*; **gal-téen** *W.* id.; *gal ‚dzig-pa* to set a trap or snares.

ཕལ་ཁ *gál-gdg Med.* ?

ཕལ་ཏ *gál-ta W.* **crow-bar, handspike.**

ཕལ་ཏེ *gál-te* I. subst., *gál-te mčhn-khni čhug Pth.* ? — II. conj. **if, in case**, serves to introduce a conditional sentence, ending with *na* (which is the essential word, whereas *gal-te* may be left out as well): *gál-te . . ‚dá-na* if . . comes (*ইব . . . ইব্‌ন*); also followed by *yań* (*kyań*), although black snow fell *Dzl.* (*nas* instead of *na*, frq. to be met with, is either merely a slip of the pen, or an impropriety of speech). — *gál-te-na* as one word, and with the signification of **perhaps**, or the Greek ἴσν (not 'if', *Cy.*) I found only in a few passages of the Kye-lang manuscript of *Dzl.*, where the edition of *Sch.* has *gál-te*, which makes no sense. *gal-ariel W.* = *gal-te*. In Lewin's Manual it often occurs in the sense of **but, however**.

ཕལ་ལ *gál-mdo* n. of a disease *Med.*

ཕལ་ཕ *gál-ba* **to force, to press** something on a person (cf. *gal* 2), *mi-la btson gal* in-door confinement is forced on men *Mil.*

ཕལ་ཤ *gal-ró W.* **refuse, rubbish.**

ཕགས *gas* v. *gás-pa*.

ཀི *gi* 1. num. for 33. — 2. affix instead of *kyi*, after *g* and *ń*; for the signification v. *kyi*.

ཀི་གུ *gi-gu* the vowel sign ি, i.

ཀི་ཀུ་ཅིལ, ཀི་ཀུ་ཅ *gi-gu-čil*, *gi-gu-čil Sch.*; 'having a white speck in the eye, well-eyed (of horses)'.

ཀི་ཁུ *gi-ńcdi*, *Glr.*, *gi-bdn Lt.*, also *gin*, or *gin-ńcdi*, *Ch.*: 'n. of a concretion in the entrails of some animals, used for medicine'. But *Glr.* 35, 9 an elephant has it on its neck, and acc. to oral assertions it is to be found also in the human head; a man, for instance, is said to have *gi-ńcdi* in his brains, if in his sleep he is heard to utter long-drawn humming sounds.

ཀི་ལིས *gi-lis* a strong-bodied, durable horse *Sch.*

ཀི་ལིན *gi-lin Wts.* a fabulous animal.

ཀིང *giń Pth.* prob. a little drum, or the beating of it, as an accompaniment to dancing.

ཀིན *gin* affix, v. *kyin*.

ཀིར་ཀོ *gir-mo Ld.* the Indian **rupee**, = 5 jou.

ཀིས *yis* instead of *kyis* after *g* and *ń*, v. *kyis*.

ཀུ *gu* 1. num. for 63. — 2. sign of diminutives, e.g. *kyi-gu* puppy, little dog. — 3. **extension, extent, room, space** *yuda-na gu-dkg*, *hid-pa gu-dkg*, *lam gu-dkg* a nar-

row place, valley, road; *gu-ydha* (*-pa*) spacious, roomy, wide, *gu yéhs-pa ‚dug* there is much room here.

ཀུ་ཡུ་ཏ *gú-gu-ta Ta.* **plate, flat dish.**

ཀུ་ཀུ་ལ *gú-gul* (ཀུ་ཀུ་ལ) Amyris Agallocha, a costly incense, one kind is white, another black.

ཀུ་ཁེ *gú-ge* n. of a province in the south-western part of Tibet.

ཀུ་ཏི *gú-ti W.* **deaf** (?).

ཀུ་རུ *gú-ru Sch.*, spiritual teacher, father-confessor.

ཀུ་རུག *gu-rug Ld.* **colt** or **foal** of an ass.

ཀུ་ལྡན *gu-ldán* n. of a deity, resorted to by mothers for being blessed with children; acc. to *Sch.*: *Sitra.*

ཀུ་ལེ *gú-le W.* for *gú-le* q.v.; *gú-le-la* id., **slowly, softly, gently, without noise,** *"go gú-le-la ‚cug"* shut the door gently! *gu-yár Sch.* apparently the same.

ཀུ་ལུ *gú-ru Wdk.* **garment, dress** (?).

ཀུ་ལ་ཁེ་བ *gúg-ge-ba* **bent,** bent downwards (?), of leaves *Wdk.*; *gúg pa* id.

ཀུ་ལ་བ *gúg-pa W.* to rub or scratch gently, **to tickle.**

ཀུ *gui* I. *Sch.!* 'the broad-headed tiger of Central Asia, Charnchula' (*Mongol.*); it is said to differ from *stag*, and is not found in Tibet. — II. also *dgui* (*Ca. gúi-ma*) 1. **the middle,** *gúi-la* in the middle, e.g. the king in the middle (between his two wives); *stód-kyi gúi* (*-nas*) *ten* taken out of the middle of the upper part *Mil.*; *gúi-du bgíd-pa Thgy.* prob. to divide through the middle, to dissect (anatomically); *gúi sprig-pa Sch.* 'to unite'; with respect to time: *dbyár-gyi gúi-la W.* in the middle of summer; *nyín-gúi*, and *mtsán-gúi* mid-day, mid-night *Ca.*; *gui-gnyis*, the two middle times, mid-day and mid-night; *mdm-gyi gui-téu-la* at the hour of midnight. — 2. **mid-day,** *gui ‚bíb-pa* to take a noon-rest on a journey; *gui-ténga* dinner *Sch.r.*; *gui sdis-la ‚gró-ba* (*W. "ód-ís"*) to take a walk about the middle of the day, at noon; perh. also generally: to take a walk; *gui-ldn Sch.*: 'at noon', more prob.: afternoon. — 3. **mid-night,** *gúi-la* at midnight *Gtr.*; *dgui-yóg* one night (?) *Sch.* — 4. (Chinese?) title of a magistrate in Lhasa, something like Privy Counsellor; v. *dgui.*

ཀུ་ཐུ་ལ *gui-stág* prob. = *stag Ld.-Gtr. Schl.* fol. 18, 6.

ཀུ་ཐང *gui-tdi* n. of a monastery in *Mdó-gyal Mil.*

ཀུ་ཐེ *gúi-mo* **the middle finger;** *"gui-drúg" C.* id.

ཀུ་ངན་ལ་ཕུག *gui-dmár-la-phug C.* **carrot.**

ཀུ་ལ་ཕུག *gui-la-phug C.* **radish.**

ཀུ *gud* 1. **slope, declivity** *Ca.* — 2. **separation, solitude, seclusion** *Sch.*; *gúd-du ‚bór-ba* to place obliquely. *Ca.*; *gúd-du ‚dzégs-pa Dal.* ২৭৭, 18 to separate, to disperse (?) *Sch.* — 3. *C.*: **loss, damage** = *gun, goal.* — 4. *Ld.*: **heavy** or **thick of hearing,** *"gud-nag"* quite deaf, deaf as a post. — 5. *gúd-du ‚jug pa* v. *‚gúd-pa.*

ཀུ་ད *gúd-pa* v. *‚gúd-pa.*

ཀུན *gun* (*Ca. gúm-pa*) **loss, damage,** *"ná-la gun ‚gog" W.* I have suffered a loss (prop. damage has come over me).

ཀུ་ན་ཏོ *gún-po Ld.* **expensive, dear.**

ཀུ་ན་ཏིམ *gui-dím* a bottle-shaped or cylindrical **basket** to put fruit in, *Ld.* (perh. akin to *rkón-pa*).

ཀུ་ཡ *gúm-pa* v. *‚gúm-pa.*

ཀུར *gur*, resp. *bkugs-gúr*, *yéhn-gúr Ca.*, also *dbu-gúr C.*, **tent,** *gun-gúr Ca.* a tent of silk, *jingis-gúr* of felt, *shra* and *re-gúr* of coarse yak's hair felt, *ras-gúr* of cotton cloth; *rgyal-gúr Ca.* 'a king's pavilion', *dmag-gúr* a military tent. — *gur-mtóg* a magnificent tent, or *gur-rgyál*, is used by Chr. Prot. for the tabernacle. — *gur-tág* the tent-ropes, *"gur-bér" W.*, or *gur-shín Ca.* the tent-poles. — *gur-tóg Ca.*: 'the upper covering or outer fly of a tent'. — *gur-yhól Ca.*: 'the walls of a tent'. — *gur-khód* passage for the smoke out of a tent, *gur-*

grum lattice in the side of it, and *gur-ldém* stakes supporting the roof *Sch.*, — peculiar expressions relating to the felt-tents of the Mongol nomads.

gur-kém, **gur-gém** 1. **saffron**, Crocus *Gtr.*, *Lt.* — 2. **marigold**, Calendula, and similar yellow flowers *C.*

gur-gér *Ld.* a small churn used for preparing tea.

gur-lpéga a perforated skin, a hide full of holes *Sch.*

gul-gál *Bal.* **slowly**, for *gú-la*.

gul-nág *Lt.* n. of a medicine.

gus-po abst. **respect, reverence, devotion**; also adj. **respectful, devout**; *dge-ʼdún-la gus-pas ʼjyay ʼtsál-lo* the priesthood I respect with devotion; *ma-gus-pa* unbelieving, undevout *Thgy.*; "*gus-čáb čé-čé*" *W.* to show a respectful willingness to serve; **humble**, *gus-par ʼgyur-ba Ch.*: 'to humble one's self'; in modern letters = *ʼbrum*, your most humble servant.

gus-po *C.*, *W.*, **expensive, costly, dear.**

ge num. for 98.

ge-ód a kerchief for the head hanging down behind.

ge-sár 1. *Ch.* n. of a flower, *Lt.* and elsewhere, prob. — **lotus**; it is said to grow in Nepal, and to be called also *pád-ma ge-sár*. — 2. *Sch.*: **pistil**, but, like *ma-ʼbru*, it signifies undoubtedly the organs of fructification in general, as the natural science of Tibet is certainly not acquainted with the sexual difference in the parts of flowers; *ge-sár-čan* the lotos flower *Sch.* — 3. n. of a fabulous king in the north of Tibet, with the epithet *dmág-gi rgyál-po Gtr.* and elsewh.; *ge-sár-gyi sgrung* the fabulous history of the same

gegs **hindrance, impediment, obstacle**, *gégs-med-par* without hindrance, unimpeded, *ta-čám dan gegs sél-ba* to remove doubts and hindrances *Mil.*; *gegs-byéd bgegs* a malignant spirit, causing impediments or mischief *Zam.*; *čos-mdzód gnás-la gegs byéd-pa* to throw obstacles in the way of all pious people *Pth.*; *sdig-rgyás ení čáb-pai gegs bži* four obstacles to attaining the Buddhaship *Thgy.*; also without a negation: *čáb-pai gregs ʼgrú-ení gégs-su ʼgro* will you help me or hinder me in obtaining . . .? *Mil.*; *ʼgrúb-pai gegs* impediment to perfection.

gél-po **branch** of a tree, *Mi-gel-pa*.

go 1. numerical sign for 123. — 2. num. inst. of *dgu-bcú*, in the abbreviated numbers *go-ybíg* etc., 91—99. — 3. for *gó-ča*. — 4. for *gó-ba*.

gó 1. **place, room, space** (prob. = *ga*); in this sense it is used in *go-mthamu-méd-par* without intermediate spaces, continuous; *ʼbru sna čogs go-mthamu-méd-par skyes* grain of every kind grew densely, luxuriantly; *go-mthamu-méd-par gáń-ba* closely filled *Tar.* 13; prob. also in *go-čod*: 'the space is cut off, or filled i. e. the matter is done with, settled, satisfaction has been made; col. also: I have got enough, I am full, (the thing lost or missed) has been found, restored; "*gho čo' soń*" or "*ʼjhuń*" *C.*, "*go čód-kan ynd*" *W.* he has managed the business well, he has executed his commission satisfactorily; *dés rgyál-bai gó mi čod* by this the victory has not yet been fully decided *Mil.*; *čos lusu sgom ʼpháns-gyi go čod* (by only once looking at the Ommanipadmehûm) every other hearing, thinking, or looking at is done away with, any thing further is rendered unnecessary *Gtr.*; *Rjéd-la go mi čód-pai čos* a doctrine not satisfactory to you *Mil.*; *bu čab ma spyuys ci ʼjyir go mi čod* why should it not be sufficient that I be condemned to exile instead of my son? *Pth.* — 2. **the proper place** of a person or thing among other persons or things, **position, rank**, condition of life, so in many of the following compounds, the word being seldom used alone; *pai gór* in the place, office, dignity of his father *Dal.*; *gó-nas* according to, in proportion to *Gtr.*; *go rgás-na* when rank and

dignity are grown old and gone, when the position in life has been lost *Gtr.*: hence *go-rgas* may be applied to an old maid (*Schr.*); *rań-gi go ‚dug* that is my place, my business, like *ĉa;* also **place, space, spot** in a still more general sense: *'i-mai gó-na* at the place of my mother, with my mother *Gtr.*: *rań-‚ldóg-gi gó-na* near the mill *Gtr.*; *go ldóg-pa* (*ldog-pa, ldóg-pa*) to change place, esp. to turn to the contrary *S.g.*; *nád-go* the seat of a disease *Sch.*; *go-byéd* is mentioned as a quality of the air *S.g.*; *sprin-gyi go-bar ślyé-nas ‚oda*, we came parting the space between the clouds *Mil.*; *sprin dkar ldźin-gi go-ldóg Mil.*? — 3. **armour**, gen. *gó-ĉa*. —

Comp. *go-skáb* lit. a chance of taking place, of existing, *bdé-bai go-skabs gó-la yod Pth.*, where is there a possibility of being happy? — *go-skál C.* the share or portion due to a person in accordance to his rank. — *go-ĉań* **arsenal** *Schr.* — *go-ĉódb* coat of mail with helmet, **armour.** — *go-grál* **rank, dignity** *Ca.* — *go-grás* id. *Ca.* — *go-rgás* v. *go* 2. — *gó-ĉa* 1. **armour;** often fig.: *bzód-pai gó-ĉa bgó-ba*, or *gźan-pa*, to put on the armour of patience; *mi-ĵigs-go-ĉa* the harness of intrepidity. 2. **gear, implements, tools** in general, *bkra-śis srid-bai gó-ba* (charmed) instruments used for securing future happiness (in behalf of a new-born infant) *Med.* — *go-mnyám C.* of equal rank. — *go-ŕim* degree of dignity or rank *Ca.* — *go-‚dźin* = *sna-‚dźin*, of different sorts, **various** *Lex.* — *go-ldóg* (cf. *go-ldóg-pa*) **the contrary, reverse, opposite; wrong, perverse,** *dé-las go-ldóg* the contrary of it *Med.*: *"go ‚jug go-ldóg-la" W.* head fore-most; *'go-ldóg ĉó-ĉa' W.* to go to work in the wrong way, *"go-ldóg ći-ĉa"* to write wrong. — *go-ŕdźi(s)* 1. **degree, rank, dignity,** *bdźin-poi go-ŕdźi-la bkód-par ‚gyór-ba Pth.* to be installed into the dignity of a minister; *go-ŕdźi spár-ba Lex.* to raise the dignity. 2. **model, pattern,** standard of perfection (?) *Ca.* — *go-mdźóm* v. *go* no. 1. — *go-mdźón* harness and weapons. — *go-rim* 1. **order** of rank *Gtr.* — 2. **succession,** successive order, turn.

ག་ཁ *gó-ĉa* the place (near the hearth) for firewood *Mil.*

ག་ཤ *gó-ba* I. vb. 1. **to understand, comprehend,** *W. "hai-go-ĉe"*; *go-dkaí-ba* difficult, hard to be understood, *go-sláí-ba* easy to be understood, intelligible; *"gźo-dé-ma yoi" C.* now it becomes intelligible, thus it will be understood; *go-byed-kyód Lex.* an explaining, illustrating symbol; *gó-bźi rtóg-pa* to take in and comprehend; *ördá-ra go* this I understand to be a symbol *Pth.*; *gó-bai yul, gó-byai yul* a subject intelligible to all *Schr.* — 2. **to mean, to imagine,** *por* that. *Gtr.*; *go-ndr-ba* to misunderstand, to mistake, to be mistaken. —

II. sbst. **perception, comprehension,** *gó-ba bkód-ba Mil.* to come to a right comprehension, a clear perception (of some philosophical or religious truth); *gó-bai ŕjód-ba Lex.*: *'ŕjód-ba* in the sense of perceiving'.

ག་ཤ *gó-ba* a large **eagle** or **vulture,** *C., W.* and *B.*; *go-ŕér* the common black-bearded vulture of the Himalaya, with a yellow neck; *go-brim* excrements of it *Med.*

ག་ཤ་ཕ *go-byi-la Med.* n. of a poisonous medicinal fruit *Ca.*; *go-bye Med.* id.?

ག་ཡ *go-yá Med.*, n. of a flower *Ca.*

ག་ར *go-ré Ca.*; 'prison, jail'; prop. a court surrounded by a wall.

ག་ར་ལ *gó-ra-lói* a waiting-servant, **page** *Ca.*

ག་ལ *gó-la Sch.* **ball, bullet.**

ག་ལ *go-ldg* v. *go-ldóg* sub *go* Comp.

ག་ལ *go-lón* v. *go-ĉin.*

ག་ལ *go-ód* **rank, dignity,** *"go-ód ĉin-po, ĉin-po" W.* high in rank.

ག་ཏ, ག་ཏ, ག་ཏ *Gó-ta-ma, Gau-ta-ma, Gou-ta-ma,* **the Gotamide,** the descendant of Gotama, which, among others, was the name of the founder of the Nyaya philo-

sophy in India (Banerjea Dialogues on Hindoo Philosophy p. 56f); but in the Buddhist legends it is mentioned as the name of one of the ancestors of the Sakya-race, on which account Buddha is often called Gautama. The different forms of this name are used promiscuously by Tibetan writers.

གོག *gog W.* for *gdó-po* a **lump.**

གོག་ཐལ *gog-tál* **ashes,** *"gog-tál yiun-ke, yóg-ce, tió-ce" W.* to spread ashes (viz. on the snow, in order to increase the effects of the sun, and to accelerate the thawing of the snow).

གོག་ཡ *góg-pa* 1. **to crawl** (of little children). — 2. **to crumble off, to scale off** (of the plaster of a wall, of scurf etc.).

གོག་ཅོ *góg-po* **dilapidated, ruinous,** *khíi(-pa) góg(-po)* a house in ruins; *sukur-góg* a dilapidated castle; of clothes: out of repair, ragged; *kíi-góg* a field lying waste; *dpe-góg* an antiquated, worthless book; *gag-góg Ch.:* 'the sound of a somewhat broken vessel'.

ཀོ *goi* 1. **price, value,** also *goi-tshi Glr.*, frq.; *goi dpydd-pa* (often also *bkód-pa*, inconsistent with etymology) to apprise, to ▪ a price; *goi brgyab-pa C.* (*goi ‚grig-pa Schr., Sch.*) id. — 2. **the above,** in space as well as ▪ time, (in *Khams* e.g. it is used as a subst., signifying: elevated, alpine pasture-grounds); **the above said, the former,** referring to a preceding part or passage of a book, *goi dai mtsu, goi dai ‚dód-bur, goi-bíin, goi-mtsiis* as above (mentioned); *jirin goi ‚og ‚dród-ba* to confuse a message, to make a medley of it *Glr.*; *goi-du, goi-no, goi-nas, goi-la* 1. adv. over it, on it, thereon, above, from above. 2. postp. c. genit. or accus.: on, above, over, before, *sgo goi-du* over the door; *yab-kyi goi-du ‚das*, he died before his father *Glr.*; *dói goi-du* before this time *Glr.*; *ma hoys goi-du* before they are assembled; *goi-gi* the former, the above mentioned; *goi-gi dé-rnams* those preceding; *goi-du bkód-pa ltar* as has been said, explained above; *goi-du smós-pa* the above mentioned; *goi-gi . . . ker smós-pa* the above statement that . . .; *sna goi bód-kyi rgyál-po* the former (ancient) Tibetan kings; *goi* and ‚*og* like our subdivisions of *a* and *b*, the first and second part, division or section of a book, *ba-gói* and *ba-‚óg* Volume XV Section 1 and 2; the face and the back of a leaf: *bói-gói* folio 4, a. — *goi-sku-yzóga*, a title, like our: his highness, excellence, eminence *Sch.* v. *sku*.

ཀོ་ཏ, **ཀོ་ཏ** *gói-po, gói-ba, W. "gog"*, **lump, mass, heap, clot,** *íd-goi-po* a lump of flesh *Dzl.*; *khrag-gói* a clot of blood *Glr.*; *"bol-gói" C.*, *"sa-góg" W.*, clod, globe; *"kha-góg" W.* snow-ball.

ཀོ[illegible]**ཡ** *gói-ba, W. "gói-ka", gói-kyi gói-ba*, **collar,** *goi-ba-nas ‚dzin-pa* to seize by the collar.

ཀོ[illegible]**ས** *gói-ma* a higher one, **a superior; the former,** the first named, *gói-ma bóin-du* like the former; *rgyál-ba gói-ma* the most high, the divine Buddha *Mil.*; *gói-ma ‚ce, gói-ma ‚chen-po* the most high, applied to worldly sovereigns, as: *rgyá-nág gói-ma* the emperor of China *C.*; *gói-ma-rnams Mil.* the gods (the 'superi' of the ancients), among whom according to the doctrines of Buddhism the Lamas are included.

ཀོ[illegible]**ས** *gói-mo* **ptarmigan, white grouse,** *thód-byu gói-mo B.* and *C.*, *"ri-byu gói-mo" W.*, *goi-sreg* id. (?); *goi-yug Sch.:* wood-grouse, cock of the wood, Tetrao urogallus.

ཀོ[illegible] *goi-ki C.* **paper lantern.**

ཀ *god, W. "gód-ka" Dzl. gód-pa, Ch. gód-ma* 1. **loss, damage,** *god ‚gyúr-ba Thgy., "gág'-la ‚dá-ma" C., "god-la čé-ce" W.*, to suffer loss, e.g. *nór-la* or *nor*, a loss of money and property; *gód-pa* vb. id., *"nor gód-da" W.* have you had a loss? 2. *C.* **punishment.**

ཀ *'gon* the common **gourd, pumpkin** *W.*

ཀ[illegible]**ཡ** *gón-pa* I. vb. **to put on** (clothes, shoes), *mgó-la ka gón-pa* to put on a cap.

— II. subst. **coat, clothing** *Sch.*; "*gos-ʼi*" *Lh.*, *Ld.*, "*gón-ma*" *Bal.* id.

ག་ནམ་ *gob-nám* (spelling uncertain), "*gob-nám ʼtó-ʼe, tshó-ʼe, gyab-ʼe*" *W.* to **tease, vex, irritate.**

ག་ཕམ་ *góm-pa* 1. **a pace, step,** *góm-pa ʼbór-ba* to make a step, to pace; *góm-po bchun ʼbór-ba Glr.* 5, 2 and elsewh.: to make seven steps, as a ceremony, which may also be counted equivalent to a religious pilgrimage, the actual performance of which is not possible: *góm-pa ʼdór-ba* prob. — *ʼbór-ba*; *góm-pa ʼdébs-pa* and *skyel-ba Lt.* 1 ? — *góm-pai stabs* the (peculiar) manner of stepping *Zam.*; "*phrú-gu-la gom-ʼbúi ldó-ʼe*" *W.* to teach a little child to walk; "*gom ʼdág-ʼe*" col. a veranda (?). — 2. **the 'pas'** in dancing.

ག་ཕམ་ *góma-pa* **accustomed, wonted, wont** c. dat.; *klóg-pa-la góma-bui* practising (the art of) reading *Dzl.*; *góma-par byéd-pa*, and *ʼgyór-ba* c. dat. and accus., to accustom one's self to a thing, to practise; *mi góm-pa* unaccustomed; "*mi daú góm-ʼe*" *W.* accustomed to man, tame, domesticated: "*ghom-kyy*" *C.* a habit, custom.

ག་ནམ་ *gór-ma Ca.*: a general name for stone; *Sch.*: stones, rubble, bowlder-stones.

ག་ར་ཆད་ *gor-ma-ʼdág*, dleg. *gor-ma-bkóm*, **certain, sure, indubitable,** *de ʼbyúi-ba gor-ma-ʼdág-go* his coming is quite sure *Wdzi.*; *dí yin gor-ma-ʼdág-go* that it is this, is quite certain *Stg.* frq.; *gor-ma-ʼdág-par* adv. certainly.

ག་ར་ *gór-ma* 1. **round, circular** *Sch.*; *gor-gór Med.* id. — 2. *W.* **a rupee.**

ག་ར་ཏེ་ *gór-ʼté-ba* v. *tsám-da-ma.*

ག་ལ་ *gól-ba* v. *ʼgól-ba.*

ག *go* 1. resp. *nó-bso*, **garment, dress.** — 2. in some compounds **silk.** — *rgyán-go* fine clothes *Glr.*; *rgyán-go C.*, *W.*, an every day coat; *ʼbu-go* clerical garb or garments *Schl.* 170, *Burn.* I. 306, *Köpp.* I. 239, II. 268; *wéné-go* a sort of petticoat worn by the monks, having many plaits and folds, like the kilt of the Highlanders, but longer and of one colour; *pó-go* man's dress; *bód-go* an upper garment, a kind of toga; *mó-go* a woman's gown; *ynób-go* holiday clothes, opp. *rgyun-gos C.*, *W.* — *go gón-pa*, *gyón-pa* to put on, *ʼbód-pa* to take off, *bríe-ba* to change clothes; *bráeg-pa Sch.*: to put one garment over the other; *go bkóg-pa* to tuck up, by drawing the front skirts under the girdle; *go ldób-pa* to lay or fold a coat together; *go spú-ma* a coat of napped cloth.

Comp. *go-skód* **silk-thread.** — *go-sgób* **skirt** or **flap** of a coat. — *go-sgóm* box, chest, or press for clothes, **wardrobe.** — *go-ʼbúr*, col. *go-bún*, silk fabrics, **silks.** — *go-rnyés* an old coat or dress. — *go-ʼbúi* **trousers** *Glr.*, *C.* — *go-wté* = *go-sgób.* — *go-nág* a black garment, a female dress. — *go-bzó* a beautiful dress, fine clothes (as an object of show), festival raiment. *go-lóg* (in *W.* also pronounced "*goi-lóg*, *go-lóg*" in *C.* "*gho-lóg*") **dress, clothes,** body-linen; "*go-lóg pó-ʼe*" *W.* to wash linen.

ག་ཕ *gó-pa*, pf. of *bgó-ba.*

ག *gyo* num. instead of *brgyád-bu*, in the abbreviated numbers *gya-yčig* etc. 81—89.

ག *gya*, a root, the meaning of which is not quite settled yet; it occurs in the following combinations: *gya-gyó* (*Ca.*: crookedness?) **intrigues,** secret machinations *C.*, *W.*; *yndd-sems daú bslú-baú gya-gyó sógs* malice, deceitful tricks and the like; *gya-gyu-ʼbsu* crafty, deceitful, fraudulent, e.g. *sems*; *gya-gyó byéd-pa* to intrigue, to plot. — *gya-ma-gyó* 1. of rivers etc.: **quiet, calm,** gently flowing along *Mil.* 2. of a man: **cautious, close, reserved,** so that one does not know what to think of him, ni f. — *gya-nyó Mil.* was explained: **marvelous, inexplicable,** of men, occurrences etc. — *gya-nóm-pa Ca.*: 'contentment, joy'; yet the context in several passages of *Mil.* suggests the signification: abundance, sufficiency. — *gya-ʼtsóm*, *gya-ʼtsóm* haste, hurry, rashness *Ca.*

ག་ཕ *gyá-ba* **deformed, disfigured,** having lost his or her former beauty *Ca.*

ག་ཕ་ *gyág-pa* diminished *Ca.*; v. *gyág-pa.*

ག་, ཁ་ *gyai, gyés* **pisé,** earth or clay stamped into moulds, and frequently used as building-material in *Sp., Ld.,* and other parts of Tibet; *gyai-sgrém* pisé-mould; *gyai-skór* pisé-wall round an estate or village *Glr.*; *gyai-ra* cattle-yard constructed of pisé; *gyai-ta* terrace wall of pisé *Ld.*; *gyai-rés* one layer of pisé, i.e. as much as is stamped in at a time, about one ell in height; this frequently serves for a measure of the depth of the snow *Mil.*; *gyai-ris* fresco or wall-painting.

ག *gyad,* also *gyád-pa, Sak.* ग्य 1. a **champion,** a man of great physical strength, **an athlete,** frq.; *da-dés gyád-gyi tsal gran* let us try once more our strength in fighting *Mil.*; *gyád-rdo* giant-stone, i.e. a stone which only a giant is able to lift *Mil.* — 2. n. of a people *Tar.* 11, 10.

ག *gyan-rgyu Med., gyan-rgyui bu-ga,* ཀ *gyan-rgyui mdu?*

ག *gyam* a **shelter, a grotto** large and wide, but not deep (cf. *skyibs*), *brig-gyam* a shelter under a rock; *gód-gyam* a grotto beneath a conglomerate rock; *jiés-gyám* (for *jo-bois-gyam*) a shelter under a beetling rock: *gyém-ba* a little cover or shelter *Ca.*

ག *gyar-gyád* prob. = *gyed-ka, god-pa* loss, damage.

ཀ *gyi* for *gyi,* after *n, m, r, l;* v. *kyi.*

ཀ(ཁ) *gyi-na(-ba)* 1. **bad, coarse, mean, poor, miserable,** of food, clothes etc.; *gyi-na ¿ód-ba* a miserable, starving life *Pth.* — 2. **unsteady, fickle** *Sekr.*

ཀ *gyi-kiá Glr.* n. of an excellent breed of horses.

ཀ *gyig,* **caoutchouc, India rubber,** *gyig-kiá, gyig-sdés* caoutchouc-tree *Sik.*

ཀ *gyiá* n. of a deity *Pth.*, perh. = *kiá-kiá.*

ཀ *gyi-mo W.* **gently sloping,** gradually descending or subsiding.

ཀ *gyin* v. *kyén.*

ཀ *gyim-bdg* **smalgam;** *gyim-bdg-gis ¿byig-pa* to gild in the fire *Sekr.*

ཀ *gyis* 1. inst. of *kyis,* after liquid letters. — 2. v. *byyid-pa.*

ག *gyu Ca.* = *gya-gyú*; cf. also *sgyu.* — ཀ *gyú-ba* v. *¿gyú-ba.*

ག *gyúi-ro* v. *gydú-ro; gyur* v. *¿gyúr-ba.*

ག *gyi-gu* **crookedness, curve; hunch, hump,** crookback, crooked; *gyi-gu-tsa* of a camel, *gyi-gur ¿dúg-pa* being crooked, of trees, opp. to *dral-po, Sig.*

ག *gye-gdó* n. of a Bonpo idol (?) *Mil.*

ག *gyiá* v. *gyaá.*

ག *gyéd-pa* v. *¿gyéd-pa.*

ག *gyen* (opp. to *tsu*) **up, upward, up-hill,** mostly followed by *du* or *la, gyén-du ¿dzig-pa* to mount up, to ascend; *gyén-du rdzé-ba* to turn up, ■ cock (a hat or cap); above, on the surface, *gyén-du lús-pa* to keep above (water) *Glr.* *gyen-la ¿dá-po* *W.* **perpendicular, vertical;** *gyen-čád* (opp. to *man-čád*) the upper part of a country, *pú-rig gyen-čád* Upper Purig, *Ld.-Glr. Sekl.* 26, b. also subst.: *gyen ¿zér-po* a steep ascent *C.*

ག *gyer* v. *dgyér-ba.*

ག *gyes* v. *¿gyé-ba.*

ག *gyé-mo* 1. **gravel, grit** *Dzl., Sig.* — 2. **potsherd** *Ca.*; *gyo-dém* id. — 3. **tile, brick** *Sek.*; *gyo-mgó* id.; clay-vessel. In an allegorical comparison of the body with a house, the hair of the head is said to be like a *gó-gyo mo-gyói rdzas Med.*? *gyo-rtsi Wdzi.*?

ག *gyóg-pa* **curved, crooked** *Ca.*; *gyóg-po* **left-handed, awkward** *Sek.*

ག *gyogs C.* pronounced *ghyog, ghyo*, for *sgyogs* **cannon,** large gun.

ག *gyói* **want, need, indigence,** *ito-gda-kyi gyói tég-pa* to be able to endure want of food and clothes *Mil.*; *¿kur-ba* to be

reduced to want. — *gyón-po* (cf. *kyoi-po*) hard, harsh, rough, rude, impolite, (*srab-*) *ka-gyói-po* hard-mouthed; *gyoi-ró* a dried up body, a mummy *Sch.*; metaph. *dgra-gyói* a hard, cruel, dangerous enemy; *ka-gyoi-ïé* very rude, impudent *Mil.*

ཀྱོད gyod v. *gyói-pa.*

ཀྱོ་ཏ *gyód-ka* loss; quarrel, law-suit *Sch.*

ཀྱོན་པ *gyón-pa* to put on, to wear = *gón-pa*; *ïán-la gyón-pai goa* the garment that one wears *Dzl.*; *gyón-rgyu* materials for clothing *Mil.*

ཀྱོ་པ *gyó-pa* father-in-law, *gyó-mo* mother-in-law, *gyos-sgyig* parents-in-law *Dzl.*, *Stg.* (In *Ld.* this word is rather avoided, sounding, as it is pronounced there, much like the obscene *rgyó-ba.*)

ག *grwa* 1. angle, corner *Dzl.* ;ꣾ, 13; tap, ꣾ tappet, extremity, *gá-kyi grwa* coat-tail *Ter.* 98, 10 (seldom used). — 2. school, *klóg-grwa* a reading-school *Ca.*; *sgóm-grwa Glr.* and elsewhere: a meditating-school; *sidga-grwa* a school for mystical theology *Ca.*; *„dül-grwa Glr.* a training-school, seminary; *smán-grwá* a medical school; *rtsá-grwa* a school where mathematics are taught; *yig-grwa* a writing-school *Ca.* — 3. a cell *Ca.* (?) — 4. sometimes for *grwá-pa.*

Comp. *grwá-kaï* school-house, school-room; *'ïáb-la-ïaï'* *W.* id. — *grwá-pa* scholar, disciple, generally; monk, the lowest ecclesiastical grade; *grwá-pa byéd-pa* to become or to be a monk. — *grwá-dpon* school-master *Ca.* — *grwa-jïig* school-boy. — *grwá-ïáïi* the apartments in great monasteries, where the monks belonging to the same theological confession live together. — *grwa-ïaïya* convention of monks. — *"da-ïdg"* cell *C.*, *W.* — *grwa-sa* monastery, *grwa-sa ïén-po* a great monastery; a school attached to such a one; *mïsan-nyid-kyi grwá-sa ïig* a school of the Tsannyidpa sect; *dei sdón-pa-rnams* the teachers of such a school *Mil.*

ག *grwá-si* plate, dish *Ld.*

ག *grwá-ba* 1. abst., also *grwa-pád* 'a muzzle' *Sch.*; a net before the window, to prevent passers-by from looking into the room *Sch.* — 2. vb. to carve in wood.

ག *grwá-ma* 1. a beard of corn, awn, *„bru grwá-ma-ïan* bearded, awned plants, such as corn etc. (opp. to *„bru gsáï-bu-ïan* leguminous plants) *S.g.*; the bones of fish v. *„nya.* — *Zam.*: a tree or shrub, prob. the Tibetan furze, Caragana versicolor. — 3. a disease of the genitals, perh. venereal boils (condyloma) *Med.*

ག *grág-pa* I. abst. 1. noise, rumour, talk, *Ca.* — 2. the principal or most distinguished amongst several persons *Mil.* — II. vb. = *„grág-pa, míï yaï mi grág-par* so that not even the name is mentioned any more *Ptk.*

ག *grágs-pa* I. vb. 1. to bind *Thgy.*, *C.*, *W.*, e.g. *grás-pa* a load, a burden, also *grás-pa Thgy.*; perh. also *„grágs-pa*, *„grágs-pa* q.v. — 2. pf. of *„grág-pa.* — II. abst. 1. fame, reputation, character by report, *grágs-pa ndïn-pa* ill name, bad repute *Ptk.*; rumour, report, *dei grágs-pa ïén-po byuï* the report of it spread, was circulated; in most cases it signifies good name, renown, *mïyan-pa daï grágs-pas soï stïï ïamu-ïáïi ïyáb-pa Glr.* the whole earth was filled with (his) fame and renown; *mïyan-grágs* id. (*Ca.*: good tidings); *grágs-pa-ïan*, *mïyán-grags-ïan* illustrious, renowned; *rgyál-noa grágs-pa ïe-ba* of great renown, of celebrity at a distance, (of less significance when more closely examined); fame, glory, *rnyéd-pa daï grágs-pa-la ïdgs-pas Dzl.*, greedy of gain and fame; *grágs-pa-ïén-po* is also the name of a goddess = *dpal-ïhí-mo.* — *grags* = *grágs-pa*: *grágs-„dód-ïan* desirous of glory *Mil.*; *grágs-ïan W.* (pronounced "*ráy-ïáïa*") famous, renowned; beautiful, splendid, glorious; proud, haughty (in this case perh. for *drágs-pa-ïan*). — *grágs-„dzin-ma, Sak.* ग्रगोचन, ग्रगोचनि, the second wife of Buddha, acc. to others the second name of his first wife. — 2. cry, outcry, clamour (perh. better

written *grdg-pa*), *dga-grdgs* „*ir-ba* to raise shouts of joy.

grdi-ba, W. "*ldi-mo*", I. adj. **cold, cool**, *grdi-bai ymas* a cool place; "*ddi-mo rag*" W., "*lhdi-ghi* „*dug*" C. I am cold.

II. sbst. **coldness, cold**, *grdi-ba ni drdbar gyur* the cold changed into warmth *Dzl.*: "*mdn-tog ddi-mo ṭog*" W. the cold has struck, killed, the flowers. — *grai-mdd* the cold fit of the ague, "*dbai-ts*" (lit. *mdria*) C. id. — "*dai-ndd*" W. synon. with *grdmba*, **gout, rheumatism, arthritic pain**; *grai-dro* **cold and warmth**, *grai-dro-mdd-pai ras-kyhi* „*di* this thin cloth which constitutes my clothing, in warm and in cold weather *Mil.*, v. *mdd-pa*; also warmth in a relative sense, **temperature**. — *grai-trim Lt.*, *grai-trim byed-pa* to shiver with cold *Schr.*

III. vb., also *grais-pa* 1. **to get** or **grow cold**, *grdis-su bcug-pa Lex.* to let grow cold; *grais* „*grd-bar* „*dug* it will grow cold *Mil.*; *grai ni bya* one must not suffer (the child) to catch cold *Lt.* — 2. **to count, judge, consider**, v. *bgrdi-ba*; also *Zam.*: *ces grdi-naai* though such may be supposed; *Ch.* and *Schr.* have also *grai* **perhaps**, *yin grai* perhaps it may be so.

grais, col. also "*dai-ka*", *Sak.* **number**, frq., *lan grais-di-mar* a number of times *Mil.*; *grais-mdd-pa*, eleg. *grais-ma-mčis-pa* innumerable; *grais-ran* numerous (?) *Ca.*; *grais-čan-pa* the atheistic Sankhya sect of the Brahmans (Ben. p. 66); "*dd-ddi bdg-dai gyib-ts*" W. to date (lit. to write down the number of month and day); *grais* „*dbs-pa* or *rtsi-ba* to count *Ca.* — *grais-brdd* (Ch. Gram. § 235) symbolical numerals, certain nouns, which in some books are used instead of the usual numerals, e.g. *mig*, eye, for 'two'.

grdis-pa to grow cold, v. *grdi-ba* III.

grib-rygdg pride, boasting *Sch.*

grabs 1. **preparation, arrangements, measures; a contrivance**, *grabs byed-pa* to make preparations for, to be on the point of, frq. „*grd-bai grabs byed-pa*, to make preparations for departing, *mdd-grdbs gyd-pai ṭsi-na* just as preparations were made for slaughtering them *Mil.*; "*lo kyug ṭhab ṭhd*" C. he is getting sick, is going to vomit; *ldb-grabs*, „*drdi-grabs* the making one's self ready for combat. — 2. col. also for *gros*, **deliberation**, "*ne ṭir dkab ṭhd dug*" C. they are deliberating about me; "*nai-ndi-ki ḍabs ṭin-ng*" W. on mutual agreement.

grdm-pa 1. **swamp, marsh, fen** *Lex.* — 2. „*grdm-pa Mdg.*

grul, *Sel.* **ग्रुल** 1. **row, series, class**, esp. a row of persons, *grul(-du) sgrig-pa* to order, to dispose in rows, in rank and file; *grul-gyi ṭog-ma*, *ltag*, *goi*, more frq. *grul-mgo* the upper end of a row, the uppermost place, the seat at the head of the table; *ṭa-ma*, „*og* or *grul-mṭhag(-ybug)* the lower end; *grul mgo-ma* the first, the head person *Mil.*; *ryon-grul* the right-hand end, *ryon-grul* the left-hand end; *grul-rim C.* **class, title**, *rgyn-ydon-grul-rim* the right of seniority; *grul-pa* a beer-house customer; *grul-ytam* tap-house talk *Mil.*; *dbai-grul* the row of supplicants for a benediction; *mčed-grdgs dai dbai-grul mṭun dis-su Mil.* if you sit with your fellow-believers in one row, on one mat; "*ṭa-ddl-la ẓud soi*" W. he has entered into the row, the class, of adults. — 2. **bench**. — 3. **proportionality** (?), "*kai-rtsi ḍal-mdd dai*" W. with his disproportioned length and breadth, his unwieldiness. — 4. "*mi tig-la ḍal tig ḍig-ts*" W. (lit. *sgrig-pa*) W. to play a **trick** to a person.

grul-ma a small beam, **rafter**, *Ca.*; *grul-bu*, *grul-ṭhdm S.g.* roof-laths, sticks which are laid close together and covered with earth.

grus **class, order, series; rank, dignity; tribe** *Ca.*

grds-pa 1. for *drds-pa*. — 2. **to bind**, v. *grdgs-pa*.

gri (as pronounced in *Par.*) 1. **knife**, *gris ybdd-pa*, "*di dai čdd-ts*" W., to cut with a knife, but also *grir rtsis-pa*, *ydd-pa*, „*gsm-pa Ma.*: to kill with a knife;

gri-ad, gri-dsid, gri-ld the edge of a knife; *gri-lam* lit. 'the path of the knife', the cut, incision; *gri-gug Pth.* a short, crooked sabre or sword, **falchion, cimeter**; *gri-ši* flesh of a man that has been killed with a sword, (used in sorcery). — 2. *Lt.: dar-mai gri?*

ཀ་ཨ་ *gri-mdg* v. *grib-ma.*

ཀ་ཨ་ *grin-pa Mil.*, prob. = *sgrin-po* **skilful, clever.**

ཀ་ *grib* 1. **shade**, *grib-kyi jin Glr.* the shady part of a valley on the north side of a mountain range, cf. *srib*; *grib-jyogs* the side not exposed to the sun, north side, col., *grib-thdgs* the coolness of the shade, the cool shade *Sch.*; *grib-ma "di-mdg" W.* **shadow** (cast by an object); *dei grib-ma gdi-la ldg-pa* on whom his shadow falls; *grib-tsdd* a dial *Ca.* — 2. **spot, filth, defilement, contamination**, mostly in a religious sense: *grib yon* pollution arises; *ro-grib* defilement by a corpse; *grib-sel* name of a Buddha; *grib-(kyis) mdn-gyi ydon* a demon that defiles and poisons the food, a harpy; *"ldi-la dib ldg soi" W. C.* he is crack-brained, not in his right mind; *"dib-ton"* stubborn, refractory, whether from stupidity, or from ill-will.

ཀ་ *grim-pa* to **hasten, to hurry** *Sch.*

ཀ་ *grim-tse Sik.* a pair of **scissors.**

ཀ་ *grima Med.?* (*Lex.* ཀ་ *quadrangular, regular, harmonious*) Schr.: intelligent, clever.

ཀ་ *gril* (cf. *gril-ba*) a **roll**, *log-gril* rolled paper, a paper-roll; *gos-gril* a garment folded up *Ca.*; *gril-ba byed-pa* to make up a parcel *Sch.*

ཀ *gru* 1. **boat, ferry, ship, vessel**, also a hide blown up with air, used for crossing rivers = *"ka-dhi" C.*; *gru-bdn* id.; *gru-bdn-pa* ferry-man; *gru-la bdn-pa* to go on a ferry. **Comp.** *gru-la, gru-bdn-la, gru-btsis-su C.* starting- or landing-place of a ferry. — *gru-glé, gru-btsis* fare, passage-money, a boat-man's fee. — *gru-pa* ferry-man. — *gru-dpon* ship-master, master of a vessel. — *gru-bo*, gen. *gru-yzins*, ship. — *gru-,dzin* (ཀ) ancient name of Tetta, at the mouth of the Indus, ancestral seat of the Shakya race, whence the name is transferred to the residence of the Dalai Lama in Lhasa, v. Küpp. II, 342. — 2. (*Ca. grú-ma*) **angle, corner**, convex or concave, also **edge, border, brim**; *gru-yzum, gru-bzi* etc. triangle, quadrangle; *gru-yzum-pa* triangular; *dkyil-,kor gru-bzi-pa log ,bri-ba* to draw a quadrangular figure, a square; *,dong-gsis gru-bzi*, a surface six feet square; *dbyibs gru-bzir yod S.g.*; *"thu-mar-ènn" W.* rhomboidal; *gru-yon*, *Ca. gru-gyid*, oblique angled; *gru-drisi* right-angled *Ca.*; *gru-ksin* v. *mto-gon.* — *yzil-gru* **place, village, town, country.** — 3. **lustre**, of precious stones, *gru-dmdr* a reddish lustre *Mil.st.*

ཀ *grú-gu* 1. **claw, hook.** — 2. n. of a country.

ཀ *gru-ldir* 'a fine, fertile rain' *Sch.*

ཀ, ཀ *grú-mo, grí-mo* **elbow**, *grú-mor Ku-tsim-ka bzsi-ba* holding a trident in his arm *Pth.*; *dé-la grú-moi ykal-rdzy ciig byds-nas* pushing him with his elbow *Mil.*; *gru-ciig byed-pa* id.; *grú-moi kug*, the hollow of the elbow-joint *Glr.*

ཀ *gru-ld*, or *gru-ld*, n. of a country *Pth.*

ཀ *grug-pa* to break into small pieces, **to crumble, to bruise** *Dzl.*; *grug-pai ,bras* bruised rice *Schr.*; *rus-pa lag-grugs* fracture of a bone *Med.*; *grugs-bu* something broken.

ཀ, ཀ *grúi-ba, grúin-po*, fem. *grúi-mo* 1. **wise, prudent** *Mil.*; also: *grúin-pa lags* very learned Sir! *Thgr.* — 2. **meek, mild, gentle** *Ca.*

ཀ *grub Ld.* **all**, *"dub ki soi"* all are dead; *"dub zas soi"* it has all been eaten up, (v. the next word).

ཀ *grub-pa*, pf. of *,grub-pa* 1. **made ready, complete; perfect**; (*ma grub-pa* also: not existing); *grub-pai rai-byin spyan-ras-yzigs Glr.* the perfect, by himself originated, Awalokiteswara = *thin-gyis grub-pa; don tams-ccid grub-pa, don-grub*, ཀ, ཀ *the fulfilment of every wish*' n. of Buddha, also of a spell or

magic formula. — *grib-pa* has *Med.* either: the frame, the structure of the body, or more prob. an abbreviation of *jéi-pa lúd-las grub-pai* has *Med.*, v. *jéi-po*. — 2. **the state of perfection**, *grub-pa ñib-pa* to attain to this state, *grub-ñib* ཐོབ one that has attained to it, a **saint**; *grub-lengés*, *grub-mčog* id.; *grub mtá* (*C.col.* **dhum-ta*) *Sak.* ཁས་ལན **opinion, theory** *Zam.*; *jigs-mdzi-gi grub-mta ma ¸čdma-par Gir.* there being no conformity of opinion between Brahmanists and Buddhists; also n. of a philosophical work, *Wer.* 262. — *ma-grib-pa*, *grub-pa-méd-pa!*

ཀྲིམ་པ *grim-pa* 1. *S.g.* n. of a burrowing animal, *Sch.*: **badger.** — 2. pl. of *¸grim-pa* **lamed, crippled**, *grim-po* a maimed person, a cripple; *grim-ba*, *grum-méd* **gout, rheumatism**, = *ñig-méd*; *drog-grim* gout, podagra; **ka-dém* W.*, a feeling of lameness in the limbs.

ཀྲིམ་ཏེ *grim-te* a thick woolen **blanket** *Mil.nt.*

ཀྲུལ་ཕྱུགས *grul-bém* a class of demons, *grul-bum-mo* female demons; there are also horned demons of this kind.

ཀྲིན་པོ *grin-po C.* a yak two or three years old.

ཀྲེ *gre* a Nakshatra, v. *rgyu-skár.*

ཀྲེ་ག *gré-ga C.* a **sheet of paper** (*W.* **log-gám**)

ཀྲེ་བ *gré-ba* the fore-part of the neck, the **throat**, both the wind-pipe and the gullet; **dé-wa dé-mo*, or *nyán-pa dug* W.* he has a good voice, sings well; *gre (-ba) gdgs(-pa) Med.* hoarseness; **dé-wa tsá-dé* Ld.* to join in singing or shouting; *gré-ba dár-ba* a snoring or rattling in the throat; **de-bed! tsá-ñé* W.* to hawk, to hem, to clear the throat.

ཀྲེ་ཕ *gré-bo* a species of demons; *gré-mo* 1. female demons of this kind. — 2. v. *gré-mo.*

ཀྲེ་ཏན *de-mdg*, vulg. for *gré-ma* **man.**

ཀྲེ་ཕོ་ཁ་ལུ *gré-mog-¸ba W.* **nut, cannon.**

ཀྲུ *gru* **pea, peas**, *mdo-gram-gru* acc. to *Wdá.* = ནས.

ཀྲུ་ལ *gru-ma* **the flashing, lightening, shining** *Schr.*

ཀྲོ *gro* 1. **wheat**, *gro-yás* parched grains of wheat, parched corn; *gro-sdg* stalk of wheat, wheat-straw. — 2. **breakfast**, taken late in the forenoon or about noon, *gro ¸dkgs-pa Gir.*, also **dho ¸bdg-pa* C.* to take breakfast, = *ñál-ma zá-ba.* — **ño bíg* W.* a morning's march, short day's march, reaching quarters already at 10 or 11 o'cl. a.m.

ཀྲོ་ག *gró-ga*, *W.* also **dé-wa**, the thin **bark of the birch-tree**, frq. used to write on (esp letters), or for ornamenting bows etc. *Mil.*

ཀྲོ་ཕ, ཀྲོ་ཕོ *gró-bo*, *gró-mo* **reddish gray.**

ཀྲོ་ཚ *gró-ma* 1. = *gro* 2. — 2. n. of a medicinal herb *Wdá.* — 3. **dhó-ma, gya-dhá* C.* **potato.**

ཀྲོག་པོ *grog-po* (*Lex.* ཀ་ལུ) 1. a deep **dell, ravine**, lateral valley *C.*; *grig-ču* brook, rivulet; *grog-yzár* a torrent pouring down in a ravine. — 2. *W.* = *grig-ču.*

ཀྲོག་ཆ, ཀྲོ་ཆ *grig-ma*, *grog-mo* **ant, emmet**; *grog-mdzi*, *grog-mkhár* ant-hill; *grog-spár* acc. to some = *grog-ma*, acc. to others some other insect.

ཀྲོ་ཆ *grog-čhá* n. of a medicine *Wdá.*

ཀྲོགས *grogs*, col. **rog** 1. **friend**; the more definite form is *grigs-po*, fem. *grógs-ma*; *ña-grógs* a seeming friend, a false friend; *ytán-grogs* a true friend; *sdig-pai grógs-po-la rten-na* if he attaches himself to bad friends *Dzl.*; *snyiñ-gi grógs-po* intimate friend, bosom-friend *Pth.*; *grógs-po(r) byéd-pa* to make friendship, to enter into connexion with, to make a league, *ma-mtsoñ-ma-yrád-pai grógs-po byas*, they joined in friendship without knowing each other *Gir.* — *kye grógs-po* ho, friend! *Pth.* — 2. **associate, companion, comrade**, *grógs-po-dag* company, society *Dzl.* also used as address: comrades! friends! or more respectfully: honoured friends! honoured

gentlemen! *Stg.*; **fellow**, *groṅs-kyen* play-fellow, play-mate *Dzl.*; *dpaṅ-groṅs* fellow-combatant, brother in arms; *ḟdag-groṅs*, resp. *bkuṅs-groṅs* inmate, fellow-lodger *Mil.*, *'*dzid-rog*' *W.*, (v. *brai-sa*) id.; also neighbour *W.*, *C.*; *dgai-groṅs*, *ṗtsin-groṅs*, *groṅs*, companion in life, **spouse, husband, wife**, *groṅs mi rnyed* she cannot get a husband *Mil.*; *ṗse ḟdi groṅs-skyid* a man's destination as to marriage, the matrimonial lot assigned by fate *Gtr.*; *ḟdid-groṅs*, *mdzid-groṅs*, *bsnin-groṅs* *C.* one beloved, **lover, sweet-heart**, *mdi-groṅs* resp. *ṗtsin-groṅs* bed-fellow (not only 'concubine' *Ch.*); *dmag-groṅs* ally, confederate (in war), hence also: — 3. **assistant, fellow-labourer**, *lda-groṅs* journeyman, under-workman; *groṅs byed-pa* to help; *rgyal-mo mčhid-rten skyid-pai groṅs byas* they helped the old woman in anointing the pyramid *Dzl.*; *rtsig-groṅs byed-pa* to help in building a house; at present in *C* a word of courteousness in making requests: '*ṗin rog mai* (*yaai*) be so kind as to show me; **nai rog day** would you kindly give me; **dka ba ṗai rog day** now please let me go! of *rogs*.

ཁྲ- *groi* an inhabited place, a human habitation, **house, village, town**, *brgyad-groi*, *stoi-groi* a place of a hundred, of a thousand houses or house-holds (*mi-kyim*). —

Comp. *groi-kyor* 1. a large town, **city**, *B.* and *C.*, *groi-kyor* (*gyi*) *mčog* chief city, capital *Tar.* 2. fig. **place, scene, sphere**, (e.g. this world is a scene of illusions *Mil.*) — *groi-grais* the number of houses in a village or town. — *groi-mčog Mil.*, *groi-mčog ḟdrim-pa*, *ḟgrd-ba*, *rgyag-pa* one that wanders about among the peasantry as a fortune-teller; clerical charlatan, hedge-priest. — *groi-ṗtsim* prob. = *groi-tsig* — *groi-rdzi* (*Lex.* ལམ་ལུ 'an extension of houses') a large town, also a suburb. — *groi-pa* 1. *W.* a **villager, peasant**. 2. *C.* = *groi*. — *groi-po* = *groi Mil.* — *groi-dpon* **village-chief**, *Sch.* — *groi-mi* **peasant**. — *groi-tsig Lex.* **provincialism**. — *groi-ba* **village, borough**. — *groi-bkis* **farm** *Sch.* — *groi-yul* **village** *Mil.*

ཁ- *groi-bo* *C.* col. *for groi-ba* **cold**, ■ *Gtr.* occasionally.

ཁ- *grod-pa* 1. **belly**, *grod-tsil* **gut**. — 2. col. **stomach**; of ruminating animals the first stomach or paunch. — 3. a dried paunch, or bullock's stomach, for keeping oil etc. *Gtr.*

ཁ- *groṅs-čan* disadvantageous, injurious, *groṅs-čé* very noxious, *groṅs-med* harmless, innoxious *Lex.*

ཁ- *groi-ba* pf. of *ḟgroi-ba*, as abst. = ཐ- the having been delivered, **deliverance** (from the pain of existence).

ཁ- *gros* 1. **advice, counsel**, *gros ḟdebs-pa* *B.* to give advice; *gros byed-pa B.*, **dka gyab-ce** *W.*, to consider, to deliberate; to resolve, decide; *gros ḟdri-ba* to ask (a person's) advice, to consult (with one); *groṅs-ḟdri-sa* the place where advice may be asked, **an oracle** *Gtr.*; *groṅs-pa* adviser, counsellor, senator; *groṅs-mi* id., head-man of a village; *gros mthun-par* by unanimous decree, unanimously *Dzl.* — 2. **speech, talk**, — *ṗtsam Mil. nt.* — 3. **council** (?). — 4. *Ch.*: **care, heed, caution**, *groṅs-čan* careful, cautious, *groṅs-med* careless, heedless.

ཁ- *gla* **pay, wages, fee**, *gla sé-ba* to live on wages, to work for daily wages *Dzl.*; *gla-ltó* food and wages; *glá-pa*, *glá-bo* (col.), *gla-mi* a day-labourer, hired workman, *glá-mo* (*Ch.* *glá-pa-mo*) fem.

ཁ- *glá-ba* 1. **the musk-deer**, *Moschus moschiferus*, *glá-mo* the female of it, *gla-ṗrug* the young of it; *glá-bai ltá-ba* musk-bag (lit. navel); *glá-rtsi* (*W.* **lar-si**), *Sch.* ཁ- **musk**, *glá-rtsi-ma-tag* Pedicularis megalantha, **gla-dá-ra** *W.* Delphinium moschatum, two alpine plants smelling strongly of musk; *gla-spái* n. of a medicinal root *Ch.*; *gla-gldá* v. *glai-glad*. — 2. n. of a pretty large tree, similar to, or the same as *star-ba Gtr.*

ཁ- ཁ- *glag*, *bya-glág* **eagle, vulture**; *glag kri-mo Sch.*, **lag-kyi** *W.* (an eagle which is said to bark like

a dog), *rgyab-gldg* perh. different species of eagles.

ফ্লগ্ gldg-pa often used erroneously instead of *rlag-pa*.

ফ্লগ্স gdags **opportunity, occasion, possibility**, *gdags ,ftol-ba* to seek an occasion, to look for an opportunity; *da gdags rnyed-par dug* now the favourable point of time seems to have come *Gtr.*; esp. opportunity of doing harm to another, of getting a hold on him; *gdags rnyed-par mi gyur*, he will not be able to get at you, to do you harm; *yod-gdags med* there is no possibility of helping him, he is incurable *Med.*; *bzod-gdags med* intolerable, insupportable, frq.

ফ্লং glang (Bol. "glaṅ") 1. **ox, bullock.** — 2. **elephant.** — 3 **Taurus**, the Bull, in the zodiac.

Comp. *glaṅ-gdod* 'bullock- or elephant-brains'; soap being made of such, acc. to popular belief: *C.* **soap** (*Schr. gla-glad*). — *gdri-to* the Indian **bison**, Bos taurus indicus, *Lh.* — *glaṅ-ṭug, glaṅ ,dg-can* **a bull.** — *glaṅ-dkar-mo* n. of a king of Tibet, living about 1000 after Christ, notorious for his hostility against the hierarchy of the Lamas. — *glaṅ-dkr* **a team** of bullocks. — *glaṅ-snu* **the trunk** or proboscis of an elephant; a plant so called on account of the long spiral spur of its corolla, Pedicularis Hookeriana. — *glaṅ-po* = *glaṅ.* — *glaṅ-po-lcḥ, glaṅ-lcḥ,* **elephant**, *glaṅ-mo* a female elephant, *glaṅ-phrug* the young of an elephant. — *glaṅ-ba* a young bullock, *glaṅ-ru* a bullock's horn; also a large fork used by the Tibetan soldiers to rest the musket on, when firing (Hook. II., 285). — *ba-glaṅ* = *glaṅ-ṭug.*

ফ্লং, ফ্লংস্কম glaṅ, *glaṅ-ldbu Med.*, *rnam-glaṅ W.*, **colic, gripes, spasms** in the stomach, and similar affections; *glaṅ-ldi Med.?*

ফ্লংম glaṅ-ma a large kind of alpine **willow.**

ফ্লদ glad 1. **the head**, *glad-la* round the head, e.g. to brandish a sword, *Gtr.*; as postposition used in a general sense: **close over**, *ḥaṅ glad-la* close over the water. — 2. **brain** *Med.*, cf. *klad-pa.*

ফ্লদ্প glad-pa **to thin** *Sch.* Cf. *lhad, sladpa.*

ফ্লন্প glan-pa 1. = *glan-pa*, **to patch, botch, mend**; *glan brgyab-pa Sch.*, *glan-par byed-pa Lt.* id.; *thaṅ-pa glan-pa* to sew on a patch *Lex.* — 2. **to return**, *lan* as answer, to reply, rejoin *Lex.* — 3. *C.* col for *glan-pa*; so also occasionally in books.

ফ্লব্স gldi-ba **to yawn.**

ফ্লিং glin, ঘীং, prop. **island**, but usually: **continent**, part of the globe, viz. one of the four imaginary parts of the earth, as taught by the geographers of Tibet, or rather of ancient India: *lus-ldgu* the part east of the Sumeru, of a semicircular shape; *,dzam-bu-glin* in the south, triangular; *ba-glaṅ-spyod* in the west, circular; *sgra-mi-snyan* in the north, square. The general character of the first of these parts is described as being *ži-ba* tranquil; that of the second as being *rgyas-pa* rich; that of the third as being *dbaṅ-ldan* strong, and that of the fourth as being *drag-po* wild. In a more general sense: **region, country**, so Nepal is frq. denominated *rin-po-ḥi glin* the country of jewels and treasures, Urgyan *mkha-groṅ glin* the country of the Dakini, as is also Lahoul, in local chronicles; *byaṅ glin* region or country of birds *Mir.*; the word is also not unfrequently a component part of the names of towns and villages. — *glin-phran* prop. a little island, generally one of the small continents, of which there are eight, acc. to the above mentioned geographical system; also island in general. — *glin-ka* a small uncultivated river-island, or low-land *C.*

ফ্লিংব glin-ba (*Sch.* ঘীং) **fife, flageolet**, made of one piece of wood and much like those used in Europe as play-things for children; it is the common musical instrument of herdsmen, and often consists of two pipes; *phred-glin* **flute, piccolo-flute**, mostly of metal; *dge-glin* a larger musical

instrument like a bagpipe, used in sacred ceremonies; *rkaṅ-glin* lit. a fife made of the human femoral bone, but sometimes also of metal.

glu (*Sak.* गीति) **song, tune**, mostly, though not always, of a profane nature, opp. to religious hymns; *glu-dbyaṅs, glu-sgra*, id.; the word is also used of the singing of birds; *glu-čuṅ* a little song, ditty, hummed by a person *Gtr.*; *glu-rčes* alternate song; *glu-gar-rtsed-pa* rejoicings of every kind *Gtr.*; *glu len-pa B.*, *"lu gyab-pa" C.*, *"lduṅ-čé" W.*, to sing.

glud, lhud, glud-rtsab **a ransom**, a thing given as a ransom, *srog-gi glud* a ransom for one's life *Lex.*; *ḥbaṅ glud-du lug brgya yaṅ-pa*, to slaughter a hundred sheep as a ransom *Mil.*; *"ldʼ-la tsaṅ" C.* he is made an expiator, a scape-goat; *"mi-ḥi" C.* in a special sense: a man's image which in his stead is cast away in the *ptśir-mo*: therefore *"Ro mi-ḥi ṅin" C.* he is a curse, an anathema, one deserving to be cursed (ni.f.).

glum **boiled barley, wheat**, or **rice**, used instead of malt in brewing beer (not for food).

gle 1. *Gtr.* 60. a small uncultivated island, = *glin-ka* (*Ld.* *"cal"*). — 2. n. of the capital of Ladak, usually *sle*.

gle-ḥdams n. of a distemper *Cr.*; involuntary discharge from the bowels, or of urine *Sch.*

gleg (*Cs.* *gleg-ma*) **table, board, plate**; *zaṅs-kyi glegs-bu* copper-plate *Tsr.* 28, 10; *gleg-bdaṅ* (ग्रन्थ) **book**, also *dpal-ḥa gleg-bdaṅ Gtr.*; *gleg-bdaṅ mdzad-pa bkaṅ-so* he made a present of, dedicated, many books (for the use of a temple); *gleg-ṅis* the wooden boards which in a Tibetan book supply the binding; *gleg-čag* a thong etc. fastened round a book; *gleg-ḥdô* a buckle, clasp, or ring attached to this thong. — *sgo-gleg* the panel of a door; *"ṅam-lag"* writing-tablet, a small board, blackened, greased, and strewed over with scraped chalk, on which the school-children write with wood-pencils.

glen-ba, pf. *gleṅs* **to say, talk, converse**, *ytam (-du) glen-ba* id., resp. *yum glen-ba*; *'lam-la mi ḥur' ḥa gleṅs-mas* as word was sent: 'the road is not passable!' *Gtr.*; *ytam glen-ba ni ḥdug-gis byas* I have made this speech *S.O.*; *yig glen yaṅs glen rim-par mčed-de bsen-mai bar-du gleṅ-ṅis* the rumour spreading from one to the other, until it came before the queen *Pth.*; *čos-kyi sgrog-glen byed-pa*, (resp. *mdzad-pa*), **to preach** *Gtr.*; *gros-glen* **council, consultation**, perh. also disputation.

Comp. and deriv. *glen-bṡṅad, glen-mo* abst. **conversation, discourse, lecture**, *glen-bṡṅad ma nan dor-yig yaṅ* listen a little to a short discourse *Mil.*; *čos-ytam glen-mo byed* let us converse on religious subjects *Mil.*; *glen-mo* the act of speaking, opp. to *yi-ge*, the act of writing, the written letter etc. *Lex.* — *glen-yig* 1. **the subject** of a discourse *Cs.* 2. table of contents, **index** *S.O.* and elsewh. 3. **place, scene**, of a conversation or discourse *Stg.* frq. — *glen-ba-po, glen-mo-mkan* a story-teller *Cs.*; *glen-ḥbum* 'a hundred thousand stories', title of a book, *Sch.*

glen-po 1. *B.* and *C.* **stupid, foolish**, *glen ltuṅs bkol-spyod-kyi sdug-bsnal* the misery of stupidity, of dumbness and of servitude (the state of animals) *Thgr.*; *byol-sdi-las kyaṅ glen-po* more stupid than a brute *Mil.*; **fool**, *Eyod-rnams ye glen* fools that you are all of you *Dzl.*; often in the sense of 'fool' in the Bible, = the wicked, the ungodly: *glen-po ytl-mug-čan* infatuated fools *Dzl.* ॐ, 9 = profaners of holy things; *"len-ṅag" W.* id.; *"len-ṅag-gi pl-ra"* foolish talk. — 2. *W.*: **idle, lazy, dull, imbecile**, e.g. a sickly child, an animal affected with a disease (opp. to *"ldan-pa, ḥdsi-po"* being in good health, active, lively).

glib-pa, pf. *gleb*, **to make flat, plain** *Cs.*, *lib-mar gleb Lex.*

glem-pa **to press, squeeze; to crush, squash** *Stg.*, *C.*

glo (*Ld.* ग्लो *"ldo"*), resp. *glogs*, 1. **the side**, esp. of the body, *glos ybab-pa* to lie down on one's side (lit. by

means of the side); *glò-čo* (*Lt.* 'lhò-čo') ornaments, suspended on the side of the body, strings of pearls, shells etc., worn by women in the girdle; also in a general sense: *mdsi-gi glo ryus rydn-na* on both sides of the street *Stg.*; perh. also side of a house, wall, in the expression: *"khim-ma la tol"* the thieves broke through the wall *W.*; *glo-skor* window *Pth.* — 2. **saddle-girth** *W.* — 3. **cough**, *"lo gydg-pa" C.* to cough; (*Sch.* has: to err, to act foolishly, to lose, to neglect); *"lo kdn-wa" C.* to cough; *glò-fo* are a bad cough *Sch.*; *"lo-kdg" C.*, *W.*, cough; *glo-rgyál Lt.* a chronic cough; *glo-bstód Lt.* a permanent short cough. — 4. Not quite clear is the etymology in *glo rdág-pa Sch.*: to be frightened, timid, and *glo rdág (-tu)* suddenly, = *glò-bur* q.v.

glò-ba **the lungs**, *glò-ba ma lña* prob. the five posterior lobes of the lungs, *glò-ba bu lña* the five anterior ones *Med.*; *glò-ło* of a colour like the blood of the lungs, **pale-red** *Sch.*; *glo-ddn* **windpipe** *Ca.* — *glo-ndál* a disease of the lungs; *glo-rkó* perh. the same. — *glo-sbubs* (*Sch.* *spub*) wind-pipe. — *"gló-vó" W.* prob. pulmonary consumption. — *glo lú-ba Lt.* 'convulsion of the lungs' *Ca.*, or simply: cough, v. *lú-ba*.

glò-bur 1. **suddenly, instantaneously**, also *glò-bur-du*, *glò-bur-bar*; *glo-bur-du mi mdsi-po ¸Ži-bai sdug-bsnál* the calamity of many men dying suddenly; *glo-bur-ndd* diseases that arise on a sudden (opp. to *lkam-skyés* inherited diseases) *Med.* — *glò-bur-ba* adj., *glò-bur-bai don* the signification of suddenness *Lex.* — 2. *Ca.*: 'recently, *glò-bur-du ¸dus-pa* a new comer'.

glo-¸bur **a rise**, an elevation above a surface *Sch.*

glog (*Bal.* and *Kh.* *"ɣlog"*), col. also *glóg ka*, **lightning**, flash of lightning; *glog ¸bar* it lightens; *glog ¸kyag* id.; *glog ¸kyág-pái yon tadn-las ma ldn-par* with the rapidity of lightning *Mil.*; *glog rgyú-ba* the flashing of light, *Dzl.*; *glog-sprin* thunder-cloud, also as a symbol of the transitoriness of things.

glòg-pa a disease, = *lhdg-pa*.

glod-pa 1. **to lessen, relax, slacken** vb.a. *Ca.* — 2. **to comfort, console; to cheer up** *Sch.*; *glód-la ryyin-du bzugs* your honour may be easy about staying here always *Mil.*, cf. *thód-pa*. — 3. *Ü*: **to give**, *ma bzuń ma glód(-par)* without any regard to taking or giving *Glr.*

glón-pa, glùn-pa 1. **to return an answer, to reply.** — 2. **to patch, to mend**, cf. *klòn-pa* etc.

glùn-dko-la n. of a mountain in *Lh.*, perh. incor. instead of *gaw-dko-la* q.v.; it may also be derived from **ঘণ্টা** bell, and thus the word would signify the same as *dril-bu-ri*, which is the name of another holy mountain, at the foot of which the nobleman's seat **Gandá** is situated.

dgáy-pa v. *¸gáya-pa*.

dgáb-ba v. *¸gába-pa*.

dgań-yzár v. *yzar*.

dgád-mo v. *gád-mo*.

dgób-pa v. *¸gób-pa*.

dgá-ba (*Ld.* col. *"yá-ba"*) I. vb. **to rejoice**, to be rejoiced or glad, *la* at, in, or of; *dè-la dgá-ste*, rejoiced at it, glad of it, — *mi dgá-ste* grieved, vexed, indignant at it; *Rinu yód-pa-la dgá-nas* if you wish to have the law introduced *Glr.*; *yód-pa-la dgá-bái* sanguinary, delighting in blood-shed *Dzl.*; *bu-mo de-nyid-la dgá-bas*, as I wish to have none other but this girl *Dzl.*; *bód-la dgá-ba yčig kyań ma byuń* nobody took an interest in Tibet *Glr.*; *Kyed čiń ¸ḫyir mi dga* why are you so dejected, low-spirited? *dga bkis-du* with pleasure (e.g. I shall accept it); rarely with the gerund: *bram-ze da-ruń ¸dug-ste rab-tu dga-nas* much rejoicing, very glad, when (that) the Brahmin was still there *Dzl.*; with the termin. of the inf.: to do a thing readily, willingly, *nyán-par dgá-ba* **to like**

to hear, to listen eagerly; to be willing, *su hig ,dig-par dgd-ma* if anybody will stay here voluntarily *Dzl.*; to have a mind, to intend, to wish, *ḥyod rdb-tu byin-bar dgd-ma* do you intend to take orders? *Dzl.*; *bdag-gis ras ,di ... sbyin-par dgas* I should like to present this cloth to ... *Dzl.*: *ma-ed-par byd-bar dgd-ma* as I wish to annihilate ... *Dzl.*; *gar dgd-bar* (or *gar dgd-ba der*) *soi* go wherever you like *Dzl.*; seldom with the accus.: *,dzin-pa da dga-ste* as you now enjoy an abundance *Mil.*; with the instr. case: *des dgd-bar bg-hig*, may you be cheered, comforted by it *Dzl.*; frq. absolutely: *dgd-bar byed-pa* to make glad, to rejoice, *C.* also: to caress, to fondle.

II. abst. joy, *dgd-bai ,ṭam byed-pa* to express one's joy *Dzl.*; *dgd-bai sems* id.; *de-la rdb-tu dgd-bai sems skyes-so* he found great delight in it *Dzl.*; compounds v. below.

III. adj. 1. glad, pleased, enjoying, *ma dgd-ba ma yin-pa* as I was not pleased with it *Dzl.*; *de-la mi dgd-ba, W.* "*mi gd-kan*", not favourably disposed towards, unfriendly, inimical to; *dgd-bar byed-pa* to make glad, to delight, *ba čan dgd-ba byed-pai yo-byad* things which delight little children, play-things *Glr.* — Less frq. 2. charming, sweet, pleasing, agreeable, beautiful, *thg-par dgd-ru ,gro* she is getting more and more beautiful; *C.* in a general sense: good, cf. below: *dga-bdd.* — 3. as a proper name = ཏཱ *Tar.*

Comp. and deriv. *dga-grogs ,ir-ba* to give cheers, to raise shouts of joy *Mil.* — *dga-grogs* a participator of joy, gen. with reference to husband or wife (col. '*ga-rlg*'). — *dga-mgu* great joy, *dga-mgu-ba, dga-mgu-rdd-ba* to have great pleasure, to be very glad, to be delighted, frq., *dgd-bdd mgu-la yi-rdzu-pdr ,gyur-ba* id. *Glr.* frq.; *yul dga-mgur spyd-pa* to indulge in sensual pleasure *Pth.*, *Stg.*, *bu-mo dai* with a girl. — *dga-stn* feast, public festivity; *dga-stn-gyi ,ṭdn-sa* the place of a feast *Glr.*; *bsd-ba dgd-ba* festivities of welcome *Glr.*; *dga-stn byed-pa* to celebrate a festival; *,gyd-pa* to spread a feast, to distribute festival dishes; fig. *rnd-bai dga-stn* a feast or treat to the ears *Glr.* — *dga-bdd* 1. joy, *ka sems dga-bdd ḥyd-par ,gyur Glr.* 2. (*Th.* col. "*gam-dd*") good, = *yag-po*, (of servants, dogs etc.) *C.*; "*mi-la ga-di jhd'-pa*" to treat a person kindly, with affection *C.* — *dga-,dm* wedding, nuptial festivities *Sch.* (seems to be a word not generally known). — *dga-,dd* n. of the plain of Lhasa, or at least of the northern part of it. — *dga-ldn* joyful 1. n. of a residence of gods, or of one of the heavens, *Sak.* ga-ldn v. *Köpp.* I. 265. 2. n. of one of the great monasteries near Lhasa, founded by Tsongkhapa, about the year 1407, v. *Köpp.* II, 345. 3. *yhi-sa dga-ldn* n. of the royal castle of residence at Lhasa; *dga-ldn-pa* n. of a sect = *dge-lugs-pa.* — *dgd-bo* = *dga-bdd* 2. good *C.* — *dga-schg-drag-čan* good and bad, strong and weak, of articles of merchandise and the like *C.* — *dga-spro* joy, *dga-spro dpag-tu-med-pa ldb-pa yin* he entered into a state of indescribable joy *Mil.* — *dgd-ma* n. of the goddess of joy *Ca.* — *dga-ma-,dzr C., W.* (col. "*gd-mam-ddr*") the trembling with joy, the state of being enraptured, in ecstasy. — *dgd-ma* 1. delightful, pleasing, charming, of news, of a speech *W.*, of a landscape *Mil.* 2. delighted, joyous, cheerful *W.*, "*sem gd-md rog*" I am cheerful; "*gd-ma-čan*" *W.* id.; "*gd-ma jhd'-pa*" *C.* to caress, to fondle. 3. pure, holy *Sch.*, *Dzl.*, prob. also *Mil.*; *ḥbs-pa dgd-ma* a godly priest. — *dga-ṭdr* joy, "*ḥo ga-ṭdr mdd-po jhd'*" *C.* he is very joyful; *dga-ṭdr ḥd-ba* gratifying, delightful *Mil.* — *dga-rdzu* being glad, rejoicing, "*dkd-la ga-rdzu dhag-ta*" *C.* being greatly delighted with it. — *dga-rlo* v. *ga-ri*, = *gd-ka.*

ཀློག་ *dgar* = *dgd-bar, rnd-dgar* at pleasure, ad libitum, frq.: *ci dgar Pth.* seems to mean: why.

ཀློག་ *dgdr-ba* 1. to separate, cordon, hold up (men, cattle, goods), *dgar-byai ,phyugs* cattle to be penned in a fold *Ca.*; *yuls-nas dgdr-ba* to banish, to exile; *dgdr-bai dm-du* in a special sense, in partic-

lar *Sch.* — "*gdr-te bér-ché*" *W.* to set apart, exclude, shut out; to lock up, shut up, to lay up or by, to preserve; "*gár-gyu ché-ché*" *W.* to store up; "*bib-ri gdr-ché*" to button up. — 2. **to hang up, to fasten, to attach,** "*dhar-ché ríg-pa-la*" *C.* a flag to a rope. *Cf. skár-ba.*

ཌ্ཌ*ཌ *dgál-ba* v. *gél-ba.*

ཌ্ཌ*ཌ *dgás-pa* v. *gás-pa.*

ཌ্ *dgu* 1. **nine,** *dgú-biu* (*tém-pa*) ninety; *dgú-biu ytsa yòig*, or *go-ríg*, *W.* "*gu-biu-go-ríg*" ninety one etc.; *dgú-pa* 1. the ninth. 2. having, comprising, measuring, nine, e.g. *Eru-dgú-pa* measuring nine cubits (in length, height etc.); *dgú-po* the nine, those nine; *lan-dgú* nine times; *dgu-nái* three years ago col. — 2. **many,** *dgú-ché* id. *Mil.*; *tabe dgu beage*, gathered by many efforts, with great difficulty; used as sign of the plural: *skyé-dgu* men, *skye-dgui bdág-po* (*Sk.* प्रजापति) the lord of creatures, the lord of men; *skye-dgui-bdág-mo* n. of the aunt and wet-nurse of Buddha; *yód-dgu Lex.* those that are, the existing beings; *nor yód-dgu-tog Mil.* the goods that one has, property; *bodá-dgu Lex.* the good and the brave (among men); *ha „dod dgur sgyúr-ba* to be changed, transformed, ad libitum *Mil.*; *nan-dgu ldb-pa Lt.* to overcome every evil; *mi ha dgu ldá-pa Thgy.* he that knows every thing; "*mi jhe' gu jhe' mi yoi gu yon*" *C.* if you do many things which ought not to be done, many things will take place which ought not to take place; *ci-ba yid-kyi dgú-la mi byéd-de Thgy.* not counting death among things to be thought of. — 3. inst. of *dgun, dgu-zid* winter-month *Mil.* frq — *zer-dgu, sara-dgu?!*

ཌ্ *dgu-kri* **bitter, bier** *C.*

ཌ্ *dgu-ytór*, for *bue nyer-dgui ytor-ma*, a sacrifice on the 29th day of the month *W.*

ཌ্ *dgu-ldb* 'all-conquering' n. of a plant.

ཌ্ *dgu-yrúgs Mil., Thg.*, a particular kind of meditation.

ཌ্ *dgú-ba* 1. vb. **to bend,** to make crooked; "*go gú-ché*" *Ld.* to bend, bow, stop; to submit. — 2. abst. the act of bending, bowing, **inflection.** — 3. adj. **bent, stooping;** *dgú-po, dgú-mo Ca.* id.

ཌ্ *dgu-rtsúgs* n. of a yellow flower *Ca.*

ཌ্ *dgu-tsúgs, dgu-tsúgs skya-mo* **the galaxy, the milky way** *Mil.*

ཌ্ *dgu-mtsán* **prize** (of combat) *C.*

ཌ্ *dgúg-pa* v. *gúg-pa.*

ཌ *dgui*, another form for *gui* (the former of the two appears to be prevalent) 1. **the middle.** — 2. **noon, mid-day.** — 3. **mid-night.** — 4. **heaven.** *dgui-la reg* it reached up to heaven *Mil.*; *dgui sión-po* the blue heaven, *yá-gi dgui-sión* the blue heaven above *Mil.*; *dgui-du* (or *-la*) *yòga-pa* (lit. to repair, to withdraw, ■ heaven) to die *Mil.* and elsewh. — 5. before dates, esp. before the word *lo*, it serves as a respectful word, and is e.g. frq. used in stating the age of a Buddha or a king; yet it occurs also in compounds, where no such bearing is discernible: *dgui-tág, dgui-zla Ca.*; *dgui-do-nái Mil.* this evening, to-night; *dgui-snyis* a year, a year of one's life; *dgui-ldg* division of time (?); *dgui-bdún* a week. (*Ca.* has also *dgui-tig*, and *dgui-tig-gi dkyil-kor*, which terms were prob. framed by him, and meant to denote the meridian line and meridian circle.)

ཌ *dgui-mo* **evening** *Sch.*, perh. a corruption of *dgói-mo.*

ཌ, ཌ *dgún, dgún-ka, W.* "*gún-ka*" **winter;** *dgún* is also used adverbially: in winter(-time), during winter; *dgún-dus* winter-time; *dgun-tág, dgun-tag-tág, W.* "*gun-tag-tág*", all the winter through; "*gun ñe ré*" *W.* every winter; *dgun grúi-bai dus-na* during the cold of winter *Dal.*; *dgun-nyi-ldog* the win-

ter solstice; *dgun-nyi-ldog-gi tig*, or *kor-tig* the tropic of Capricorn (*s.* (cf. the remark at the end of *dgun*); *dgun-stod*, *dgun-smad* the first and the last half of winter, (v. *dus*).

ད་ཁ་ *dgún-pa* v. *gún-pa*.

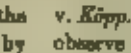
ད་ཁ, ད, ད *dgur*, *rgur*, *sgur*, three different spellings of the same root, all of them pronounced "*gur*", **crooked**, *dbyiṅs-dgur* of crooked stature *S.g.*; *rgur big* stoop down! bend your back! *Dzl.*; *sgur-ta* writhing (with pain) *Dzl.*; *sgúr-po* crooked, hump-backed, by birth *Lt.*; with age *Thgy.*; *C.* col. "*gur-gúr*" id.; *mgo dgúr-ba* to duck, to bend vb.n.; to submit, to humble one's self (cf. *dgu-ba*). (*s.*: *dgúr-po*, *dgúr-mo* a crooked man, a crooked woman; *ṅgo-dgúr* a crooked back, crook-backed; *lag-dgúr* having crooked hands etc.; *dgur-ʼgro* of a stooping gait.

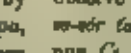
ད *dgur* 1. instr. of *dgu*. — 2. *C.*, *W.*, **this day five days** (the present day included).

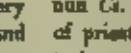
ད *dgé-ba* (*Sak.* ད, ད, ད; also ད, ད, seldom ད) f. **happiness, welfare; happy, propitious**, *dgé-bsi ítapa Wdz.* More frq.: 2. **virtue** (opp. to *mi-dgé-ba*, and *sdig-pa*), also adj. **virtuous**, *sems dgé-ba* a virtuous mind *Glr.*, *las dgé-ba*, *mi-dgé-ba* good and bad actions *Stg.*; *dgé-bai rtsa-ba* roots of virtue, meritorious actions, from which afterwards the fruits of reward come forth; *dgé-rtsa skyéd-pa* frq., *spyód-pa Thgy.*, *byéd-pa Mil.* to produce such a root, to achieve a meritorious action; *dgé-ba séms-par ʼgyúr-ba* ■ become inclined to virtue, i.e. converted *Dzl.*; *dge-ṅéṅs* (v. *ṅoṅs*) a virtuous work, a good deed; *dgé-ba bcu* the ten virtues, viz. 1. *srog mi ʼchód-pa*, not to kill anything living (by which Buddhism has replaced our scriptural interdiction of murder); 2. *ma byin-par mi lén-pa* not to take what has not been given (those who closely stick to the word ■ even so far, that they will not touch or accept an alms, unless it be put into their hands); 3. *ldg-par mi ʼgyém-pa* not to fornicate; 4. *rdzun mi smrá-ba* not to tell a lie; 5. *ṅag-rtsób mi smrá-ba* not to abuse or revile; 6. *ṅag-kyál* (or *ʼkyal*) *mi smrá-ba* not to talk foolishness (cf. *kyál-ba*); 7. *phra-ma mi byéd-pa* not to calumniate; 8. *brnáb-sems mi byéd pa* not to be avaricious or covetous; 9. *gnód-sems mi byéd-pa* not to think upon doing harm or mischief; 10. *ldg-lta mi byéd-pa* not to entertain heretic notions, or positively, *yaṅ-dag-par ltá-ba Stg.* to be orthodox. — 3. **fasting, abstinence**, in the phrase: *dgé-ba srúṅ-ba* to fast, to abstain from food, frq. — 4. **alms, charity; banquet, treat**, as a religious work, *ki-dge yóṅ-dge* largesses, treats, taking place ■ funerals, or given in one's life time *Mil.* (*W.* "*yé-tre*", and "*ka-rim*").

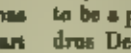
Comp. and deriv. *dge-bsés* **nanar**, and at the same time **provost** and **bursar** in a monastery, who has to watch over strict order, and to punish the transgressors Köpp. II. 250, 276; in *Ld.* he is also called *ʼos-Krimu-pa* (vulg. "*ʼcurimpa*"). — *dge-rgyán* **surety, moral bail**, a monk that is made answerable for the moral conduct of an other, who is placed under his care and called *dge-yóṅs*; also in a gen. sense: **teacher, schoolmaster**. — *dge-bsnyén*, fem. *dge-bsnyén-ma* (*Sak.* ད and ད) 1. the pious of the laymen who retaining their secular occupations have renounced the five cardinal sins (murder, theft, fornication, lying, and drunkenness) and provide for the maintenance of the priests (so in *Dzl.* and gen. in the earlier writings). 2. in in later times as much as a **novice, probationer, catechumen**, i.e. either a kind of clerical apprentice (the Shabi of the Mongols, *śrāmaṇera Sak.*, v. *Köpp.* II., 232), or one of a next higher degree, a candidate (v. *Schl.* 162). — *dge-ltás S.g.* a **propitious omen**, a favourable prognostic. — *dge-ʼdún* (col. "*gen-dún*"), prop. *dge-ldúi-gi ʼdun* (*Burn.* II., 435) *Sak.* ད, the whole body of the clergy, **priesthood**; *dge-ʼdun-dbon-ʼcétig* the priesthood as one of the

three great jewels, or as part of the godhead (in which latter sense the word now is usually understood) cf. *dkon-mčog*; *dge-„dun-dpal-čen Mahasanghika*, n. of a Hinayana school *Ter.*, *Was.*; *dge-„dun-grub-pa* n. p., the first Dalai Lama about the year 1400; *dge-„dun-rgyal-mtso* n. of the second Dalai Lama, v. *Köpp.* II., 131. — *dge-ldan* virtuous; *dge-ldan-pa* n. of the most numerous sect of Lamas, founded by Tsonk'apa; it is also called *dge-lugs-pa*, or *dge-ldan-pa* from Galdan, a monastery near Lhasa which, as well as Sera and Da-puń, belongs to his sect. The Lamas of this community wear for the most part yellow garments; they are said to approach nearer to perfection in mysticism (the highest aim of Buddhist priests) than any other sect, since they apply themselves more systematically to the preparatory studies of morality etc. — *dge-sdig* for *dge-ba dan sdig-pa*. — *dge-sbyor Sak.* ཀླུ་ཕ a Buddhist ascetic, or mendicant friar, *Burn.* I. 275. *Köpp.* I., 330. — *dge-sbyor* seems to have corresponded in its original acceptation to our conception of piety, sanctification and practical religion, but in later times the sense of expertness in the art of meditation was attached also to this word, as: *dge-sbyor ǰiel* (this man's) expertness increases, is making progress *Mil.* — *dge-rtsa* instead of *dge-bai rtsa-ba* v. above. — *dge-rtsis* the amount of virtue, the sum of merit, *dge-rtsis rgyas-pa* a considerable amount of merit. — *dge-tsul* 1. a young monk; in the older writings it may be understood as novice; 2. in later literature it denotes the degree next to the *dge-bsnyen*, being that of a subordinate or under-priest, *Köpp.* II. 252, 385. *Schl.* 162.; *dge-tsul-ma* a young nun, a novice. — *dge-mtsan* a lucky omen *Glr.* — *dge-ybsn* v. *dge-rgan*. — *dge-ygeg* (seems to be pronounced *'ger-geg'* in col. language) constable, bailie, a servant of the *ßdge-čen zal-nid*, or chief-justice of Sera and other monasteries. — *dge-lus* a good deed or action, but by later writers also applied to magic ceremonies and the like. — *dge-legs-pa* v. *dge-ldan-pa*. — *dge-legs* good fortune, prosperity *Glr.* — *dge-slon* Gelong, 1. originally 'beggar of virtue', mendicant friar, friar one that has entirely renounced the world and become a Buddhist priest, 2. in later writings the highest clerical degree, a priest that has received the highest ordination, v. *Köpp.* I., 335. The Gelong is bound to observe all the 253 commandments of the *so-sor ter-pai sdom*. — *dge-slob-ma* a young nun *Ca.* — *dge-bsis* 1. v. *bles-ynyen*. 2. n. of priests or monks. — *dge-slon-ldi* is said to be a provincial name of the cedar, Cedrus Deodara.


dgeb-la, also *dgeb-la*, on, upon, in, at *Ti.*

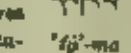

dger-ba = *gyo-ba*, to prepare, (food), *„ßur-ba dger-ba* to bake pastry; *'ßi'-ma ger-ava'* *C.* = *„ßid-pa*.


„dgeb-pa = *dgyeb-pa* frq.


dge, in *Lexx.* explained by *dbon-bar*, to divide (?).

dge-ba, a species of antelope, living on high mountains, Procapra picticaudata *Hodgson*, v. *Hook.* II. 157 and 189; *dge-ba-mo* the female of this antelope *Ca.*

dgog Lexx. w.c.; *dgog-čis* pasture *C.*


dgoń(s), also *dgóń(s)-mo*, *Sch.* *dgóń(s)-ka* 1. evening, *dgoń-ybig* one evening, once on an evening *Glr.*; *nań re dgoń re* every morning and evening; *'goń-sdań'* *W.*, *'góń-sy'* *C.*, resp. *dgoń-ydil* evening-meal, supper; *dgoń-„bdag* resp. evening-soup; *dgóń-na Dal.*, *dgóń-mo* and *dgoń Glr.* in the evening; *dgoń dań ta-rdań* in the evening and in the morning *Med.* frq.; *dgoń „bdb-pa* to hold an evening's rest, to take up night-quarters. — 2. supper *C.* — 3. a day's journey, *dgoń-bsig* col. id.; *rta-dgóń* a day's journey for one travelling on horseback, *lug-dgóń* a day's journey for a drove of sheep.

dgóń-pa, resp. for *sim-pa*, *mydsu-pa* etc., and *sems*, *blo* etc. I. vb.

1. **to think, to meditate,** *dgońs-pa-la jug-pa* to enter into meditation *Glr.*; *„di snyońs-da dgońs-par gyur-to* he thought so in his mind *Dzl.*; *rgyal-po ñoń-rńa yin dgońs-nas* the king thinking that he himself was meant, referring the allusion to himself *Glr.*; **to regard as,** *bu dzi „dzń-ber dgońs-pa* to treat one like a son *Dzl.*; **to remember, to think of, to devote,** *mńa-rńa-kyi ybńil-bya-la* remembering those of Nari that were to be converted, thinking of the conversion of Nari *Glr.*; also with *jbyir Pth.*; *ńid-la ñuge-brtsé-ber dgońs-śig* remember me graciously, frq.; so in a similar manner: to hear graciously, to take a kind interest, share, or concern in, to interest one's self for, to try to promote; so our Lama explained the passage *Glr.* 101, 9: *sańs-rgyas-kyi bstań-pa-la dgońs-nas = bstań-pa „pńi-bai jyir bstań-śig bśń-nas*; **to intend, to purpose,** with the termin. of the inf., frq., *ñuge-kyis ma dgońs-so* he did not intend, he had no mind *Pth.* — 2. **to die,** *mńa-kyi dgońs-dus-kyi mńńń-pa śańg Glr.* is stated to mean: he instituted sacrifices for the remembrance of his grandfather's death; and so similarly in other passages.

II. subst., also *ñuge-dgońs*, 1. **the act of thinking, meditating, pondering,** *ñuge-dgońs ybńi-ba Mil.* to meditate; **thought,** *rgyal-poi ñuge-kyi dgońs-pa-la 'gńi-da jbyin' snyońs-pa* lit. in the king's 'mind-thoughts' was thought: where shall I go? *Glr.*; **meaning, sense,** esp. the sense of sacred words or writings, therefore *dgońs-pa „grń-ba* to explain that sense, *dgońs-grń, dgońs-bgrń* commentary; **a will, a wish,** *rgyal-poi* (or *-pas*) *dgońs-pa bśń-du bsgrub mi-so* I am able to fulfil your majesty's wish *Dzl.*; *dgońs-ńańs dgońs-pa-ńań Glr.* 104, poetically, one having the desire of protecting, one wishing to protect. — 2. **soul,** *dgońs-pa ńuge-śńń-las „dońs-so* his soul quitted (the abode of) misery. — 3. **permission** *C., W.*, "*gńi-pa ła-ńo*" to beg leave, to ask permission, "*gńi-pa bśń-ńo*", resp. "*ńdi-ńo*" to give permission, in *Sik.* also: to grant admission; but gen. it is used for leave of absence, and "*Ma-la gńi-ńay jbńań ńo*" *C.* signifies: he has been dismissed, turned out.

ཐུགས་ *dgońs-pa* 1. **to laugh,** *Glr.*; gen. in such expressions as the following "*gy'-dńń* (lit. *bro*) *yin-pa*" *C.* to make one's self ridiculous, a laughing-stock, also *Glr.*; "*ńań-gńń ła-ła*" *W.* to set up a loud laugh, to burst out into laughter; *dgońs-ńay* a jest, joke *Sch.*; cf. *bgońs-pa.* — 2. v. *„gńń-pa.*

ཐུགས་ *dgońs-pa* 1. **a solitary place; desert, wilderness,** *dgońs-poi ynas* a desolate place or region *Stg.*; *dgońs-dań* a sandy desert, sands *Sch.* (*Zam.* ཐུགས and *dgońs-pa:* ཐུགས forest). — 2. **hermitage.** — 3. **monastery,** frq.; *dgońs-pa-pa* 1. a man dwelling in a desert, a hermit. 2. a man dwelling in a monastery, a monk; *dgońs-pa-ńo* fem.

ཐུགས་ *dgońs-pa* I. vb. implying necessity, as well as want: **to be necessary, to be obliged or compelled; to want,** to stand in need of; also where we use 'ought'; it is gen. used with the verbal root or with the termin. of the *inf.* present, *byed dgońs*, but sometimes also of the *inf.* future or perfect, e.g. *rińń-po-ńe brtsigs dgońs-na rińń-po-ńe mńń-pas ńi-ler bya dgońs* though it ought to have been built of precious stones, yet for want of such, it will have to be constructed of earth *Dzl.* — *la* gen. denotes the person standing in need of a thing, e.g. *ńi-la dgońs* I want, I stand in need of, but it also refers to the object for which a thing is wanted: *rgya-gźńr-du „grń-ba-la yar dgońs-pa yin* for a journey to India gold is wanted (required); in such a case the termin. may also be used: *ci śig-tu dgońs*, for what purpose is it wanted? *zań ma-ńo dgońs* I did not want to eat *Mil.*; *dgońs-poi śńń-ńu śńań* they took them when they wanted them *Glr.*; *śńań-ńa dgońs* he was not obliged to erect . . . *Glr.* — In commanding, the word is used to paraphrase the imperative of a verb: *„dońs-ńar dgońs* come! in entreating, the respectful form is chosen: *„byońs dgońs Mil.*, or in *W.*: "*ńgńń dgońs ła*" 'you must come, pray!' —

please, do come! „*Kríd dgös-pai yuál-ba*, or *ká-ba*, a request to be taken along with (by another person) *Mil. C.*; **to wish**, *Kyó' ie-po „di la gg-pa yin* I wish you to know this *Lex.*

II. sbst. **necessity, want, use, purpose** (*W. dgós-ie*, pronounced "*gó-ie(a)*"), *mdzó-po „ñoi dgös-pa byuñ* we have been under the necessity of looking for you a long time *Mil.*; *ñá-la yyui dgös-pa med* I have no use for that turkois, I do not want it *Mil.*; "*ñín-la gó-ie pí-la*" *W.* for future use; *dgós-pai čén-ba* as it is rather useless; *dgös-pa čii yyir* for what purpose? frq.

III. adj. (*C.* also "*gó-gyu*", and "*gu*", *W.* "*gó-ie*", as in II.), **necessary, due, needful, useful**, *med kyuñ dgos-pai Kral-ladud* a tax necessarily to be paid, unrelentingly exacted *Mil.*; *ñáñ-la dgós-pai skál-ba* the portion due to you *Mil.*; *dgös-pai bstáb-lyu* useful doctrines *Glr.*; *dgös-pa yin* or *yod B.* and *C.*, "*gó-ies yod*" *W.* it is requisite; *dgos(-pa) med B.*, "*gó-gyu med*" *C.*, "*gó-ie man*" or "*med*" *W.*, it is unnecessary, unfit, not wanted; *mi-dgós-pa* **useless, noxious**, *mi-dgös-pai yra-mén* pernicious witchcraft *Pth.*; *dgos-byéd* **useful**, *don dgos-byéd ñi „dug* what there is in it of useful contents *Mil.*; *dgos-„dód* **wishes and wants**, *dgos-dód „byóñ-bai dpal* a treasure out of which all wishes and wants come, i. e. are satisfied *Glr.*; *dgos-„dód nags-ldól* a forest for wishes, i.e. a forest which grants every wish; *dgos-„dód* necessary expenses *Ca.*

ངྱེ་ *dgyé-ba* **to bend, to** ▬ **curving** or **crooked**; *dbyíla dgyé-ba* stooping, cringing, ducking *S.g.*

ངྱེ་ *dgyér-ba*, *glu dgyér-ba* for *glu lén-pa* **to sing, chant**, expression of the Bonpas; the word is also pronounced "*ghyér-wa*".

ངྱེ *dgyél-ba Sek.* = *sgyél-ba.*

ངྱ *ñgyú-pa*, resp. for *dgá-ba*, **to rejoice, to be glad**; often with *tugs*: *rgyal-poi* (or *-po*) *tugs dgyu* the king rejoiced; with *la* (to rejoice) at or in, (to be glad) of; **to please, to be pleased, to choose**, *ñi-bo „byóñ-pa-la tugs-dgyú-par „dug* it seems the lord is pleased to walk *Glr.*; *mi dgyú-ie* sorrowful, sad, discouraged, dejected; angry, indignant; cf. *dyú-ba.*

ངྱ *dgyés-su „júg-pa* **to bend**, to double down *Sch.*, v. *dgyé-ba.*

ད *dgra*, also *dgrá-la*, *Sek.* ད 1. **enemy, foe**, *sdáñ-bai dgra* the hating enemy, (opp. to *byáma-pai yuyén*), frq. used of imaginary hostile powers, that are to be attacked and withstood only by witchcraft; *dgra yuyen med* there is no difference between friend and enemy = no such thing exists (viz in the golden age); *dgrar „gyúr-ba* to become an enemy (to one) *Tar.*; *dgra byéd-pa*, *dgrá-ru ldáñ-ba*, *ldú-ba* to act in a hostile manner, *la*, against; *dgra sdú-ba*, causative form, to make a person one's enemy *S.g.*; *dgrar sém-pa*, „*dzín-pa* to look upon one as an enemy, to take him for an enemy; *dgrar bla„pa* id.; *dgrá-bčóm-pa* Arhant, Arhat, the most perfect Buddhist saint (*Sek.* ད worthy; the Buddhists, however, explain it as a compound of *sri* enemy and *hax* to extirpate, he who has extirpated the enemies i.e. the passions *Burn.* I. 295, II. 287. *Köpp.* I. 400). Also *dgra bgegs „dúl-ba Glr.* is interpreted as referring to the subduing of spiritual enemies. — *sná-dgra* a former foe, *dú-dgra* a present foe, *yyí-dgra* a future foe *Ca.*; *phyi-dgra* prob. also a foreign enemy. — „*ñi-dgra* = mortal, deadly enemy *Ca.* — *dgrá-ča* weapon, arms *Wdn.*, *dgrá-sta* battle-axe; *dgrá-lha* v. *lha.* — 2. In *W.* also **punishment**, "*Ká-la da yog soñ*" he was punished; also for any self-incurred misfortune: "*Kyód-la da yog yin*" you will draw upon yourself trouble, fatal consequences.

ད *dgrám-pa* v. „*grám-pa.*

ད *dgrdú-ba* v. „*grdú-ba.*

ད *dgrál-ba* v. „*grál-ba.*

ངགས *bgág-pa Ca.* another form for „*gégs-pa.*

ངགས *bgád-pa* to laugh *Dal.*, cf. *dgód-pa.*

ཀ *bgyin-pa* v. *„gyin-pa.*

ཀ *bgegs* 1. — *grya*, **hindrance, obstruction,** seldom. — 2. an evil spirit, **demon, devil,** like *ydoi*; *bgrya-kyi rgyal-po bi-na-ya-ka Mil.* frq. (*Sch.* **ཏ་ཁ** a remover, of obstacles; the god Ganesha etc.).

ཀ *bgo-ba* I. vb. 1. ■ **put on clothes** etc., pf., imp. *bgos*; *lham rtsig-ta bgos* always wear shoes *S.g.*; esp. to put on armour. — 2. v. under *bgód-pa.*

II. sbst. **clothes, clothing,** *bgo-ba dań bzó-ba* food and clothes *Dzl.*

ཀ *bgód-pa* (*bgog-pa Sch.* is perh. a provincialism) pf., imp. *bgos*, fut. *bgo*; *W.* inf. "*gó-te*"; imp. "*gos tśó*" **to divide,** *nor* an inheritance; **to divide** in ciphering, *grans* a number; **to distribute,** *śa-śśa* into shares, *mi-rnams-la* to or amongst people *Dzl.*

Comp. *bgod-byéd* **divisor** *Wdk.*, and accordingly also *bgo-byd* **dividend.** — *bgo-skál* 1. **share, lot,** *B.* and *col.* 2. **the doctrine of strict retribution** *Thgy.* frq. — "*gó-ḱen*" *W.* **sharer, partaker, heir,** ¦ **joint-heir,** — *bgo-bśú* — *bgo-skál*, *bgo-bśú byéd-pa* ■ distribute, allot, apportion, *nor* the property *Thgy.*, *la* among *Stg.*

ཀ *bgóm-pa*, pf. *bgoms Sch.*, **to walk, to step,** ■ **stride,** *„gom-pa bgóm-pa Lex.* ■ make steps; *„śin pa-la bgóm-pa* to step over the threshold; *bgom „grú-ba* to pace, to walk slowly; *bgoms ślób-pa* to begin to walk (?) *Sch.*

ཀ *bgor*, supine of *bgó-ba.*

ཀ *bgór-ba*, *Ch.* = *„gór-ba.*

ཀ *bgyáń-ba*, acc. to *Zam.* = *brgyáń-ba*, v. *rgyáń-ba.*

ཀ *bgyi-ba*, elog. for *byá-ba*, 1. fut. of *bgyid-pa.* — 2. sbst. **action, deed.**

ཀ *bgyid-pa*, pf. *bgyis*, fut. *bgyi*, imp. *gyis*, elog. for *byéd-pa* 1. **to make, to manufacture;** *gyis zér-bai ytsug* the images regarding ■ which there had been said: 'make them!' i.e. the bespoken, ordered images *Glr.*; **to do, to act, to perform,** *las bgyid-pa* to do a work, *bká bźin-du bgyis* according to the word will be acted *Dzl.*; *sgo-rnań bgyid-pa* to act the disciple = to be a disciple *Dzl.*; *ań-la ynód-pa bgyis* I have hurt the man, I have done him harm *Dzl.*; *ḱa yód-par gyis śig* make, bring it about, that a child be (born)! *Dzl.*; *rgyal-bu ma śór-ba gyis śig* see that ye do not let the prince escape *Pth.* (*ba* for *bar* in the more careless popular style). — 3. **to say,** *źes bgyis* so he said *Dzl.*; *źes bgyi-ba* the so called *Dzl.*

ཀ *bgráń-ba*, pf. *bgraṅs*, **to number, count, calculate** *bsód-nams-kyi tsad* the amount of merits *Glr.*; *bgráń-bya* what may be numbered, numerable; *bgráń-bar mi byá-ba*, *bgráń-du med-pa*, *bgraṅs-yás* innumerable; *bgraṅs-gráṅ* rosary, beads *Glr.*, also the garland of human skulls, often seen as an attribute of terrible deities.

ཀ *bgrád-pa* 1. **to open wide,** *mig bgrád-pa* to stare, goggle, *ka bgrád-pa* to gape *Glr.*, *Ch.*; *rkáṅ-pa* to part the legs wide, to straddle, cf. *bgrad-pa.* — 2. **to scratch** *Sch.* (spelled more corr. *„brád-pa*).

ཀ *bgrań-ba*, pf. *bgraṅs* to cause to deposit, **to strain, to decorate** *Ch.*, e.g. *rsyág-ma* impure water *Lex.*

ཀ *bgrád-pa*, pf. *bgras*, fut. *bgru*, ■ clear from the husks, **to husk, to shell,** *bgrás-pai „bras Lex.* husked rice.

ཀ *bgré-ba*, pf. *bgrés*, resp. **to grow old,** often with an additional *sha-nas* in years (v. *na*) *Dzl.*; *bgres-rgyás* weakness of old age, infirmity *Pth.*; *bgrés-po*, in *W.* pronounced "*ré(s)-po*", an old man, a man grey with age, hoary; "*ré(s)-mo*" fem.

ཀ *bgrés-ba*, occasionally for 1. *sgrés-ba.* 2. *bgrés-ba.*

ཀ *bgrén-pa*, *Sch.* = *bkrén-pa.*

ཀ *bgrd-ba*, pf. *bgros* (resp. *bka-bgrás mdzad-pa Pth.*) **to argue, discuss, deliberate, consider;** the subject discussed is gen. a direct quotation: *źi ḱyir „di-ltar gyur źe bgrás-nas* to converse on the cause of the present state of things *Dzl.*; *ḱa ḱon-

ñiñ-du bgrid-nas thus declaring their opinions to one another *Tar.*; **to ask advice,** *ci-ltar byas ñe bgrid-nas* asking what they should do *Dzl.*; **to resolve, decide,** *byed-par* to do *Dzl.*; *bgro-glèi byed-pa* to dispute, debate *Lex.*

ཁྲིད་ *bgrid-ba Tar.* = *bgrid-ba* **to count.**

ཁྲིད་ *bgrod* 1. **the walk, pace,** mode of walking. — 2. symbol. num.: 2.

ཁྲིད་ *bgrid-pa* **to walk,** *bgrid-la pas* this assists in learning to walk *Lt.*; **to go, wander,** *lam bgrid-pa* to travel over *Gtr.*; **to get through,** *Kyed-kyis bgrid-pai ahala med ras* although until now you have not been able to get to this place *Mil.*; *bgrid-par dkai-ba* a river difficult to cross; *nyi-ma-lho-bgrid* the sun's going to the south, in the winter half-year, the sun's south **declination,** *byaí-bgrid*, north declination, *bgrid-dus ynyis S.g.* both declinations; *bud-med-la bgrid-pa* to lie with a woman *Sckr.*, *Ca.*

ཁྲོད་ *bgrò-pa v. bgrò-ba.*

ཁ་ *mgar* n. of a noted crafty vizier of the king Srontsangampo *Gtr.*

ཁ་ *mgar-ba* (col. *'gar-ra'*) **smith,** *mgar-bai bzo* smith's work; *'gar-zo èd-ta' W.* to forge; *mgar-ñai, mgar-ma* smithy; *ger-mgar* gold-smith *Ca.*

ཁ་ *mgal* **jaw, jaw-bone,** *ya-mgal* the upper, *ma-mgal* the lower jaw-bone; *mgal-ñdy* a broken jaw-bone, *mgal-bid* a dislocated jaw-bone *Ca.*

ཁ་ *mgal-pa*, also *gal-pa* **a billet of wood;** *mgal-dum* 1. a large piece of wood split or cut, 2. a piece of wood half-burnt *W.*, *C.*; *'gal-dè, gal ñig' W.*, *'gal-rò' C.* id.; *'gal-ma'* a burning piece of wood, **a fire-brand; torch,** consisting of long chips or thin billets of wood; *mgal-mèi ¿kòr-lo* a circle of light produced by whirling round a fire-brand.

ཁ་ *mgu-ba* **to rejoice, to be glad, joyful, content;** *mgu-nas* delighted *Mil.*, *Tar.*; *mgu-bai lan ma byas* he did not receive a gratifying, satisfactory answer *Tar.* 17, 27; *ñams-ènil byin yaí mgu-ñas med* he is never content though every thing be given him *Mil.*; *mgu-bar byed-pa, W.*: *'gu ñig-è'*, to exhilarate, to gladden, to make content; *dga-mgu-ba, dga-mgu-rèi-ba* are intensive verbs; *mgur* = *mgu-bar.*

ཁ་ *mgur* (*Sek.* ཁ) resp. 1. **throat, neck,** *gyu mgur-du ynul-nas* presenting (the great teacher) with a turkois for his neck *Mn.* — 2. **voice,** *mgur mydn-pa* a sweet, harmonious, voice *Ca.* — 3. (col. *'gur-ma'*) **song, air, melody,** hence a religious song is always designated by the respectful word *mgur* (not by *glu*), although the term in itself has no immediate reference to it. *mgur (-du) ynin-ba, bèès-pa* resp. for *glu lèn-pa* to sing a song; *Sch.*: *mgur lèn-pa* id. — *mgur-¿bum* a hundred thousand Songs, title of the Legends of Milarasipa, which are richly interwoven with songs. — *Sck.*: *mgur bsèèb-ba* to clear the throat, to hawk, hem; *ñu-boi mgur* 'by-water', a tributary, a subsidiary stream (?).

ཁ་ *mgur-lha* the god of hunting with the Shamans *Sck.*

ཁ (ཁ) *mgul (-pa) Sck.* ཁ 1. **neck, throat,** *mgul-du ¿dèe-pa* to tie, fasten to one's neck e.g. magic objects; *rèi-gi mgul-pa ¿ñèd-pa* to cut one's own throat *Dzl.*; *mgul-pa mè* his throat is stopped, choked *Mig.*; *mgul(-pa)-nas ¿dròn-pa, ¿jè-ba*, to seize by the throat, sometimes also used for *mgul-pa-nas ¿kyèd-pa* to fall on a person's neck, to embrace. — *mgul-nad* disease of the throat, **sore throat.** — *mgul-ciis dkar-po* a white **neck-cloth** *Pth.* — *mgul-dàr* or *dpa-dàr* a silk cloth tied round the neck as a badge of honour. — 2. **the shoulder** of a mountain *Mil.*, *yydn-mgul-na* on the left slope.

ཁ *mgu* = ཁ *mgo Ca.* v. *mgo.*

ཁ *mgo* (*Sek.* ཁ) resp. *dbu* 1. **head,** *'gè-la zug rag'* I have a headache, a pain in my head *W.*; *'mgo ¿lòn'* my head turns, I feel dizzy, I am getting confused, perplexed; *mgo skòr-ba* to cheat, swindle, deceive; *mi-mgo ma skor* do not cheat

people! *Mil.*; *mgo dgu-ba*, *dgu-ba* v. *dgu-ba*, *mgo ,dim-pa* v. *,dim-pa*; *mgor jdg-pa* to carry on the head *Sch.*; "*go ying-ir*" *W.* to shake one's head, "*ing tsin-ce*" *W.* to nod with the head, either as a sign of affirmation, or of beckoning to a person; "*byag-byag id-ir*" to wave the head from one side to the other, expressive of reflection. — 2. **summit, height, top**, *ri-mgo Ed-ban yyogs Mil.* the hill-tops were covered with snow. — 3. **first place, principal part**, *mgo byed-pa* to lead, to command, to be at the head *Gtr.*; to educate *cf. dbu mdzad-pa*; to inspect, look after, superintend, control, *bö-mo big-gis mgo byed-pai mi tsdu-po* a number of (labouring) people looked after by a girl (the farmer's daughter) *Mil.*; "*dus gö ld-ir*" *W.* to preside in a consultation. — 4. **beginning**, *W.*, "*go-ma*"; *grda-mgo* the beginning of a consultation; *mgo ,dzug-pa* to begin; *bod skiy-pai mgo ,dzugs* that was the beginning of the misfortunes of Tibet *Mo*; *brtsin-gyi skyid-mgo dö-nas ñugs* with this my constant good-fortune commenced *Mil.*; *la-mgo-la* at the beginning of the year *Mil.*; *mgö-nas* from the beginning *Dal.* — 5. *Gram.*: a superscribed *r*, *l*, *s* e.g. *rö-mgoi ka*, ङ, *k* with *r* superscribed; *dö-rnams bas phal sö-mgoi kas* these are the words beginning with *kas*.

Comp. and deriv. *mgo-bkad* brain *Ca.* — *mgo-dkyil* col. crown of the head, vertex. — "*go-kdir*", or "*gur*" *Ld.* a tight under-garment, drawn over the head when put on, (*Sk.* पटिकाचम, *Hd.* मष्टिकचम) something like a shirt, but not in general use. — *mgo-skór* inspector, decoit, *bdud-kyi mgo-skór de ña ni ,dod* I detest these diabolical tricks *Mil.* — *mgo-skyi* a gray head, *mgo-skyi-ldan* a gray-headed person *Ca.* — "*go-kyés*" *C.*, *W.*, protector, patron, — *mgo-,dren*. — *mgo-dra* scald, scald-head *Sch.* — *mgo-mdzig-ldan* obstinate, pertinacious, stubborn, esp. in buying and bartering, selfish, bargaining, haggling: "*go ñag id-ir*" *W.* to have these qualities. — *mgo-rgyan* head-ornament. — *mgo-ldan* having a head, "*mi-go-ldan*" having a man's head, such as English rupees and other coins (bearing the image of a head) *W.* — "*go-ldu*" *C.*, *W.* — *go-,dren*. — "*go-(l)zeg*" a blow or knock on the head *Ld.* — *mgo-ltogs* little shoots, sprouts, branches *Sch.* — *mgo-ldi* = *mgo-rgyan*. — *mgo-mjug* beginning and end (head and tail), *kin ,di mgo mjug gnai gnas-pa byar-brug ñgos ñig* find out which is the upper and which the lower end of this piece of wood *Dal.* — *mgo-jdn Ca.*: 'an oblong head.' — *mgo-r(i)n* bare headed. — *mgo-ngdg Ca.*: 'a compressed, contracted head'. "*go-nyi-po*" *C.* two-headed, double-tongued; a double-dealer, backbiter. — *mgo-mnyam* indifferent, unconcerned. — "*gur-tsi tsdsi-ma*" from head to heel, the whole from top to toe, — "*go-lus-ča-tsni*". — *mgo-,dzin* — *mgo-,dren*, with *byed-pa* = *mgo ,dzu-pa* to bring or draw forth, to raise, to lift up a person's head, gen. with *rang*, one's own head, used in the sense of: to be self-dependent, one's own master, to come off well, to be uppermost *Mil.*; *mgo ,ten-pa* id. — *mgo-,dren* protector, patron, used frq. in letters as a complimentary title. — *mgo-ndg* po. for man *Gtr.* — *mgo-nad* headache. — "*gö-ba*" *W.* first-born. — *mgö-ma* 1. adj. first, *grwl-mgo-ma* first in order, the first in a row or line of persons *Mil.* 2. subst. the beginning *W.*, "*go-ma ,ang-ir*" to begin. 3. adv. in the beginning, at first *W.* — *mgo-ñsin* 'stitched at the head' denoting a book which is so stitched, that the lines run parallel to the back, whilst one stitched in our way is called *rta-mgo-ma*. — *mgo-phim*, col. "*gog-bim*" crown of the head. — *mgou*, *mgum* a small head *Ca.* — *mgo-gdr* = *ñid-bari nad Ts.* — *mgo-gyogs* a covering for the head (hat, cap etc.). — *mgo-ril* 1. a round head. 2. cattle without horns *W.* — *mgo-rtig* for *mgo brigs-pa* one that has his head shaved, a monk; *mgo-rtig bsñn-mo Lt.* monks and nuns, or: nuns that have their heads shaved — "*go-lus-ča-ñsñi*" a complete suit of clothes, "*gur-tsi-ñsñi-ma*" id.; "*go lus mam kön-ir*" *W.* to furnish a person with new clothes; "*go lus spd-ir*" *W.* to

give one's own clothes to a person (e.g. when a king honours any body by arraying him in splendid garments). — *mgo-lób* a flat head *Ca.* — *go-ldg*, resp. *u-log* cover, of a copy-book etc. *Ca.* — *mgo-srín* n. of a disease *Lt.*

ནགས་ཁོད་ *mgón-po*, *Sak.* नाथ protector, patron; principal, master, lord; tutelar god; *„gro-mgón* protector of beings; *skyabs-mgón* v. *skyabs*; *khi jhyir ñsi mgon mi byed* why do you not assist me? *Dal.*; *Lhai, bdód-kyi, yán-rjei mgón-po* the principal of the gods, of the devils, the lord of death *Ca.*; *mgón-po mkhód-pa, ntód-pa, rbód-pa* to honour, to praise, the tutelar god, to stir up or urge him to aid one's cause. The special tutelar god of Tibet, called *mgón-po* by preference, is Awalokiteswara, Spyan-ras-yzigs; *„jig-rten-mgón-po*, or *mi-mjed-khi-gi mgón-po* lord of the world, *„jig-rten gsum-gyi mgón-po* (Hindi: *trilokanath*), lord or ruler of the three worlds, an epithet 1. of Buddha, 2. of Awalokiteswara, 3. of the Dharma-Rají of Bhotia.

Comp. *mgon mnáis* many patrons or defenders of religion; many small pyramidical sacred buildings *Ca.* — *mgon-med* unprotected, *mgon-med-zas-sbyin*, ཀུན་ལན་ཁ་ཟས, n. of a certain house-owner in Buddha's time, often mentioned in legends.

ནགས་ཁ་ *mgyógs-pa*, *C.* "*gyóg-po*" quick, speedy, swift; *mgyógs-par* (seldom *mgyógs-la Mil.*) adv. quickly, speedily, soon; "*gyog-rin*" *W.* speedy, hasty, rash, "*gyog-thun*" *W.*, *C.*, a straight, short way, a short cut; *rkan-mgyógs* v. *rkan*. — *su-mgyógs*, pronounced "*sun-gyóg(s)*" *W.*, (lit. 'who is quick?') a race, a racing or running-match.

ནགས་ *mgrin-pa*, (*Sak.* ग्रीवा) 1. neck, *mgrin rki-ba*, a long neck, *mgrin thú-ba* a short neck *Lt.*; *mgrin-snón* blue-necked, an epithet of gods. — 2. throat, as passage or organ of the voice, *mgrin ychig-tu* (to call as) with one voice, frq.; *mgrin-bzáb* a loud voice *Ca.*

ནགས *mgron* feast, treat, banquet, entertainment, *mgron ytsó-ba*, resp. *khu-mgrón* *„bód-ba* to entertain; "*jón-tsi-lkan*" *W.* host, entertainer; *mgrón-la „bod-pa*, resp. *mgrón-du spyan-„drín-pa*, to invite to an entertainment; *mgrón-du „gnyér-ba* to treat, to regale *Dal.*; *mgrón-du „gró-ba* to go to an entertainment, a party *Dal.* (cf. *„grón-du „gró-ba* to go abroad); *zas-mgrón* an entertainment consisting in eating; *ja-mgrón* a tea-party; *lzai-mgrón* a treatment with beer or wine *Ca.*

ནགས *„gag* 1. obstruction, stoppage, esp. in comp.: *yi-ga-„gág* want of appetite; *yrín-„gág*, also *-dgag*, strangury. — 2. a place or spot that has to be passed by all that proceed to a certain point, "*zám-pa gág-tu gág-na kyín-ma „dzin tsó*" *C.* the thief may be stopped, if you are on the watch in the thoroughfare of the bridge; *ri-bo dpal-„bár-gyi „gag* the place on the Palbór mountain, where there is the only passage *Mil.*; *sgo-„gág* the door of the house, because through it all that enter or leave have to pass; *ka-„gág* the mouth, through which every thing must pass that is eaten; fig.: *tsi-lám-gyi ynad-„gág*, the main point for obtaining salvation; *„gag ychig-tu drí-ba* to unite, ■ be concentrated in one point *Mil.*

ནགས *„gág-pa* 1. vb, (cf. *„gags-pa*) to stop, to cease, to be at a stand-still; mostly in the perfect form *„gags*; *dód-ka „gags* the appetite is gone *Mil.*; it is also used of the passions having been suppressed, having ceased *Mil.* — 2. subst. door-keeper, v. *sgo-„gág* sub *„gag*.

ནགས *„gai* v. *rgai*.

ནགས *„ghápa* difficult, troublesome *Sch.*

ནགས (ཁ) *„gbó(-po)* the burden of an office, business, commission, *„gan „kár-ba* to bear such a burden, *bskór-ba* to impose it on a person.

ནགས *„gab* = *mthá-ma*, *mthág-ma*, the end, of a bench, a garment etc. *Mil.not.*; as postpos. c.genit. after, behind *C.*

ནགས *„gáb-pa* 1. *Sch.*: to take care, to be cautious; orderly, decent. — 2.

W. **to suffice**, "*mi gdh-ts med*" the workman will not suffice.

ཀློན་པ་ ‚gdon-pa, pf. *gons Sch.*, *bgons Ch.*, fut. *bgon*, imp. *gons* 1. **to put**, or rather **throw, into the mouth**, e.g. grains of wheat, a mouthful of meal, as Tibetans use to do; *yige tśir-ngo ra tsam ‚gons* I took a small spoonful of meal *Mil.* — 2. **to try**, *bgon-mo* I will try him, I shall put him to the proof *Dzl.*; *bsid ‚gdon-pa* id. *Lex.* — 3. *W.* **to threaten, to menace.**

ཀློང་ ‚go (‚go-bo *Ch.*) **some, a few, several**, *Kyi-ra-ba ‚go* some huntsmen *Mil.*; *yśin-po ‚go big* some young men *Mil.*; *Ro-rdzi ‚go* some of them *Mil.*; *‚go-ri* = *‚go big I'th.*; *gdi-ts nin-gyis ‚go big bhig-na* if I appoint some by a peremptory decree *Dzl.*; *skabs ‚gor* in some cases; *lan ‚go* (*big*) sometimes, now and then (opp. to frequently, as well as to once, one time); *ra ‚go* 1. sometimes. 2. col. for some, several; *bar ‚go* sometimes; *lan ‚go* — *lan ‚go*, *ra ‚go* — *ra ‚go*, *bar ‚go* — *bar-‚go* at one time — at another time, some — others; *‚go tsam* a few, few *Thgy.*; *‚go kda* some, part (of them) *Mil.*; *‚go yaś* followed by a negation: no, no one, not any, none.

ཀློ་ *‚go Gtr.*, also *‚go-ti* n. pr. a place in the east of Tibet.

ཀློ་ *‚gor*, termin. of *‚go*.

ཀློ་ར་ *‚gor-ba* 1. abst. (*W.* also "*gor-ra*", *Tk.* "*‚gor*, *‚gir*") masc. *‚gor-po*, fem. *‚gor-mo*, a mixed breed of cattle, of a *mdzo* (q.v.) and a common cow, or a bull and a *mdzo-mo*. — 2. vb. v. sub *dgor-ba*.

ཀློ་ཁ་ *‚gol-khra* v. *sgal*.

ཀློ་ *‚gol-ba*, c. *las* or *dań*, **to be in opposition** or **contradiction to**, as: *rtag-pa dań ‚dzin-pa ‚ynyis ‚gol-ba yin* the ideas of 'perpetuity' and of 'thing' are contradictory; commonly of persons: **to counteract**, to act in opposition to, **to transgress, violate, infringe, break**, a promise, law, duty; *yid dań mi ‚gol-bar Dzl.*, resp. *thugs dań mi ‚gal-bar*, (he gives them) in their wish, to their heart's content; *kha ‚bźin-du mi ‚gal-bar bgyis* I shall not faithfully according to the order *Dzl.*; "*gal mi dug*" *W.* he has not committed anything, he is innocent; *lha* or *bla dań ‚gal-ba* not to honour a Lha or La according to duty.

Comp. *‚gal-rkyen* **mishap, untoward accident, impediment** (opp. to *mthun-rkyen*); *‚gal-rkyen sél-ba*, or *mél-par byéd-pa*, or *zlog-pa* to avert, to remove such accidents or impediments. — *‚gal-‚frél* **transgression**, *‚gal-‚frél spań-te*, conscientiously; "*gal-‚frél sé-ma*" to make amends, to atone for a transgression. — *‚gal-mthón-ba-po Chr. Prot.*, the knowledge of what is conformable or contrary to the divine law, meant to express our '**conscience**'; the term was formed after the Tibetan phrase: *dge mi-dge śes-pa*, or *rig-pa*, knowledge of what is virtue and what is vice; cf. however *śes-bźin*, *ynśś-ba*, and *byas-śes*. — *‚gal-ba-po Ch.*, *‚gal-po Sch.*, a transgressor. — *‚gal-tsdhs Ch.* a great fault, a crime: *‚gal-tsdhs-ćan* faulty, criminal, a criminal (?).

ཀློ་ *‚gla-pa*, pf. *gas* (cf. *‚gas-pa*) **to be cleft** or **split**, of rocks etc.; **to chap**, of the skin, the lips; to break open, **to burst**, of a bag etc., *Ra lań-ra* into five rents, in five places; **to crack, to break** or **burst asunder**, of a vessel, the heart, a fruit, *bdun-du* into seven pieces; *śiń-gi rtsa-la byas-na ni ‚gas* if it be made of wood, it will split, crack *Gtr.*

ཀ་ *‚gla* v. *gi-ndzi*.

ཀ་ *‚gu-mdd* **gun-stock**, (spelling not certain) v. *sgum-mdd*.

ཀ་ *‚gú-ba*, incorr. for *mgú-ba*.

ཀ(ས)' *‚gug(s)* **a mash** *W.*

ཀ(ས)'ཕ *‚gug(s)-pa*, pf. *bgug*, fut. *dgug*, imp. *Fug* 1. (*cf. kug*) **to bend**, to make crooked, *ynya ‚gugs-pa Ch.* to bend, bow, stoop; *mgo ‚gugs-‚gógs-par śśi-ńo* he went off bowed down, crestfallen. — 2. **to gather**, to cause a gathering, *rnag-ta* of matter, pus, to suppurate. — 3. **to call, to summon, to send for**, e.g. the gardener *Dzl.*,

one's daughters *Dzl.*; **to conjure up**, ghosts, *des bdag „gug-par „gyur-ro* by this (charm) I may be conjured up; *blo nai-du khyg-la* calling the spirit back into its inner domain, abstracting the mind from the external world. — 4. **to draw back, to cause to return, to convey back** *Mil., C.*

ཁྱུད་ „gid-pa, pf. *gid*, = *rgud-pa? gid-du bčug-pa* **to ruin**, to reduce to an extremity *Schr.*; *rtsa byin-gid dal Med.* a pulse slow and sinking.

ཁྱེན་ „gśin-pa 1. pf. *gsun*, „*gsuns* sleg. **to die.** — 2. pf. *bkum*, *fut. dkum*, imp. *Kum(s)*, **to kill**, to put to death *Dzl.* frq.; **to slaughter** (butcher), *yak-tu bkum-pai ša*, meat of an animal just killed, fresh meat *Dzl.* — 3. **to bend, curve**, make crooked, to contract, v. *kun* and *skum-pa*.

ཁྱུ „gul **neck**, v. *mgul*.

ཁྱུ་ „gil-ba (cf. *sgul-ba*) to change place or posture, **to move, shake, to be agitated**, "*ri-gu ldid-pa-la gul dug*" the kid moves in the womb (of the goat); „*gul-dkö* (the limb) moves with difficulty *Med.* frq.; „*gul yaṅ ma nis-so* (they) would not even stir (from terror) *Dzl.*; **to waver, tremble, shiver**, „*dir-žiṅ „gil-ba*; *sa-„gil* (pronounced "*sai-gil*") earthquake *W.*

ཁྱེ„ „gya-pa pf. *bkag*, fut. *dgag*, imp. *Kag* **to hinder, prohibit, stop**, *bdag-gis bčag-na yaṅ ma čib-kyis* though I was preventing it, I could not (carry my point) *Dzl.*; *ma bčag-ste nai-du bkum* he admitted him without impediment *Dzl.*; "*kag-ie med zir-čen-gyi ka-kig*" a warrant, a permit ■ traffic without hinderance, a pass-bill, and the like *W.*; **to shut, to lock** (up), **to close**, *syo* the door *Glr.*, *lam* the road frq., to close one's nose with the hand *Pth.*; **to retain, keep back** excretions *Med.*, *bkaṅ-dgag* obstruction (cf. „*gag*); "*zi-ie kag-ta ki*" *W.* his food sticking fast he died; **to lock up, shut up** (things for keeping), **to pen up** (sheep, cattle), "*kag-ie bor-ie*" *W.* id.; *dgag-dbyi* the ending of the seclusion, viz. of the monks who have to stay in their houses during the rainy season *Schf.*, *Tar.* 10, 10, cf. *Köpp.* I, 369; **to forbid**, *dgag-sgrib Sch.*: 'to forbid and to allow'(?); *gog-pai sgra*, „*gag-čig* a prohibitive particle *Gram.*; *bkag-ča byed-pa* to forbid, prohibit *Sch.*; "*Ea kag-ie*" *W.* to silence, to hush; *dgag-pa* a negative, a negation; *bkag-ča* the negative side *Was.* (282).

ཁྱེ„ „gśis-pa, pf. *bkaṅ*, fut. *dgaṅ*, imp. *Koṅ* 1. **to fill**, *čö-ril ča* or (sold.) *Ši-las*, or *šib-ril-du ča*, or *ča*, (to fill) a tea-pot with water; **to soil, smear, stain**, the bed with blood *Glr.*; *dgaṅ-dko* difficult to be filled, not ■ **to be satisfied**, insatiable *Stg.* — 2. **to fulfil** (more frq. *skoṅ-ba*) *tugs-dkam Lex.* — 3. *gźu „gźis-pa*, *mda „gźis-pa* ■ prepare bow and arrows for shooting, frq.; "*tö-pag kaṅ-ie*" *W.* to load a gun.

ཁྱེ„ „gźd-pa, *Cz.* = „*gyid-pa*.

ཁྱེ„ „gźa-pa, pf. *bkab*, fut. *dgab*, imp. *Kab* (*W.* "*bkob*"), **to cover**, e.g. one's breast with the hand; to cover up, *Ea* an opening, aperture; ■ **spread** over or on, **to set up, to put on**, a cover, lid, cork, plug etc.; **to protect**, *bsun-ma ni-ma-yin-gyis „gźa-ni „jug-pa* to have the queen protected by ghosts; **to disguise**, metaph: "*bkab-ste*" in disguised language, euphemistically *W.*, "*kab-ie pi-la*" in order to express it euphemistically.

ཁྱེ„ „gźin-pa, acc. to *Cz.* another form for „*gźun-pa*, **to kill, to destroy**; *Schr.*: *kład-pa „gźin-pa* ■ surprise; to overthrow an argument by reason; cf. *ngo-„gźin Lex.* w.e.; as a partic.: stupid *Schr.*; the few passages, where I met with the word, leave its meaning doubtful.

ཁྱེ„ „gźl-ba, pf. *bkal*, fut. *dgal*, imp. *Kal*, 1. **to load, to lay on a burden**, *brui Kal čig bkal-te* loaded with a load of grain *Dzl.*; fig. to put a yoke upon a person's neck, *byur* to bring down misery on a person; *W.* to bring accusations against a person, "*mi 'de-ps kla-ka žig mi big-la kal tši-na*" *Ld.* if one is accused of an unlawful action; *kral „gźl-ba* to impose

ཀློད་པ *gló-pa* — **ཀོད་པ** *gód-pa*

tribute *Lex.*; **to commission, to charge with, to make, appoint, constitute,** "*mi ḥig gód-pa-la ḥdi ité Ld.* to appoint some one to be an elder or senior, cf. *ḥdi-ba.* — 2. **to put, to place** on or over, *ydán-na ḥbál-ba* a beam placed over it *S.g.*; **to set** or **put to,** e.g. a pot on a trevet; **to hang up,** *gos-gel-ydán* a stand to hang clothes on; fig. *ḥi-ḥor ná-pai ḥig gúl dgos* one must set on it the roof of being able to die, i.e. one must crown the whole edifice by being free from fear of death *Mil.*

ཀློག་ཕ *gló-pa*, pf. *ḥbás*, fut. *dgas*, imp. *ḥas*, tra. to *gdá-pa*, **to split, cleave, divide,** *ḥbás-ḥiá Lex.* cleft or chopped wood; *ḥbás-ḥor* (to divide) into pieces *Lex.*, **to cut up** or **open,** e.g. a fish, gourd, pumpkin, *Dal.*

ཀློ *gó*, = *mgo* in some figurative applications of the word: *dmág-gó* **commander** of an army *Ca.*; *mkhár-gó, rdzón-gó* commander of a fort *Ca.*; *gó mdzás* a sort of fine cloth made of shawl-wool, or also: Europe-cloth, i.e. broad cloth = *mgo-ḥíd*; *gó-pa* **officer, captain, head-man** of a village or district, esp. in *W.*; in a general sense: "*kún-ḥíg ḥjig-ten-gyi gó-pa yin*" God is the ruler of the world; "*kún-ḥíg-gi snó gó-pa med*" God is the only and highest ruler; "*gó-pón*" *C.* **rector, director, head-master, principal** e.g. of a school; *gó-mo Zam.* **beginning, origin, source;** *gó-mi Lex.* = *gó-pa*; "*gó-yód*" = *gó-pa Ld.*; *gór* in the beginning, at first, originally *Sch.*, *sér-ḥoi gór* when it began to hail *Mil.st.*

ཀློག *gó-ba*, pf *gos* (or *gas*), cf. *ḥgo-ba*, 1. **to stain,** to lose colour; **to dirty, soil** one's self, *di-la* with it, *sná-ḥgóg ḥin-la* to soil one's self with vomit. — 2. **to infect,** with a disease, *gó-ḥoi snó, gó-snó, gó-ḥoi ríma*, a contagious or epidemic disease, a **plague,** frq.

ཀློག *góg-pa*, pf. *ḥbóg*, fut. *dgog?* imp. *ḥog* 1. **to take away forcibly,** **to snatch, tear away, pull out,** *rtsá-ba* a root *Lex.*, *so* a tooth *Schr.*; **to tear up,** e.g. a floor *W.*; **to post** *Sch.*; "*ḥóg-te ḥyér-té*" *W.* **to rob, plunder** frq.; "*ḥóg-te ḥyaro*" *Ld.* it has been robbed. — 2. **to take off,** a cover, a lid, a pot from the fire *W.*

ཀློག *góge-pa* another form for *gége-pa*, **to prevent, to avert** unfortunate events, fatal consequences; **to suppress,** the symptoms of a disease by medicine; **to drive back** or **away, to expel** e.g. spirits, ghosts; **to repel** people that are trying to land.

ཀློ *gó-ba* 1 *Ca.*: to bewitch, enchant (?), *gó-ba-po, gó-po* **an enchanter, sorcerer,** *gó-ba-mo* enchantress, sorceress *Ca.*; more frq. *gó-po* **an evil spirit, demon,** also fig. demon of concupiscence, of fear, of terror *Mil.*; *gó-mo* fem. — 2. pf. *ḥbód*, perh. more corr. *sgó-ba, sgó-sgó-ba Lex.* **to despond.**

ཀློ *gód-pa*, pf. *bgod*, fut. *dgod*, imp. *ód* (cf. *ód-pa*), the Latin *condere*, 1. **to design, to project, to plan** *Schr.* — 2. **to found, to establish, to lay out** (a town), **to build** (a house); hence *bód-pai rig-bód* books on architecture *Gtr.*; **to manufacture, to form, to frame.** — 3. **to put, to fix, to transfer,** into a certain state or condition, *bód(-ba)-la Dal.*, *bdar Lex.*, into a happy state, *dge-ba-la Dal.* into virtue, *ḥin-la Pth.* into the true doctrine, *rnám-par grol-ba-la Dal.* into salvation, *mya-ṅán-las ḥdás-pa-la* into delivery from existence *Dal.*; *ḥag-grána* **to fix** a certain time or term *Schr.*; *ḥnad* (to determine) the measure or size of a thing *Schr.* — 4. **to set, put,** or **place in order,** *grol-ḥyám bgód-pa ḥdra* as the rafters of a roof are placed side by side *S.g.*; *mtár dgód-pa* **to add** or **affix** e.g. ciphers to a certain number *Wilk.*; *bkód-par mdzés-pá* beautiful as to arrangement, nicely ordered, (*b*)*rgyan dgód-pa Lex.* to arrange ornaments (tastefully), **to decorate, adorn, to construct** or **adjust** grammatical forms, sentences *Zam.* — 5. to put down in writing, **to record,** *mín ḥi-bo-la* to write names on a column *Pth.*; **to compose, draw up, write,** a narrative etc., frq.; **to mention, to insert,** in a writing; "*ha ḥi-pa*" *C.* **to publish,** to make known. — 6. **to rule, to govern** *Schr.*; *byol-sóṅ bkód-pai rgyál-*

po yin he is king over all subjugated animals *Mil.*

The partic. pf. *bkód-pa* is also abst.: 1. **plan, ground-plan, draught** of a building *Schr.* — 2: **delineation, sketch,** *bri-bkód* **map.** — 3. **form, shape, figure** *Schr.* — 4. **sample, copy,** even of one's own body, e.g. when a person multiplies himself by magic virtue, = *sprúl-ba.* — 5. **building, edifice, structure,** *bkód-pa mdzes* the structure (is) beautiful *Glr.* — 6. **frame, body,** *bkód-pa ba* id. *Mil.; nai bkód-pa mdm-mkhoi rnal-bin* my body of an ethereal nature *Pth.*

Note. The Lexx. have for *bkód-pa* always ཁ་ཤ putting down, depositing; but often it has the signification of ཁ orderly arrangement; as vb. it comes nearest to ཁ་ཤ. As the meaning of the word is almost quite the same as that of *κτίζειν* and *condere*, it recommends itself as the most suitable term for '**to create**', to call into existence, ‚*gód-pa-po* for **creator,** and *bkód-pa* for **creature,** notions which are otherwise foreign to Buddhism.

ཀློན་ ‚*gòn-pa, Ca.* = *gòm-pa, Sch.* also = ‚*gòm-pa,* ‚*gòm-pa.*

ཀློ་ ‚*gor* 1. v. the following article. — 2. termin. of ‚*go,* in the beginning, ■ first *Sch.* — 3. supine of ‚*gó-ba.*

ཀློ་ར་ ‚*gòr-ba* **to tarry, linger, loiter,** *W.* frq. "*mdó-po gor soi*" you stayed **away** very long; "*lam-la gor*" he lingers on the way; "*mdó-po ma gòr-te*" without long delay, = *rin-por ma lòn-par,* and *rin-por mi ḥgo-par B.; de ‚gor-ybi yin* that impedes, delays; *zlá-ba ḥgyis ‚kor* (the work) lasted two months *Glr.*

ཀློལ་ ‚*gól-ba,* pf. *gol* 1. **to part, to separate** v.n.; ‚*gól-bai ḥras* a hermitage *Pth.,* ‚*gól-po* hermit, recluse. — 2. **to deviate,** err, go wrong or astray; ‚*gól-sa* 1. the place where two roads separate. 2. **error, mistake.**

ཀློ་ ‚*goṁ* n. of a monastery *Tar.*

ཀློ་ ‚*gòs-pa* v. ‚*gó-ba.*

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a monk, a king *Dzl.*; *skra ston-mdzi-gi ka-dźy-tu gyur-to* his hair turned azure (sky-blue) *Dzl.*; *sbrum-par ,gyur-ba* to get with child; *bcin-du ,gyur-ba* to reach the number of seven *Dzl.* (In all these cases the more recent writings and the col. language in *C.* usually have "*,di-na*", in *W.* "*di-ir*".) ,*gyur-ba* is also frq. used in conjunction with verbs: *ydd-par ,gyur-ba* 'to become being', i.e. to begin to exist, 'to become having,' i.e. to gain possession; *srid-la mi lta-bar ,gyur-pai ddis-po ,di-day* these acts of having become indifferent to life, i.e. acts of contempt of death *Dzl.*; *mi-bar gyur-na ,di mdzis-ba mdzin-pyis nad ma-par ,gyur-ro* when taken ill, they got well again, as soon as they obtain a sight of this *Glr.*; *ḫai ma mod-bar gyur-to* he became speechless *Dzl.*; ,*gyur-ba* denoting both the pass. voice, and the fut. tense, the context must decide in every instance, how it is to be understood: *su ḫig rgyal-srid byed-par ,gyur* who shall have the government, who shall rule? *Tar.* 21.; *de rgyal-por ,gyur-bar ḫi-so* they knew that this man is made king (for: would be made king); *ḫi-mo ḫyed-kyi bu ḫsod-par gyur-na* if your son has been killed by me *Dzl.*; *ḫyod mi-la zi-bar gyur-ḫig* may you be obliged to eat human flesh! *Dzl.*; *ḫi ḫyir ḫyod ,di-ltar gyur* by what means have you come into this state? *Dzl.*; *yo-mdzin-du* (or *-par*) ,*gyur-ba* to be surprised, astonished; with *ynas-su*: to come to a place, to arrive at *Mil.*; ,*did-pai dżon-grub-tu ,gyur-ba* to be endowed with the perfect gift of wishing, viz. of having every wish fulfilled; to happen, to take place, to occur, *yo-mdzin-du ,gyur-ba ḫi yod* lit. what is there that has wonderfully happened, what wonderful things have happened? *ynas-par ,gyur-ba* to become moving, to begin to move. — 3. to be translated, *bod-du* into Tibetan *Tar.*; *bka-,gyur* the translated word, v. *bka*; cf. *sgyur-ba*. — 4. joined to numbers it signifies time or times, *ybum-par brgya-,gyur stoṅ-,gyur-du ,ḫbyo-pa* a hundred times, nay a thousand times more sublime than others *Dzl.*; *byed-par brgya-,gyur-bas ḫdiṅ-par bzdd-ba* you (here are (girls) a hundred times prettier than you *Dzl.*; *ynam-,gyur ḫi-bar* three times as much *Dzl.*; *de ynyis-,gyur ma ḫig* one twice as large as that *Mil.*

II. abst. change, alteration, vicissitude, *dus ḫbiṅ ,gyur-bas* through the change of seasons *Thyy.* — ,*gyur-skad*, or also ,*gyur-ḫbyo* singing or humming a tune in a trilling manner *Mil.*; ,*gyur-ḫbum nya Mil.* perh. a fish swiftly moving to and fro; ,*gyur-rtsis ḫbiṅ-pa* to pay money in hand, as an earnest that the bargain is not to be retracted. — Instead of the imp. *gyur*, *ḫig* is frq. used.

ལྷ ལ *,gyi-ba*, pf. (and imp.?) *gyu*, to be divided, e.g. a river that is divided into several branches; *rnam-pa ynyis-su* (a ray of light divided) into two parts *Dzl.*; to separate, to part, *bem rig ,gyu dus* when body and soul part from each other *Mil.*; to disperse, of a crowd, with or without *so-sor Dzl.* and *skewh.*; of a single person: to part, withdraw, go away, "*mi-ḫdig dań ghyi-ni*" *C.* withdrawing from the crowd; to issue, proceed, spread, *di-dag-las gyu-so* they have proceeded from those (their ancestors); of a disease: *gyu-du gyur* (opp. to *ḫir-du rug*) *Med.*?

ལ *,gyid-pa* (*W.* "*kyi-ba*") pf. *bgyu*, fut. *bkyu*, 1. to divide (trs.), to sever, disperse, diffuse, e.g. rays of light; it is also used when the neutral form ,*gyi-ba* would seem to be more correct; to let proceed, *sprid-pa*, an emanation; hence it stand, a messenger *Lex.* and *Schr.*; to dismiss, *ḫaṅs*, an assembly *Sch.* — 2. ,*ḫdzaṅ* ,*gyid-pa*, *rynl* ,*gyid-pa*, also ,*gyid-pa* alone, to fight a battle, to fight, to combat, ,*gyid-pai ḫe* in the dispute; similarly ,*dżiṅ-pa bkyi-ba* to quarrel *Med.*; hence prob. *W.*: "*ka kyi-ba*" to abuse, to menace. — 3. *mdzo-mo* ,*gyid-pa* frq. to give an entertainment, banquet, prop. to dispense a feast; *ner* ,*gyid-pa* to distribute a property *Lex.*

ལ *,gyi-ba* to drop or let fall, to throw down *Schr.*; to quit, abandon, throw away *Sch.*

ཀྱེལ་བ *gyél-ba*, pf. *gyel* (*-to*), imp. *gyel*, **to fall, to tumble**, "*gyel ma gyel*" *W.* don't tumble, take care not to fall; "*gyél-ban*" *W.* lying, (not standing), e. g. a bottle.

ཀྱེལ་པ *gyés-pa*, another form for *gyé-ba*, *ḡyi-gros-su gyés-par gyur* back foremost they retreat *Glr.*

ཀྱེད་ཅ *gyód-pa* (*Sak.* ཀ্যোদ্‌পা) vb. (*W.* "*gyód-ic*") **to repent, to grieve for,** and abst. **repentance,** sorrow for, not only for bad, but also for good actions, when the latter are attended with disadvantage or loss; *ḡyis gyón-par gyur* you will have to repent it hereafter *Dzl.*; with *la*, to repent of a thing; *gyód-pa skye* repentance arises, I feel repentance, I repent frq.; *sems gyód-par gyur* id.; "*da gyód-po yoi dug*" *W.* id.; *gyód-pa med* I do not regret it; *gyód-pa-čen* repenting *Pth.*; *gyód-poi sems méd-par ḡyód-la sbyin-no* I give it you readily and with all my heart *Pth.*; *gyód-med* without repentance, without grudging, also: in good earnest; *gyod-čáis byéd-pa*, *ḡöl-čiś gyód-pa*, *gyód-čiś bédg-po Dzl.* to acknowledge repentingly, to confess with compunction; *gyod-čáis byéd-par ynáś-ba* to accept a repentant confession = to forgive, to pardon *Dzl.* (p. ས?, ?ᵛ?, ᴸ?, ?ᴸ?); *gyód-rwo-ba*, c. *la*, to make repent, to make one suffer, feel, or pay (for a thing) *Dzl.*; *ynoi-gyód* repentance proceeding from consciousness of guilt *Pth.*

ཀྲགས(ས)་པ *grág(s)-pa*, pf. *grags*, **to sound,** to utter a sound, of men, animals, thunder etc. *Dzl.*; **to cry, to shout,** *dei rnd-lam-du grágs-par gyór-ro* if it is shouted into his ear; *čes grags* so it is called, so he was called, by this name he goes, under that name he is known, celebrated; *bód-la yi-ge med čes grags* Tibet, so it is said, was without letters, without a written language; *Zam.*

ཀྲགས་ཅ *grágs-pa* **to bind,** v. *grápa-pa.*

ཀྲངས་ཅ *grán-ba* 1. *Ca.* **to number, to count,** v. *bgrán-ba.* — 2. **to satisfy** with food, **to satiate,** "*ḡán-ic med*" *W.* he is insatiable; gen. only the pf. is in use: *grans rjes* after having eaten one's fill *Med.*; *ká-ba bsád-pas mi grán-ta* not yet having enough of deer-killing *Mil.*

ཀྲད་ཅ *grád-pa Ca.* = *bgrád-pa*, **to spread, to extend** (vb. a).

ཀྲན་ཅ *grán-pa* (*Sak.* ক্ৰান্‌) 1. **to vie with, contend with, to strive** (for victory), *wa sér-po-la* a fox (contending) with the lion *Dzl.*; *ḡo-ḡrál* in magic tricks *Dzl.*; *rig-pa* in shrewdness, cunning *Glr.*; *ḡyug-ḡyód rnam-ḡśe-kyi bu dai grán-te* to cope even with Plutus as to riches *Dzl.*; *bstód-par gran* let us vie with one another in songs of praise *Glr.*; *grán-poi čog* let us now draw a parallel between (these two) *Glr.*; *grán-du ḡúg-pa* to cause (two persons) to strive (for the victory) *Dzl.* — 2. in a general sense, **to fight,** to defend one's self, to make resistance.

Comp. *gran-ṅag* words of contention, **a quarrelling speech** *Glr.* — *gran-sems* 1. **contention, emulation.** 2. **jealousy.** 3. **quarrelsome temper, spirit of controversy;** *gran-sems ṗčóg-pa* to stop, put an end to contention. — *grán-sla* (pronounced "*ḡál-ca*" in the north of *Ld.*), **rival, competitor,** equal match; *grán-sla-med-pa*, *gran-sla dai bral-ba*, also *grán-gyi do-méd*, *grán-ya-med*, without a rival, **matchless, unequalled,** applied also to things.

ཀྲམ *gram* 1. **shore, bank,** *ḡu-grám* id.; *ḡu čén-poi grám-du soń* they went to the bank of a large river *Dzl.* — 2. **side,** *sgo-grám ynás-na* on the right side of the door *Glr.*; *sgoi ḡyi-gram-na* before the door, outside, out of doors *Pth.* — 3. **wall,** *ldái-poi ḡg-gram* the lower wall of a house (opp. to the roof) *Mil.*; *gram-yiś C., S.g.* **foundation, basis,** *gram-yiś ḡdá-ba* to lay a foundation. — In a more general sense: *grám-du* **near, close to, just by,** *ryyái-nas sgra čé-la grám-du don čeś* he has a great voice, is making much noise, at a distance, but looking nearer, you do not find much in him *Mil.*; *śiś-yi grám-du* close to the tree.

ག্ৰাম্-পা ‚grám-pa **cheek** (cf. *ñur-tsés*), "*ḍám-pa hom soi*" *W.* his cheeks are fallen; *lág-pa ‚grám-pa-la rten-pa* to lay one's hand on the cheek (in a pensive or sorrowful mood) *Dzl.*

Comp. ‚*gram-ṭág* a slap on the face, box on the ear; "*ḍam-ṭág gyib-ṭé*" *W.* to box a person's ears. — ‚*gram-ṭu ṭáas* that makes one's mouth water *Sch.* — ‚*gram-jug Lt.?* — "*ḍam-ḍúg*" *C.* a blow or cuff with the fist upon the cheek, "*gyág-pa*" to deal such blows. — ‚*gram-rus* **cheek-bone, jaw-bone.** — ‚*grám-ṣa* the flesh of the cheek. — ‚*gram-yág* the hinder part of the jaw-bones *Sch.* — ‚*grám-so* **cheek-teeth,** molar-tooth, grinder.

ག্ৰাম্-ঘ্যিগ্ ‚*gram-yig* **edict, proclamation, publication** *Sch.*

ག্ৰাম্-ম্ব-পা ‚*grams-pa* **to hurt** *Lt.*; of wounds: to get inflamed, ni f. *Mil. nt.*

ག্ৰাম্-ম্ব-ঙ্গ্ ‚*grams-ṭáṇḍ*, a disease, fever in consequence of great exertions *Med.*

ག্ৰাস্-পা ‚*grás-pa* **to hate,** to bear ill-will, to have a spite against, "*ṅa ṭó-la ke ḍé ‚dug*" *C.* I hate him in my heart.

ག্ৰিগ্-ক্ৰিগ্ ‚*grig-grig* 1. **gelatine, jelly** of meat *C.* 2. v. the following article.

ག্ৰিগ্-পা ‚*grig-pa* (cf. *sgrig-pa*) **to suit, agree, correspond, to be right, adequate, sufficient,** in *B.* seldom, col. very frq., "*ḍig-pa yin*" *C.* that will do, I am satisfied; "*da ḍig*" *W.* now that will do! just enough now! "*ḍig-ḍig*" *W.* to be sure! quite so! of course! "*o ḍig gog*" *W.* yes, to be sure! "*tsó-la mi ḍig*" *W.* it is not yet time for cooking; "*tó-re ṭáṇg-na ḍig-ga*" *W.* will it be early enough, if I sift it to-morrow? "*de yaṅ mi ḍig-pa ḍug*" *W.* also that is not practicable; *ṅa jo'-yaṅ di mo ḍig-na* if my pronunciation is not correct *C.* (Lewin).

ག্ৰিব্-পা ‚*grib-pa*, pf. *grib*, 1. **to grow less, to decrease, to be diminished,** syn. to ‚*bri-ba*; *mi ‚grib mi ṭúd-pa* neither to grow less nor to flow over *Dzl.*; but gen. ‚*pél-ba* is opposed to ‚*grib-pa*, and both words refer not only to bulk, size, and quantity, but also to strength, well-being etc., so that ‚*grib-pa* also means to sink, decay, be reduced; *bakál-pa mur ‚grib*, acc. to *Schr.* = Treta yuga v. *dus* 6; *mur ‚grib-pa* also opp. to *yar ‚ṣyé-ba* to be re-born in lower regions. — 2. **to grow dim, to get dark,** cf. *sgrib-pa Ch.*

ག্ৰিম্ ‚*grim*, in *lag-‚grim Gir.* 45: *lag-‚grim-gyis brgyus-pas* passing from hand to hand, v. ‚*grim-pa* II, 1.

ག্ৰিম্-পা ‚*grim-pa* I. sometimes for ‚*brim-pa Pth.* II. pf. ‚*grims* 1. **to go, walk, march about, perambulate, to rove** or **stroll** idling about, *rgyal-ḥkhor* over the countries *Mil.*; *ṭóg-pur ri-ḥbód-la Mil.*; *bár-dor* in the bardo (q.v.) *Thgr.*; *mi-ṅár jág-pai ‚grim-sa yin* it is a resort of robbers *Mil.*; it is also used of the course of the veins in the body *Med.* — 2. *W.* **to go all, to sell,** to meet with a ready sale. — 3. *rig-pa ‚grim-pa* v. *rig-pa.*

ক্ৰিল্-ব ‚*gril-ba*, pf. *gril* (cf. *sgril-ba*) 1. **to be twisted** or **wrapped round,** *Dzl. MS.* 17. acc. to one manuscript, for ‚*bril-ba Sch.*; to be collected, concentrated, to flock or crowd together, *kun ‚gril-nas* all in a heap, all together *Mil.* — 2. **to be turned, rounded, made circular** or **cylindric,** e.g. a stick *Mil.* — 3. **to fall,** e.g. leaves from a tree; in *B.* seldom, in *W.* frq. (‚*dril-ba* is the same word).

ক্ৰিস্ ‚*gris* v. ‚*dris.*

ক্ৰুস্-ব ‚*grú-ba*, pf. *grus*, **to bestow pains** upon a thing, *slob-pa-la* upon study *Dzl.*

ক্ৰুব্-পা ‚*grub-pa*, pf. *grub* 1. **to be made ready, to be finished, accomplished;** ‚*grub-pa mi srid* it is not possible that this be accomplished *Gir.*; *ma ‚grub-par* before its having been finished *Gir.*; *ma-‚grub-pa-rnams ‚grub-par ‚gyur-ro* (frq. of charms, regarding their desired effect) prob. means: all that has not yet been effected, will be accomplished by it; *grub-pa-rnams* is applied in a special sense to the ordained Gelongs (v. *dge-slóṅ*); *ḥdzin-la ‚grub* the

thing is brought about quite of itself *Mil.*; so esp. in the phrase: *lhün-gyis grub-pa* being produced spontaneously (opp. to making, procuring) e. g. clothes, food etc. were always at his disposal, viz. in a supernatural way *Del.*; *dpal-las grub* it devolved on me in consequence of my perfection, my superior qualities *Mil.*; *dön-la grub-pa med kyan* though it did not actually happen so (still, being meant to frighten by appearances etc.) *Glr.*; *byäl-na don ten „grub* if you do so, you will have many advantages (lit. great welfare) by it *Mil.*; *gra „grub-pa Tar.* 25,6; 34,20 *Schf.*: to take in a full cargo, though from the wide meaning of the word, it may also signify: to accomplish a journey happily, so esp. in the passage *Tar.* 35,3 — 2. **to be made, fabricated**, *rdö-las* out of stone. — 3. **to be hallowed, grached**, of wishes etc., also with *lhün-du.* — 4. **to be performed according to rule**, of charms; cf. *sgrub-pa* and *grub-pa.* — *„grub-abyär* is an expression occurring in almanacs, relative to the proving true of certain astrological prognostics of good luck, similar to, but not identic with *rten-„brel.*

ཁྲིམ་ „grim-pa, pf. *gram*(?), **to pinch** or **nip off** (the point of a thing), **to cut off, to prune, lop, clip**, the wings, *W.*, cf. *grim-pa.*

ཁྲོ་ „gröl-ba I. 1. **to walk, to pass, to travel**, *„gröl-bar byed-pa* to cause to go, to send off, despatch, a messenger *Del.*; "*tiru-la ghal*" *W.* walk first! take the lead! *„gröl-ba-po*, *„gröl-po Sch.*, "*ghäl-lam*, *ghäl-mi*" *W.* a walker, foot-traveller, pedestrian; *„gröl-po Sch.* id.; *„gröl* abst. passage, the possibility of passing, *ngya-nam-gi „gröl ched-pas* the passing from Nyanam being made impracticable (viz. by snow) *Mil.* — 2. fig. **to walk, to live, act, or behave**, "*jim-si*" (or "*tim-si*) *nai-tar*" *W.* (to live) in conformity with one's duty, in accordance to the law. — 3. **to pass, to be good, current**, of coins.

II. i. e. *bröl-ba Mil.*

ཁྲོ „gro-ba 1. pf. of *„grö-ba.* — 2. abst. **zeal, diligence, endeavour**; more frq. *brtson-„grus.*

ཁྲོ „grö-ba 1. **to roll** one's self, *sä-la* on the ground; *„gro-bläg Glr.* (or *„gro läg Pth.*) *byäl-pa* id., e.g. from pain, despair etc.; also of horses etc. — 2. **to repeat** *Ca.*

ཁྲོ „gröi-ba (cf. *„groä-ba*) **to stand** (not in use in *W.*) *dä-gi Kar „gröi-nas* standing at the top of the pit *Del.*; *dädis-pa ltar „gröi-bar „gyur* they start up as if frightened *Del.*; of the *phu-mtsän*: to be erected *Med.*; *sui „groi gnam* three lengths of a man *Tar.* — *„gröi-bu*, also *„gröi-po* (*Glr.*) the sign of the vowel e.

ཁྲོ(ས)་ „grö(s)-pa, pf. *bkrom*, fut. *dgrom*, imp. *krom* (*W.* "*tom-le*", imp. "*tom*") 1. **to put** or **lay down** in order, e.g. beams, spars etc. *B.* and col.; **to spread, put, to display**, goods, books, on the table or ground; **to scatter**, blossoms by the wind *Stg.*; **to draw**, a curtain. — 2. **to sprinkle**, water, *B.* and col. — 3. **to distribute**, for *„brim-pa C.*

ཁྲོ „grö-ba, pf. *bkrol*, another form for *„grol-ba*, **to explain, unravel, illustrate**, *dgös-pa* the import (of the words or writings of the saints); *„grö-ba Ca.*, *„grö-pa Zam.*, *Tar.* explanation, explication, commentary; *don-„grö*, resp. *dgös-„grö* explanation of the meaning; *tsig-„grö* explanation of a word, of the words; *rtsa-„grö* 1. explication of the text 2. text and commentary; *rang-„grö* prob. self-explanation, an explanation contained in the book itself *Wdä.*; *„grö-ba-po Ca.*, *„grö-po Sch.*, *„grö-byed Ca.* an explainer, commentator. (*phan-tsän „grö-ba*, and *lhal „grö-ba Lexx.F.*)

ཁྲ „grö-ga *C.* **expense, expenditure**, of money, "*do-gor tshä-ba*" to lay out (money), to spend.

ཁྲ „gro-ldäi Dramila, country in the south of India *Schf.*; another reading gives Dravida (coast of Coromandel).

ཁྲ „grö-ba I. vb., pf. and imp. *soi*, the imp. *„gro(s)* seldom used, 1. to

walk, *kyen ,gro mi mdo-po gig-pa* been an infant, a child, that creeps only, and is not yet able to walk *Dzl.*; *,gro-ba dasi nyid-ba dasi ,dug-pa* the walking, lying and sitting *Dzl.*; com. in a more gen. sense: **to go, to move**, *,gro-am mi ,gro* will you go or not? *rgyal-poi mdun-la ,gro-bai lag-Ze* the things going, i.e. carried, before the king *Gtr.*; **to go away**, *da ni ,gro-bar ha* now I beg to be permitted to go *Pth.*; *yude-nas ,gro-ba* to go away from a place, to leave, *Ikyim-nas ,gro mi jidd-na* if one cannot leave his house, part from home *Pth.*; **to go out**, *Kyod nyin-gyar rtag-tu ,gro-na* if during the day you always go out, are from home *Dzl.*; **to travel**, *jim-tsim-du ,gro-ba Dzl.*, *jar ,gro dur ,gro-ba Pth.* travelling there and back; *yar ,gro mar ,gro-ba* to travel up and down, up hill and down hill *Gtr.*; *,gro-Ze-en* as a spiritual vademecum *Mil.*; *,gro-Ze* on the way, on the road; opp. to *,oi-ba* (more fully: *jar ,gro dur ,oi-ba*, col. *yoi-ba*) to go and to come back; hence *,gro-Ze* may also mean: on the way thither; *,gro-,oi-mid-pa* a thing that is neither going nor coming, but always remaining in its place *Mil.*; **to go, move on**, to continue one's way, esp. in the phrase *soi(-soi)-ba-Ies*. Connected with adverbs and postpositions: *ployir ,gro-ba* to return, go home, to come back, also: to go out, *mdun-du, sion-du, sion-la ,gro-ba* to go before, pass before, precede (*mdun-du* referring to space only, *sion-du* and *sion-du* both to space and time); *rjes-su ,gro-ba* to follow, come after or later, to succeed, also to give one's self over to, to addict one's self to (e.g. ill courses) *Ld.-Gtr. Schl.* p. 7, b; *,gro Ceg, C.* let it be, let it take its course! — *rkyal-,gro* a swimming fish *Ca.* — *dgur* (or *rgur*)-*,gro* = *dud-,gro.* — *,grul-,gro* pacing, walking *Ca.* — *rgyag-,gro* running, galloping *Ca.* — *sdig-,gro* going to damnation, *sdig-soi* having gone to damnation, *sdig-soi yum* the three damned, or not saved, classes of beings (v. sub II); *sdig-soi yum* is opposed to *bde-,gro*, and often used in a general sense = 'hell'. — *sdon-,gro* 1. **preceding, foregoing, previous, former**, 2. **preface, introduction**, opp. to *dngos-yin*, the thing itself, the text etc. *Thgr.* and elsewh. — *Ses tsom-bdd-kyi sdon-,grol-bdb-bya* Peterb. Verzeichniss no. 409) does not mean: 'advice given by the former (teachers)' *Sch.*, but: introductory and preparatory doctrines. — *mčhi-,gro* (going in leaps) **a frog** *Ca.* — *nyid-,gro* (creeping, crawling) **a worm.** — *lde-,gro* (crawling, sliding on the belly) **worm, snake**, frq. — *dbud-,gro* (*Sch.*, **crawling**) walking in an inclined posture, **an animal**, v. sub. II — *bde-,gro* going to happiness: **the happy, the blessed**, also *bde-,gro Wm.*, opp. to *sdig-,gro*, v. above; usually in a gen. sense, like our 'heaven'; *bde-,gro mto-ris-kyi lus ŝob-pa* to receive a heavenly, glorified body, v. *lus.* — *,dur-,gro* **trolling** *Ca.* — *,jur-gro* **a bird** *Ca.* — *,jyi-,gro* = *bde-,gro.* — *bdag-,gro* walking erect, **man.** — 2. **to get, to get into, to enter** *Ci-bdag-gi dbaŋ-du sdd-ba* having got into the power of death *S.g.*; *grol-gyi ŝi-mar soi* they got (in a miraculous manner) to the end *Dzl.* V.S. 4. b.; *de nyid mig-tu sdoi-na* if the same (a little hair) gets into the eye *Thgy.* — 3. **to find room in, to be contained in**, like *bde-ba: til-rjan ŝal brgyad-ŝu ,grd-ba hig* a sesame store-room that will hold 80 bushels; *ŝal yŝig ,grd-bai hid* as much land as can be sown with a bushel of corn (prop. a field holding a bushel) *Pth.* — 4. **to have to, to be transformed into**, syn. to *,gyur-ba* and often used instead of it, but only in more recent writings, and in the col. language of *C.* (in *W.* "*bd-ba*" is much more in use): *dug-tu ,gro* it turns to poison, it is changed into poison *Mil.*; *Kyi-mo hig-tu soi* she was changed into a bitch *Mil.*; *mtar gyur-nas sdug-bsnal-du ,grd-bas-na* because they finally change and are turned into misery *Thgy.*; *log-par ,grd-ba* to take an unfavourable turn, to have a fatal issue (of a cure) *Lt.*; *do nyid-gnas-su soi yod* it has now become a place of meditation, it has been transformed into sacred ground

Mil.; *stobs čhe-ba grò-ba* the state of declining, the decay of strength *Med.*; *čöl-bar gyo* they get intermixed, confused *Ma.*; similarly *Tar.* 210,10; *las min grò-na* when there is no more work, when work ceases. In a somewhat different sense: *me-tog mdzes-la gro* the blossom is used for medicines. — 5. In *W.* *grò-ba* is gen. joined to a supine in *te*, and used to express uncertainty or probability: "*di-rnè der lib-te do*" he has probably arrived there to-day; "*zèr-te yod do*" very likely he has said so; "*Ire hi-te do*" his anger will have abated, I think. The origin of this particular use of the word may perh. be traced to such sentences as the one following: *phèn-ste gro* we are going to be ruined, we are likely to be ruined. — 6. ■ **be spent, expended**, v. *grò-ago*; "*sòn-to*" col., account of expenses.

II. abst. **a being, a living creature**, *grò-ba mi* the being 'man', *Mil.*; *grò-ba rin-čen Ca.*, *gro-mčog*, the highest being, or creature, man; *grò-bai rigs drug*, *gro-drug* the six classes of beings, viz. *lha*, *lha-ma-yin*, *mi*, *dud-gro*, *yi-dvags*, *dmyal-ba-pa*. The *lha-ma-yin* are sometimes omitted, or placed after man. — *gro(-bai) don byed-pa*, or *mdzad-pa* to care for the welfare of beings, which expression is frq. applied to the benevolent activity of the Bodhisattvas etc., at present as much as: to perform divine service, to officiate, — *sku-rim byed-pa*. — *gro-phèn* = *gro-dòn* *Tur.* 13.16. — *grò-ba* 1. **way, road** *W.*, "*dò-su med*" one cannot ■ there. 2. **aim, scope**, *grò-ser phyin* he reaches his aim, attains his end *Glr.* 3. **access, approach**, *grò-ba mi ǰug* one cannot gain access, admission.

ཀྲོགས་པ་ *grógs-pa* 1. (cf. *grogs*) **to be associated**, *kyo-ǰig phyin grógs-na* husband and wife together *Del.*; *de dan grógs-te ǰoa* he came with him, had joined him *Del.*; *grógs-te dòk-ǰo* let us go together *Del.*; *ňa dan kyèd-rnam brod-med rtag-tu grogs* I and you, we shall always remain inseparably united *Glr.*; *grógs-dgos-rnam* those with whom we are to keep close fellowship, our nearest relations and associates *S.g.* — 2. cf. *grógs-pa*, *sgrog-pa*) **to cry, to shout** *Del.*, esp. joined with *bod*. — 3. (cf. *grda-pa*, *grógs-pa* 1.) **to bind, to tie**, *ldag-pa-la dar-ldog*, a flag to a rope; **to hang, fix, fasten**, *nyi-mai zèr-la* hanging on a sun-beam *Glr.*

ཀྲོགས(ས)ཏ *grógs(s)-pa*, or *grógs-pa*, **straight**, — *bardòs-pa*, *Ts.*

ཀྲོན་པ *gròn-ba* 1. pf. *grońs* 1. resp. **to die**; *grońs-ka* the very time of one's death *Ca.*, cf. *čì-ka*; sometimes it stands 2. for *drońs-pa*, *Mil.* and *C.* — 2. pf. *bkrońs*, fut. *dgrońs*, resp. **to be killed, murdered, put to death**, of Lamas and kings.

ཀྲོད་པ *gród-pa*, = *bgród-pa*, **to go, to travel** *Glr.*

ཀྲོན *gron* **alienism**, the state of being a foreigner; *grón-ňu grò-ba* ■ go on travels, to ■ abroad *Del.*; *grón-po*, fem. *grón-mo*, guest, foreigner, stranger, traveller frq.; *grón-po ǰod-mkan* one inviting guests, an inviter col.; *phìs-gron* a native guest, *byès-gron* a foreign guest *Ca.*; *gron-ldań* inn, public house *Mil.*; *gron-pyèr* 1. that servant in a household who has to announce visitors, to receive and hand over requests etc.; in *W.* an official in the monasteries attending on strangers and travellers. 2. a mediator, one supporting a petition, one taking care of sacrifices etc. — *gron-lòm* road *Ca.*

ཀྲོན་པ *grón-pa*, *Ca.* = *gród-pa*.

ཀྲོན-ཏ *grón-ba* (*W.* col. "*rùm-ba*") **a small shell, cowry**, at present chiefly used as ornament, or as a medicine, after having been burnt and pulverized; *grón-bai tal* the ashes of this shell *Med.*; *grón-ldèl* an ornament for the head, consisting of cowries *Mil.*

ཀྲོར *gror*, supine of *grò-ba*.

ཀྲོལ་བ *gról-ba* 1. vb. neut., pf. *grol*, **to become free**, ■ **be liberated, released from**, *bčòs-pa gań yin-pa dè-dag ni gról-bar gyur-to* all that were bound

were released; *ha dé las* from this body *Glr.*; *nad-las* from disease, *ngá* by me *Mil.* In a specific Buddhistic sense: *yid, or sems rnám-par grol* the soul or spirit is released, made free, viz. from every impediment arising from imperfect knowledge or perception, the latter being no longer subject to dimness and uncertainty, but perfectly clear; *rang(-sar) grál-ba* what has become clear of itself (without any study or exertion) *Glr.*; yet *rang grál-ba* seems also to denote: to be set free, to get released (from the *ñon-ba*) through one's self; *ñon-nyid-kyi glíñ-du grál-ba* to be released and elevated into the region of the highest perception *Glr.*; *grál-ba*, used absolutely, always signifies, like *ñiñ-ba*, to be released from the evil of existence.

II. vb. act., pf. *bkrol*, fut. *dgrol*, imp. *krol* (*W. bkrol*, pronounced "*tol*") 1. **to loose, untie, unbutton, unlacen**, a knot, a bag, a garment; **to put down, take off**, arms, ornaments etc. — 2. **to release, redeem, liberate**, *bdág-po-las* from fetters *Tar.* — 3. **to remove**, do away with, put an end to, *sdug-bsnál* misery, *ñe-ñón* doubts. — 4. **to remove obscurities**, to free from uncertainties, **to explain, interpret, comment**, = *grál-ba*, e.g. *dgóns-pa* the sense, import *Lex.*; *grol-byed, grál(-ba)-po* commentator *Ca.*

ཁྲོ་ *gro* the act of **going, walking**, *ñyi grás-su* v. sub *gyés-pa*; *skyabs-grás* v. *skyabs*; *spyod-grás* manner of walking, gait, carriage; *séñ-gei spyod-grás Mil.* the manner of a lion; also manner or mode of living, of transacting business, *dé-ñáo sid-ñi spyod-grás yin* these are my occupations *Mil.*; *mig-gi spyod-grás* the language of the eyes, of looks; *rkaí-grás* 1. a going or travelling on foot, a march. 2. breeding cattle, *rkaí-grás spél-ba* to breed cattle, to be a grazier. — *ñu-grás* a current of water; "*ñiñ ñu-grás-la kyél-ba*" to float timber *W.* — *gros-ñín* amble (of a horse) *Sch.*

ཁྲོ་ *rgo-ba*, pf. *rgas* 1. **to be old, aged**, *rgo-ñiñ yaír-ba* to suffer under (the infirmities of) old age *Zam.* (cf. *skyé-ba* init.); *rgás-poi stóñ-du* beside my being already old *Dzl.*; *rgas-ñíga* v. *ñíga-pa*. — 2. fig. **to go down, to set**, of the sun etc.; *go-rgás* v. *go* 2.

ཁྲ་ *rgo-waí-ñrdó-kyi(?)* **bat, flitter-mouse** *Th.*

ཁ་ *rgag-ñig* a large gray species of **lizard** *Ld.*

ཁ་ *rgaí*, also *gaí-yaír-ma* **hedgehog** *Sch.*, or perh. rather **porcupine**.

ཁ་ *rgád-pa*, or *rgán-pa*, **old, aged**; more frq. *rgád-po* 1. an **old man**, a man gray with old age. 2. an **elder, senior, headman** of a village; *rgád-mo* an old woman; *rgan-bgrés* old people *Sch.*; *rgan-rgón yaír Sch.*: 'both the old man and the old woman'(?); *rgan-rgón-rnams-kyi skyo-grógs* the comforter of old people (so *Mil.* calls himself). — *rgan-byis* old people and children, old and young *Mil.* — *rgan-mi-mói* = *rgan-yuan.* — *gan-tsir-ñón-tsir W.*, *gen-ñgn-ñhal-rim C.* the privileges of seniority. — *rgan-ñíga* those that are grown old *Ca.*, 'an old monk'(?) *Sch.* — *rgan-rdés* the aged, *rgan-rdés-la rim-gro byéd-pa Stg.*, *rgan-rigs ñu-dód-du ñíñ-ba S.g.* to respect old age. — *rgan-yuán*, *rgan-mi-mói* the elders of a village.

ཁ *rgal W.* a **ford**.

ཁ *rgal-ñig-pa* = *rgag-ñig Ld.*

ཁ *rgál-ba*, pf. and fut. *brgal*, imp. *rgal*, c. *las*, or accus., or *la*, **to step** over (a threshold) *Glr.*; **to pass** or **climb** over (a mountain); *la brgál-bai byéñ-ñas* the north-side of a pass crossed *Glr.*; **to leap** over (a wall) *Dzl.*; **to ford** (a river); **to travel** through, **to sail** over, **to pass** (a river or lake), *ryud-máo-la gru-yaír-kyi ñíma-nas brgal-te* after having crossed the sea in a ship.

ཁ *rgal-ñíga Sch.* = *sgal-ñíga.*

ཁ *rgas*, v. *rgá-ba.*

ཁ *rgás-ka* **old age**; *rgás-ka* are a vigorous old age.

ཁ *rgu* sometimes for *dgu*; *rgu-ñub* = *dgu-ñub Mad.*; *-gu-drúi?*

ཀྱུད་པ *rgyúd-pa* **to decline, to sink, to get weak, frail,** esp. with old age *Mil., Pth.*; in *W.* used in a more general sense: *"gud soi"* 1. he has grown thin. 2. he is impoverished, much reduced, in declining circumstances; *dar-rgyúd* the rise and fall in the world.

ཀྱུ *rgyun* **the vine; grape;** *rgyun-dkár* white grapes, *rgyun-nág* black, or purple grapes *W.*; *rgyun-rgód W.* **raisins;** *rgyun-ʼbrum* grapes; raisins; *rgyun (-ʼbrum)-kúi* vine; *rgyun(-ʼbrum)-ʼkúr* **vineyard;** *rgyun-čʼdri Mil.* **wine,** resp. *rgyun-skyémo Ch.*

ཀྱུར *rgyur* v. *dgur.*

ཀྱོ *rgyo,* sometimes for *sgo.*

ཀྱོ་བ *rgó-ba* = *dgó-ba.*

ཀྱོ་ཧ *rgyoʼa S.g.?*

ཀྱོ་ཧ་ནོ *rgyóʼa-no Mil.* for *dgóʼa-no* (?).

ཀྱོད *rgod* 1. **laughing, laughter** *S.g.* — 2. **bird of prey.** — 3. **wild.** — 4. **prudent** (v. the following word).

ཀྱོད་པ *rgód-pa* 1. vb. 1. **to laugh,** aloud *Mil.*; (*Bal.* *"rgód-ba"*) cf. *gód-mo, dgód-pa, bgód-pa.* — 2. **to grow weak, languid,** or **indolent,** syn. to *pyói-ba*, often joined with *byúi*, for emphasis; *rgód-bag-čʼen* weak, languid, indolent *Stg.*

II. adj. 1. **wild,** *ra-rgód* wild goat, *phag-rgód* wild boar, *pyag-rgód* wild yak or ox; *rgod-pyag-red* horn of the wild yak *S.g.*; *bya-rgód* vulture, bird of prey = *bya-rgyál*; *rgód-po,* and *rgod* id.; *rgód-kyi čʼe-rgyál* an eagle's feather, stuck as ornament on the hat *Pth.*; *mi-rgód* a wild or savage man; a robber, ruffian; *mi-rgód byéd-pa* to rob (usually named together with murdering and lying) *Dzl.*, but as the Tibetan always attaches to this word *mi-rgód* the notion of some gigantic hairy fiend, it cannot in every instance be applied to beings really existing. — Fig. furious, angry (seldom); *dbugs-rgód Med.?* — 2. **prudent,** **able** *G., Zam.*

ཀྱོ་ཧ *rgód-ma, rta rgód-ma* (*Bal.* *"rgyo-mo"*) **a mare;** *rgod-skóm-ma* a barren mare *Sch.*; *rgod-brin* dung of a mare *Med.*

ཀྱོལ *rgyal* 1. v. *rgól-ba.* 2. v. *rgól-ba.*

ཀྱོལ་བ *rgól-ba,* pf. and fut. *brgyal,* **to dispute, combat, fight,** *su-la* with or against a man; *jód-rol-poi dmag-la rgól-ši ʼgró-ba* they are about to fight against the hostile army *Dzl.*; *ʼjóm-gyis rgyal ma mós-so* nobody could fight them, could make head against them *Glr.*; **to offer resistance,** to make opposition, *ma kyoi rgól-ba ʼdzúg-poi mi ma byuí* nobody arose to offer resistance *Pth.* (evidently incorrect; it should be either; *ma kyoi rgól-ba ʼdzúg-pa* [inf.] *ma byuí*, or: *rgól-ba ʼdzúg-poi* [partic.] *mi ma yod ma byuí*); sometimes as much as **to accuse,** to **charge,** *Kyód-kyis ngai bu bsád-do kes brgál-te* 'you have killed my son', thus accusing me *Dzl.*; *čʼar pyin rgyal* he quarrels at a double rate *Mil.*; *mi-la rgól-ba ʼdó-ba* to find fault with another (higher in rank), to pick a quarrel with him *Mil.*; *rgól-bai ʼbu-dén* a speech provoking a quarrel with a superior *Mil.*; *jus-rgól* a quarrel or contest begun by the counter-party *Sch.*; *jus-rgol-mi, jus rgól-po mi* adversary, opponent *Dzl.* ᨾᨿᨿ, 2. — *mid-rgol,* and *pyi-rgol* (*Sak.* पूर्वपक्षिन् & परपक्षिन्) 1. acc. to *Ch.* **plaintiff** and **defendant,** but these terms are not quite adequate, as *mid-rgol* prop. denotes him who begins a quarrel, **the aggressor, assailant,** both in war and in common life, e.g. in court, and *pyi-rgol* designates him, who is intent on defending himself against the attacks and accusations of the opponent, by surpassing him in abusive language and esp. by having recourse to witchcraft. Hence *pyir-rgól-bai ynód-pa* is a kind of danger against which every one tries to protect himself, and chiefly again by charms and witchcraft. — 2. *sin-rgol* and *pyi-rgol* are also said to signify those students that are contending with one another in academical disputations.

ཀྱ *rgya* 1. resp. *pyag-rgyá,* **seal, stamp, mark, sign, token;** (*pyag-*) *rgyás ʼdébs-*

pa, *Ca.* *rgya brgyab-pa*, to seal, to stamp; to seal up, *bum-pa-la* a bottle *Gtr.*; *mkha-mčhi dbyiṅs-su* (to seal up) into the heavenly regions, i.e. to cause to disappear, to hide for ever *Gtr.*; to confirm or pledge solemnly by a sealed document; *ri-rgya lhi-rgya ,dzin-pa* 'to seal up hills and valleys', i.e. to protect the living beings inhabiting them from being harmed by huntsmen or fishermen, an annual performance of the Dalai Lama, consisting in a variety of spells and incantations; *rgya ṗhog-pa* to break open a seal *Ca.* — Further expressions v. compounds. — 2. (*Ca.* *rgyá-ba*?) extent, width, size, *rgyar dpag-tu-med-pa* immeasurable in extent *Gtr.*; *ston-čen-gyi rgyas ṭhad ni ci ṭsam* how vast must be the extent (of love) with respect to beings! *Thgy.*; *rgyá-čen* having extent, *mkhyén-rgya-čen* of extensive learning *Mil.*; *rgya-čhen(-po)* of very large size, very extensive, of a building, a pond etc.; grand, enormous, prodigious, of banquets feasts, sacrifices, assemblies; c. acces. very rich in, *Sekr.*; in a general sense: great, *skin-pa rgya-čé-ba* a great master or teacher *Thgy.*; *rgya-čhen spyód-pai bla-ma* may be rendered: a very virtuous Lama, po.; *rgya-čhu* denotes the contrary of all this; *rgya-čé-čhú* v. *rgya-čhen* in Compounds; *rgya-čer* adv. = *rgyás-par* in detail, at large, at full length, e.g. to explain; *rgya-čer byéd-pa* to extend *Feer Introd.* etc. p. 72; *rgya-čer-rol-pa Lalitavistara* or *Lalitavistára*, title of a biography of Buddha, translated and edited by *Foucaux* (a conjecture concerning the signification of the Sanskrit word v. *Fouc. Rgyátchcr.* II. p. XXII.; some statements relative to the Chinese translations of this work, v. ibid. p. XVI., and *Was.* 176; on the historical value of it v. *Was.* 5, 4); *rgya bdyéd-pa Zam.*, *Ca.* to widen, augment, enlarge, extend, *rgya bdúm-pa* to contract, to diminish the extent. Lastly, it also denotes, like *dbyil-,ḥor*, a plain surface, a disk: *nyi zlaṅ rgya dkar ḥar Mil.* the bright disks of the sun and moon appear, cf. *rgyan* in *sla-rgyán*; v. also the compounds. — 3. (*Ca.* *rgyá-ma*, perh. also *rgyá-ma*) net; *byá-rgya* fowling-net, *nyá-rgya* fishing-net, *ri-dags-rgya* hunting-net, — 4. for *rgyá-ma*, v. compounds. — 5. for *rgyá-mo* beard, *rgyá-čen* having a beard, bearded *C.* — 6. for *rgya-gár*, *rgya-gár-pa*, and *rgya-gár-skad*. — 7. for *rgya-nág*, *rgya-nág-pa*, and *rgya-nág-skad*. — 8. for *rgya-ru*. — 9. for *rgya-skyés*. — 10. errn. for *brgya*.

Comp. and deriv. *rgya-dkár* 1. *nyi-zlaṅ rgya-dkár* v. above no. 2. extr. 2. *Ca.* = *rgya-gár* India, 3. *Ca.* a dog with white spots on the nose. — *rgya-skad* 1. Sanskrit language, 2. Chinese language. — *rgya-skás* (*W.* **gya-ḥri**) a (European) staircase, cf. *skás-ka*. — *rgya-skám*, *rgya-skyés*, *Sak.* [illegible], Williams: 'a kind of red dye, lac, obtained from an insect as well as from the resin of a particular tree'; in medical works it is mentioned as an astringent medicine; the adjectives *dkar-rgyá* light-red, and *rgya-smig* violaceous *C.* are derived from this word. — *rgya-ḥkór Mel.?* — *rgya-ḥyi* a Chinese dog. — *rgya-ḥyén* width, extent, area *Ptk.*, col. **gya-ḥa-čhá**. — *rgya-ḥri C.* chair. — *rgya-gár* (the 'white extent or plain') India, *rgya-gár-pa* an Indian, *rgya-gar-skad* Sanskrit language. — *rgya-grám* a figure like a cross; *rdo-rje-rgya-grám* shaped like a quadrifid flower; *rlaṅ rgya-grám bla-pa Gtr.* seems to be = *rlaṅ-gi dkyil-,ḥor* atmosphere (connected with some phantastic association); *lam-po rgya-grám* a cross-road *Sch.* — *rgya-čhá* a kind of girdle *Lex.* — *rgya-čen* v. *rgya* 2 and 5. — *rgya-čé-ḥig-pa* n. of a river in China near the Tibetan frontier (also *rgya-čé-rnés-med*) *Gtr.* — *rgya-čé* etc. v. *rgya* 2. — *rgya-ṗám Bhot.* = *ṗám-ba*, the third part of a rupee. — *rgya-rtags* mark, signature, stamp *Sch.* — *rgya-ṭhi* a kind of seal or stamp *Ca.* — *rgya-ṭsháṅs* 1. a platform, an open pavilion on the house-top, 2. a vent-hole for smoke. — *rgya-,dzi* a quarrel *Mil.nt.* — *rgya-nág* (the 'black extent') China, *rgya-nág-pa*, and *-ma* a China-man and woman; *rgyá-rnam* the Chinese *Gtr.*

— *rgya-mdo* W. the great royal seal, of a square form; surpassing (*mdo-po*) all others in influence and power. — *rgya-dpé* a Sanskrit book *Tar.* 33, 8. — *rgya-gi-lin* n. of the country, *rgya-gi-lin-pa*, n. of the people, through which the Tibetans heard first (prob. at the beginning of the eighteenth century) of the civilized nations of the occident, hence n. for **British India**, for Englishman, or European resident of British India, and also (sometimes without *rgya*) for Europe and European in general. The word ▪ of course not to be found in literature. Some derive it from 'Feringhi', which term, in the slightly altered form of *pin-ri*, *pi-ri*, is current in *C.*, along with the above mentioned *rgya-gi-lin*; it is therefore not improbable, that *gi-lin* represents only the more vulgar pronunciation of the genuine Tibetan word *gyi-glin*, an out-country, a distant foreign country and esp. **Europe**, *Chr. Pivot.* — *rgya-gib(s)*, *rgya-gib(s)* a Chinese roof *Glr.* — *rgyá-ba* 1. vb. to be wide, extensive, pf. *rgyas* (q.v.), 2. abst. width, extent, 3. adj. wide; *rgyá-bar gyur-ba* to extend, to increase, to become copious *Ca.*, perh. no longer in use. — *rgyá-bo* 1. *Ca.* and *Lex.* **beard.** 2. a **Chinese** *Glr.*, but not without an allusion to the former significatics. — *rgya-dbal rin-po-ché* title of the Dalai Lama, v. *Huc* II., 275, where '*kiou nyen*' stands erroneously. — *rgyá-ma* 1. a **large steel-yard** *C.*, *rgyá-ma-la ¿dés-pa* ▪ weigh *Glr.*, "*gyá-ma-la tig-ne*" *C.* being weighed out by retail, e.g. meat; "*gyá-ma-la ma tig-ne*" *C.* wholesale. 2. a sealed paper, document. — *rgya-mi* a **Chinese.** — *rgyá-mo* 1. **pot** *Ca.* 2. a **Chinese woman** *Glr.*; *rgyá-mo-bza* id. — *rgya-rmá* **the venereal disease** *Sch.* — *rgya-smig* **violet colour** *C.* — *rgya-ñé* **oil numonic** *Med.*, perh. — *rgya-skyégs.* — *rgyá-mtso* 1. **sea, ocean;** *rgyá-mtsor ¿jig-pa* to ▪ to sea *Dal.*, *ytsó-ba* to let one go to sea *Dal.*; *phyi rgyá-mtso* the outer sea, ocean; *nói-pi rgyá-mtso* an inner sea, inland sea, lake. 2. *Bal.* ("*rgyám-ba*") **river.** 3. **dropsy** *Mág.* 4. symb. num.: *four.* — *rgya-phi* W. is stated ▪ be a kind of *ytsir-ma.* — *rgya-zér Mil.* = *zor* **reaping-hook, sickle.** — *rgya-yzéb Sch.* 'a large net', *C.* a large **rake,** used in reaping. — *rgya-yél* 1. a large country 2. China *Glr.* — *rgyá-ru*, *rgyá-ru*, occasionally *rgya* alone, **the Saiga-antelope** *Sch.* — *rgya-ri* a **portion of meat,** (= *sdér-gdó* a plateful) small or large, *Pth.*, W. *C.*; it also denotes a measure = ½ *chen*, or ¼ *lhu.* — *rgya-rdg* **beard** *C.* — *rgya-lób* **talk, gossip.** — *rgya-lóm*, **high-road, high-way.** — *rgyá-ldg* **Chinese paper.** — *rgya-sér* 1. **gap, cleft, fissure, chasm,** in rocks, glaciers etc., 2. a dog with yellow spots about the nose *Ca.* 3. **Russia,** *rgya-sér-pa* a Russian; cf. *rgya-gár.* — *rgya-sdg* 1. W. a **saw** 2. *Sch.*: 'a Chuichui, or Chuichur, an infidel, a Mahometan; also Turkestan'. — *rgya-srdá* the open **street** (opp. to house) *Glr.*

ཀ་ *rgyág-pa* another form for *rgydb-pa*, used esp. in *C.*, **to throw, cast, fling,** *mdá rgydg-pa* to shoot arrows *Glr.*; *brág-la ¿u rgydg-pai ¿lrmá* a path along a precipice, where the water rushes against the rock, i.e. where there is a cataract *Glr.*; *dgón-pa ¿ig rgydg-pa* **to found** a monastery (= *¿dób-pa*) *Georgi Alph. Tib.*; "*gá-la zug gyag*" *C.* = *mgó-nad ¿dób.*

ཀ་ *rgyags*, or *brgyags*, **provisions, victuals, food,** in full: *¿ná-bai rgyags*, *¿ño-rgyáge*; *lam-rgyáge* provisions for a journey; *dgun-rgyáge* prov. for the winter; *rgyáge-¿yé*, provisions of meal or flour; *rgyáge-zín* merchandise to buy or barter victuals with.

ཀ་ *rgyáge-pa* **fat, stout,** *Sch.* also **mighty, powerful, proud;** *rgyage-¿ríg Ptk., Sch.*: bastard-child.

ཀ *rgyai* (so pronounced in *Bal.*) instead of *gyai*, **wall.**

ཀ *rgyái-ba*, for (*b*)*rkyái-ba*, *Ptk.*: *rgyái-nas bkag* they laid him down with his hands and feet stretched out.

ཀ *rgyái-wa* **distance** 1. absolutely: *¿rgyái(-ma)-nas* at a distance, from afar, e.g. to see, to call to; *rgyái (-ma)*

-mar grags-pa ti-ba famous, celebrated, from afar *Mil.*; *rgyab-du lag-pa* lingering far behind *Sch.*; *rgyan mig mi mthon-mkhan* *W.* short-sighted; *rgyan mtsho bzhi-gyis* moving forward by long leaps; *rgyab-so ,dzigs-pa* to look over *Sch.*, (ought perhaps to be spelled *rgyan-so* one looking, spying into a distance); *rgyan-lil* spy-glass, *rgyab-barin-pa* lengthened to a great distance *Lex.*; *rgyan-jidn, rgyan-jin* n. of a philosophical (atheistical *Ca.*) sect in ancient India, *Tar.* 22, 5: ,*jig-rten-rgyan-jidn*. — 2. used relatively: *rgyan-rin-po* far, *rgyan-rin-por soi* he went far away *Mil.*; *rgyan-thin-ba* near; *rgyan-grags* the reach of hearing, ear-shot, (gen. the distance at which the sound of a trumpet may be heard, i.e. about 500 fathoms; however, as this number is much in favour with the Tibetans, such estimates are not to be depended upon). — *mig-rgyan Gtr.* distance of sight, i.e. the distance at which a man may be well distinguished from a woman, or a horse from an ass; — *rgyanis* adv. far, *rgyanis bkyed-de Mil.* nt. moving far away, e.g. in order to increase one's distance from an unpleasant neighbour at table).

ཀ་ཏ rgyab-ta n. of a village and monastery in Tibet, not far from the frontier of Bhotan, *Köpp.* II., 358.

ཀ rgyan I. 1. ornament, decoration, *rgyan-gyis brgyan-pa* decked with ornaments *Del.*; *rgyan-,dogs-pa* to adorn one's self *Mil.*; *Ka-rgyan* an ornament at the mouth, edge, or brim of a vessel, e.g. peacock's feathers about the mouth of a *bum-pa* (sacred bottle), flowers in a glass *etc.*; *Ka-rgyan-can* decorated in the front-part, e.g. a coat trimmed with fur of different colours, an arrow gaily painted at its notched end; *rgyan-rnams Del.* ornaments, *rgyan-ka* id.; *rgyan-gos Gtr.* festival garment, beautiful vesture; *dbu-rgyan* an ornament of the head, a diadem. — 2. in relation to spiritual things: *sems-kyi rgyan* something good, a blessing, for the heart *Mil.*; *rgyan-du ,ĉar* it proves a blessing, a moral advantage or benefit *Mil.*

II. 1. a stake or pledge at play, — *skoge*, "*gyan mig-ĉi*" *W.* to bet, to wager, e.g. a rupee (also *rgyal? Sch.*). — 2. lot, *rgyan rgyab-pa* to cast lots, without religious ceremonies, whereas *rtags-rii* and *mo* are connected with such.

ཀ rgyab, resp. *sku-rgyab*, *Sch.* ཀ 1. the back of the body, the back part of any thing; *rgyab-kyis gyogs-pa*, in later literature also *rgyab-gyogs-pa Thgy.* to turn one's back to a person or thing, c. *la*, also fig. *Del.*; *rgyab-kyis gyogs-par byed-pa* to put to flight; *rgyab sten-pa* to turn one's back, to turn round *Gtr.*; *rgyab-tu skyur-ba* to throw to the back, to leave behind, to give up, to quit, frq.; *rgyab-tu ,bor-ba* id.; *rgyab brten-pa* to lean one's back against or upon, to lean or rest on, to rely upon, confide in *Mil.*; *rgyab byed-pa* to protect *Sch.*; *rgyab-tu, rgyab-na, rgyab-la* behind, behind hand; after, back; *rgyab-nas* from behind; *rgyab mdun ynyis-la Gtr.*, "*gyab dan dôn-la*" col. behind and before; *ti-nai byan-rgyab-tu slob ĉar* as we came behind to the north-side of the Tise *Mil.*; *rgyab-kyi skyed-mos-thal-du yôgs-so* let us go into the garden behind us *Del.*; *rgyab-rdzi* one standing behind working people, in order to watch and superintend them. — 2. as much as one is able to carry on his back, a load, *dral-rgyab yum* three mules' loads *Gtr.*

Comp. *bal-rgyab*, or "*rgyab-bal*" *W.* a fleece of wool. — *rgyab-ĉal* 'a back's load', a burden carried on the back *Sch.*, *Schr.* — *rgyab-sten* a cushion or pad for the back *C.* — *rgyab-rten* something to lean against, a safe retreat, prop, support *Mil.*, *rgyab-rten byed-pa* to be a support *Mil.* — *rgyab-rin* serpent, snake *Sch.* — "*gyab-kig jhe'-pa*" *C.* 1. to turn one's back 2. rebel, revolt; "*gyab-tog dzid-ĉi*" *W.* sit backward, with the back in advance. — *rgyab-logs* the back, back-part, reverse of a thing.

ཀ rgyab-pa, pf. and fut. *brgyab*, imp. *rgyob*, to throw, to fling, aiming at a certain point, hence to hit, also to beat with a stick, — *rdzin-ba*; to strike, *mi-la mchu brgyab-nas* beat he (the male bird)

killed his mate by a stroke of his bill *Bhar.*; "*kai-ge-la gyob*" *W.* throw into the centre! hit the mark! *sdai-po-la brgyab pog* (the ray of light) fell upon the stars *Gir.*; *di-la ba rgyob* sprinkle this with water! *Pth.*; *jhugs ndza-sab-ta rgyab-pa* to let the cattle run into the wood; "*bag-ldai gyab-ie*" *W.* to put down the date, to date; "*la gyab-ie*" to cross a mountain pass. — *rgyab-pa* is particularly used in *W.* in many phrases, whilst in *C.* *rgyag-pa*, and in *H.* *dbe-pa* are more in use, as may be seen by referring to the several substantives, e.g. "*bud gyab-ie*" *W.* to throw dung upon the fields, to manure; "*par gyab-pa*" *C.*, and "*gyab-ie*" *W.*, to print; *gyab-pa* stands also alone, elliptically: "*ka gyab dug*" here (is printed) the letter *ka*.

ཀྲ**ོ**ན**ོ** *rgyan-tsa Med.*, *Ca.*: 'a kind of salt, like crystal'.

ཀྱ**ེ** *rgyar* v. *rgya* 2.

ཀྱ**ལ** *rgyal* 1. **victory**, in certain phrases: "*gyal tob-ie*" *W.* to gain the victory, to conquer, overcome; to win a law-suit, opp. to "*jam pog-ie*". — 2. *Schr.* and *Sch.*: *rgyal-rgyan* **a pledge, a stake**, *rgyal bzing-pa* to bet, wager, gamble *Sch.*; *rgyal blang-pa* to contend with an other person about the first place, to try to get the precedence(?) *Sch.*; perh. also ornament, v. sub *rgyal-pa* 2. — 3. **fine, penalty**, for theft *C.* — 4. n. of two lunar mansions, v. sub *rgyu-skar*; *rgyal-gyi zla-ba*, *skar-ma rgyal-la bab-pai nyin-par*, *skar-ma rgyal dai ldan-par*, *dpyid-zla rá-bai skar-ma rgyal-gyi nyin-par*, are dates relating to them. — 5. for *rgyal-po* and *rgyal-ba*.

ཀྱ**ལ**ྦ *rgyal-ba* 1. vb. neut. **to be victorious**, to obtain the victory, always with the abst. in the nom. (not instr.) case, and gen. with *las*, **over** or **against**, *ndg-poi phyogs-las* over the powers of darkness, *jhiu-pa-las* over fright, fear; also *rgyal-las* in battle; prob. also *tsod ltd-ba-las* to pass an examination successfully; but also without *las*, *rtsod-pa* (to win) in a contest *Gir.*; very frq. *rgyal-bar ,gyur-ba* id.; *ma phém mai kyed gyal ma* I have lost, thou hast won (also in business); **to be acquitted**, to gain a law-suit; *dmag-krigs-kyi rgyal-phém-gyi rnas-tsal kol* send (us) news concerning the progress of the war; in a similar sense: *rgyal phem ci-ltar byun B.*; *rgyal-bar gyur-ñig*, *rgyal-ba dan tse-rin-bar log ñig* victory and long life! *Del.*

II. abst. 1. (*Sak.* **ব্ৰ**) the act of conquering, **the victory**, "*di gyal-wa tob*" *C.* this bears away the palm or prize, this is the most excellent of all. — 2. the conquering party or person, he that prevails, **the conqueror** (opp. to *phém-pa* the conquered, vanquished). Much more frq.: **the most high, Buddha** (*Sak.* **ব্ৰ**), *rgyal-bai sku* his person, *rgyal-bai bka*, his word; *rgyal dai de ma* (po. instead of *rgyal-ba dan dei ma*) Buddha and his children, his disciples *Pth.* 1, 1; *rgyal-ba gón-ma* the highest Buddha, **God**, *Mil.* — 4. *rgyal-ba rin-po-ti* His Highness, His supreme Majesty, title of the Dalai Lama.

III. adj. 1. **conquering, superior, eminent, excellent**, *rnam-par rgyal-bai khan-bzdn* the most magnificent palace (of Indra) *Gir.* — 2. *W.* (gen. pronounced "*gyélla*", in *Pur.* "*rgyal-wa*") **good**, instead of *bzdn-po*: "*gyal-la dói-ie*" or "*las-ie*" **is** continue in good condition, entire, uninjured; *wa gyalla* excellent! capital!

Comp. and deriv., belonging partly to *rgyal-ba*, partly to *rgyal-po*: "*gyal-kar*" **window** *C.* — "*gyal-ka*, *ka-gyal*" **victory, gain, advantage** *W.* — *rgyal-khab* **country, empire**. — *rgyal-khams* 1. **kingdom**. 2. **realm, dominion of Buddha, the world**. — *rgyal-khrid Ld.* for *rgyal-srid*. — *rgyal-khrims* v. *khrims*. — *rgyal-,gyó* n. of a demon *Mil.* — *rgyal-brgyud*, and *rgyal-rabs* 1. succession of kings of the same line or family, **dynasty** *Gir.* 2. a single **generation** of a dynasty, *rgyal-brgyud lnd-bcu-na* in the fiftieth degree (in the line of descent). — *rgyal-ngo* **principal door**, entrance-door, **gate** *C.* — *rgyal-gyrúis*, legend of the kings, esp. that of Gesar. — *rgyal-lón bti* the four kings of the spirits or guardians of the universe

(*ʼjig-rten-skyoṅ* v. *skyoṅ-ba*), residing just below the summit of Meru, the protectors of the gods against the Asuras, v. *Köpp.* I, 250; II, 261. — *rgyal-stéd* lunar mansion v. *rgyu-skór.* — *rgyál-po* 1. king, *rgyál-po ʼčhi-po* great king, emperor; *rgyál-par ʼjóg-pa, bskó-ba*, to inaugurate a king, to raise to the royal throne; *mi-la rgyál-po ʼčhi-ba* id. *Pth.*; *rgyál-po byéd-pa* to act the king, to be(a) king; *ňa rgyál-po mi ʼdod* I do not wish to be king *Dzl.*; *rgyál-po mi ʼtób-na* if I do not obtain royalty *Dzl.*; *ňan mi rgyál-po mi nús-so* I cannot be king *Dzl.* The word is also used for: government-authorities, police etc.; *rgyál-poi ʼčód-pa* public punishment, *rgyál-por ʼsréd-pa* to be publicly executed. (As a characteristic sign of Asiatic views it seems worth mentioning, that the *rgyál-po* is usually spoken of much in the same manner, as robbers, conflagrations etc. are, i.e. as a kind of calamity against which protection is to be sought, esp. by charms and spells, cf. *ʼjigs-pa*). 2. a local god, *gro-ʼdúi rgyál-po* the Dewa of Dotsin *Mil.* 3. fig. something excellent, superior in its kind; not only as with us the word is applied to the lion, as the king of animals, but also to distinguished flowers: the Udumbara (Ficus glomerata), to mountains, Meru and others; and col. *gyáṅ-rgyál* a large glacier, *brag-rgyál* a huge rock, *smóṅ-lam-gyi rgyál-po* a very comprehensive prayer, the *bzaṅ-spyód Glr.* 4. symb. num. 16. — *rgyal-ʼjindn* vassal or feudatory prince. — *rgyál-ba* prince. — *rgyal-blón* king and ministers, council of state. — *rgyál-mo* 1. queen. 2. pupil of the eye, together with the iris; *rgyál-moi mdzaṅs nyams* the brightness of the eye-ball disappears *Med.* 3. like *rgyál-po* 3, e.g. a charm of particular power. — *rgyal-stéd* lunar mansion, v. *rgyu-skór.* — *rgyal-ʼtshó* (for *rgyal-poi ʼtshó*) 1. vice-roy, regent. Such a vice-roy under Chinese supremacy is now the king of Tibet, who about a century ago was still an independent ruler. 2. successor of a king. 3. (for *rgyál-baʼi ʼtshó*) Maitreya, the future Buddha. — *rgyal-mtshan* sign of victory, trophy, a kind of decoration of cloth, of a cylindrical shape, erected upon a flag-staff, or carried on a pole. — *rgyal-réhi* 1. = *rgyal-brgyád.* 2. history, annals, of the kings, title of several books. — *rgyal-rigs* 1. the royal family, house, lineage, 2. warrior-caste ས. — *rgyál-so* 1. a king's or prince's residence, city where a court is held, and hence often capital, metropolis. 2. col., esp. in *W.*: town. 3. throne fig.; *rgyál-sor phébs-pa* to ascend the throne, *rgyal-so bzaṅ-ba* to occupy the throne, *rgyál-sor bskó-ba* to raise to the throne, *rgyal-so ʼgróg-pa* to usurp the throne; *ʼdi-nas rgyál-so rgyal mtsó rgyál-po-la ʼbor* from him the dominion passed over to the Chinese Ming-dynasty *Glr.* — *rgyal-srás* 1. prince. 2. son of Buddha, a saint; *snón-gyi rgyal-srás* saints of the olden time, of past ages. — *rgyal-srid* 1. government, reign, *rgyal-srid bskó-ba* to enter upon the reign, to take possession of the throne. 2. *rgyal-srid sna-bdún* the seven jewels of royal government, v. *rin-čhen.*

ཀ་ལ་ཡ *rgyas-pa* (prep. pf. to *rgyal-ba*) 1. vb. to increase in bulk or quantity, to augment, to spread, *bd-yi sa ʼbar rgyas* (the swollen anus) gets as big as a cow's dug (these are in Tibet particularly small) *Lt.*; *ʼja-ʼtsóṅ rgyas-pa ʼdra* like an expanded rainbow *Glr.*; *bstan-pa rgyas-ʼbin* the doctrine gaining ground, spreading *Glr.*; to grow, develop itself, of blossoms frq., of the body etc. — 2. adj. extensive, large, ample, wide; copious, plentiful, manifold, numerous; rich in, abounding in; great in, strong in etc.; detailed, complete, full; esp. adv. *rgyas-par* (col. "*gyas-pa*, *gyp-pa*"), *rgyas-par ňa ʼdód-na*, often also *rgyas-par ʼdód-na* if you wish to know it fully, to hear it in detail; "*ʼdód-na gyas-pa ňór-na*" *W.* if all the particulars are to be told; *rgyas-par byéd-pa* 1. to make bigger, to augment, to increase, to bestow or confer plentifully, *mi-la* on a person *Glr.* 2. to describe, narrate, state at large, in detail frq.; *don rgyas-par byed-pa* to be very useful, to exert a

beneficial influence, *la* on, *Gir.* — *sla-ba rgyas-pa* full moon *Pth.*; *nga-rgyas sla-ba* id. — *rgyas-pai ñid-ba, rgyas-ñid* n. of a disease *Med.* — *ki-rgyas* etc. v. *gñi*, and *ki-ba*.

ক্ *rgyu Sek.* ক্বু I. 1. **matter, substance, material**, *rgyu ñil-ba* crystal being the material; *ñin-rgyu* ingredients for making beer, i.e. barley, barm etc.; *rgyu dpé-ba bsdus-pai ñib-pa yin* (the human body) is a substance obtained by accumulating virtue *Thgy.*; *ñi-la dgés-rgyu ñuñ* I have few wants *Mil.*; also for substance in an emphatical sense, = nervus rerum, money *Mil.*; *bod-rgyu* matter or substance of which any thing is made or manufactured, material *Gir.*; *zá-rgyu med* we have nothing to eat *Gir.*; hence **opportunity, chance, possibility**, *dá-ltar rgyu ñiy snáñ-ño* an opportunity offers now *Dzl.*; **arrangements, preparation**, **„dá-gyu }hd'-pa* C.* to make preparations for a journey. In a special sense: material, stuff for weaving, **warp, chain.** — 2. **cause, reason, motive**, main condition, *mya-ñán-las „dás-pai rgyur „gyur* it becomes the cause of Nirwana, i.e. it leads to Nirwana *Dzl.*; in elliptical speech: *lha dañ mi rgyur gyur-pai dyé-ba* the virtue that leads to (the re-birth amongst) gods or man *Dzl.* ⊠, 17 (*Sek.* incorr.); in the same manner *ñán-ñoñ rgyu-ru „gro*; *rgyus* c. ganit. by reason of, on account of, in consequence of *Tar.*; *ci rgyus* why *Sty.*; *rgyu med-du, med-par* without the impulse of a foreign cause, spontaneously; without sufficient reason, without good cause, the Latin *temere*; *rgyu dañ rkyen Ch.* and *Sek.* 'cause and effect', more correctly (cf. *rkyen*): primary and secondary cause, which, certainly, sometimes coincides with 'origin and further development', and so, too, with 'cause and effect'; *rgyu dañ rkyen dañ gyur, dé rgyu dé rkyén-gyis, dé rgyu-rkyén*, therefore, on that account; in *Med.*: *nyé-bai rgyu* the three anthropological causes or conditions of diseases, the three 'humours', air, bile, and phlegm; *rtá-bai rgyu* the ultimate cause of diseases, and of every evil, viz. ignorance (*ma-rig-pa*, v. *rig-pa*); *skyéd-byed rgyu* the creative cause *Zam.*; *„jél-bai rgyu ni ltó-ba* the main condition, the efficient cause, of growth is the navel-string *Med.*; *rgyu byéd-pa* to be the principal cause of, to lie at the bottom of a matter *Mil.*; *rgyu skyéd-pa* to lay the foundation of *Dzl.* — 3. after verbal roots *rgyu* implies necessity, like our **I am to, I have to, I am obliged to, I ought to**; in later literature, as well as in the present col. language of *C.*, it indicates the fut. tense: *čos-skor ygyas-nas byéd-rgyu-la* whereas the holy circumambulation (v. *skor-ba* I, 2) ought to be performed from the right (to the left) *Mil.*; *sdáñ-dgra yél-rgyu-la* as the enemy must vanish, or: is sure to come to an end *Mil.*; *"sol-ódy ñal-dig }hd-gyu yin-nam" C.* am I to lay the cloth? *"dhd-ta ñ-ñá zá-la „dó-gyu yin" C.* now I will go and dine; *ñoi drúñ-du „oñ-rgyu yin-pa* those that intended to come to me (the Latin 'venturi') *Gir.*; *dé-la rgyal-srid ytód-rgyu-la* when the government was to be conferred upon him, when he was to enter upon his reign *Gir.*; *rta ñán-rgyu med* (riding-) horses were not to be had *Gir.* — When appended to adjectives, it is a mere pleonastical addition: *dkón-rgyu med* that is not a very precious thing, there is nothing particular in that *Mil.*; *čuñ-rgyuñ lha-ñáñ* a very small temple *Mil.*; *ykóñ-pas ñgo-rgyu med* he is not more beautiful than others *Gir.*; *yo-mádn-rgyu-med* that is not to be wondered at; *"gó-gyu mon" C.* that is useless.

Comp. *rgyu-rkyén* (v above sub no. 2) **connection**, meaning, signification, *rgyu-rkyen ñód-du ysol* please explain to me the connection, which is often used in a general sense = what does that mean? what is that? *Gir.*, but also in a special sense relative to law-suits: *"ñyg'-kyi gyu-kyén ñi-la „da" C.* I am going to tell what it is with you, i.e. I shall inform against you, bring an action against you. — *rgyu-ñá* col. that which belongs to a thing, its **appurtenances**, necessary implement etc. —

rgyu-,bras cause and effect or consequence, gen. in a moral sense: actions and their fruits (las-kyi rgyu-,bras); also the doctrine treating on this subject, the doctrine of retribution, the principal dogma of Buddhism, prop.: las-rgyu-,bras-kyi čos; las-rgyu-,bras-la yid-čes-pa to believe in the doctrine of retribution *Glr.* — rgyu-mčhin (*Sak.* हेतुमत्) 1. cause, rgyu-mčhin ,dri-ba to ask after the cause *Glr.*; rgyu-mčhin la-rgyas ,dri-ba to question closely, to examine rigorously *Mil.*; the connection ■ events, the manner in which a thing has come to pass, *nai mčhi-nas ,gyo kyis-bai rgyu-mčhin šod* tell me how it was that you could fetch the door from my house, how you were able to accomplish it *Mil. st.* 2. token, sign, characteristic, proof, evidence, ,*dug*-*pai* rgyu-mčhin as an evidence of being . . . *Glr.*

II. instead of rgyu-ma.

ཀྱུ་ rgyu-ba to go, walk, move, wander, range, of men, animals, and fig. of lifeless things, *ňi-la rgyu-bai ,dab-čhag* birds frequenting the water; *kun-tu rgyu-ba* to wander from one place to another, hence: *kun-tu-rgyu* itinerant monk, n. of a sect of the Brahmans *Dzl.*; *rlui rgyu-bai rtsa* those veins in which air ■ circulating, cf. *rtsa* and *rlung*; also n. accus.: *yul*, or *grod rgyu-ba* to rove through countries, through villages; *rgyu-sdi*, *bdud-gyi rgyu-sdi* the road that is frequented by the *bdud* (a kind of demons). — rgyu-skor v. below.

ཀྱུ་ rgyu-ma 1. entrails, intestines, bowels, esp. the small intestines, opp. to *lok-ba* the large intestines; *rgyu ,krid-ba* convolutio intestinorum *Sch.* (?); *rgyu ,krig-pa* the croaking of the bowels *Sch.*; *rgyu-sprig* the caul, covering the lower intestines; *rgyu-stod* the upper bowels, *rgyu-smad* the lower bowels *Ca.*; *rgyu-nad* disease of the bowels; *rgyu-phir* colic. — 2. sausage, "*gyi-ma gyin-ma*" *C.* (v. *rgyin-ba*), "*kaiče*" *W.* ■ stuff sausages; "*gyi-ma bar-gyin*" meat-sausage, meat-pudding, "*gyi-ma nag-gyin*" black-pudding *C.*

ཀྱུ་ rgyu-skor the lunar mansions, *Sak.* नक्षत्र, or those 'constellations' through which the moon 'passes' in her revolution round the heavens; acc. to *Wdk.* and others they are the following: 1 *ta-skar* (also *dbyug-gu*) three stars in the Ram's head; 2 *bra-nye* (conceived by the Brahmans to be the image of the *yoni*); 3 *smin-drug*, the Pleiades; 4 *be-rdzi*, *mar-ma*; 5 *nga*, *smal-po*; 6 *lug*; 7 *nabo-so*, *rgyal-sted*, *nam-so*; 8 *rgyal-smad*; 9 *skag*, *sna*; 10 *mčhu*, *rta-pa*, *rta-čen* (with Regulus its brightest star); 11 *gre*, *rtsu*, *rta-bzaň*; 12 *dbo*, *Era*; 13 *mčhi*, *bya-ma*; 14 *nag-pa*, *bgru* (with Spica); 15 *sa-ri*; 16 *sa-ga*; 17 *lha-mčhams*, *lag-sar*; 18 *sarna*, *ldan* (with Antares); 19 *mula*, *sog-pa*; 20 *ňa-stod*; 21 *ňa-smad*, *phel*; 22 *gro-bhin* and *byi-bhin* (considered as one constellation); 23 *mon-gre*, *mon-dre*; 24 *mon-gru*, *sprag*; 25 *kruna-stod*; 26 *kruna-smad*; 27 *nam-gru*, *ka-sa*.

ཀྱུལ་ rgyag-pa, pf. *brgyaga*, fut *brgyag* 1. ■ run, frq.; to make haste, to hurry, ■ rush, *sgor* to the door (out of the room) *Dzl.* . . . *kyi ňig-tu* upon . . . *Dzl.*; "*hal-la gyag*" be off! get you gone! *C.* 1. to start (of a rail-way train) *W.*; *rta-rgyag-pa* to ride full speed, to gallop; also shot, race *Glr.* — 2. to go, to pass, to circulate, to be current; to be valid, to have force.

ཀྱུ་ rgyaga *Lex.*; *Sch.*: limit, term, aim, end; *W.*: task, lesson.

ཀྱ་ rgyaga-pa pride, ambition *Sch.*; grief, sorrow *Sch.* (?).

ཀ་ rgyaň-ba the nerves, sinews *Sch.*; cf. *brgyaňs-pa*.

ཀ rgyud 1. *Sak.* तन्त्र, वंशी string, cord, but only in certain relations: the string of a bow; *rgyu-rgyud* Chinese string *Mil.*; string, chord, of a musical instrument; *rgyud-mčhin* harp; chain, v. *la-gu*; mostly fig.: *ri-rgyud*, *gaňs-rgyud* chain of mountains, ridges of snowy hills; also thread of tradition, i.e. continuous, uninterrupted tradition, so in: *Ła-rgyud*, *dpaňs-rgyud*, *ňa-rgyud*, *bla-rgyud* (v. *bla*, compounds); *mgon-rgyud* = *bla-rgyud*, frq. in *Mil.*; *ston-rgyud* *Zam.* legendary tradition. — If used

for expressing a succession of generations or families, the word is gen. written *brgyud*, rarely *rgyud*, e.g. *rje-btsun slob-rgyud dai bèus-te* his reverence (the venerable divine) with his race of scholars, in as much as the disciples of a saint are frequently called his spiritual children *Mil.* — 2. **treatise, dissertation**, *Sat.* ཀུན, also *rgyud-sdé*, esp. the necromantic books of the mysticism of later times *Was.* (184), in four classes, the so-called four classes of Tantras (*rgyud-sdé bži*): *byi-bai rgyud*, *spyód-pai rgyud*, *rnal-ˌbyór rgyud*, *rnal-ˌbyór bla-na-méd-pai rgyud*; yet *rgyud bži* is also the short title of a medical work consisting of four parts: *rtsá-bai rgyud*, *bšad-pai rgyud*, *man-ngag rgyud*, *yiṅ-mai rgyud*. — 3. **connection, relation, reference**, e.g. of a word.(?) — 4. **character, disposition** of mind, natural quality; **heart, soul**; *rgyud bzáṅ-po* a good disposition, *rgyud ńan-pa* a bad disposition; *rgyud ži-ba* a mild disposition, good nature, *rgyud ˌjám-pa* a soft temperament *Ca.*; *rgyud ma-ráṅs-pa* a wicked character *Thgy.*; *sem-gyi' C.*, *ši-gyi' C.*, *Mil.*, prob. also *rig-rgyud Mil.*, character; *raṅ-rgyud ńan-pai ˌgóṅ-po ṭul* restrain the demon of your own wicked heart *Mil.*; of thoughts, feelings, passions, also of a *tiṅ-ne-ḍzin* is said: *rgyud-la skye* they arise in the soul; *rgyud smin* the mind ripens *Mil.*; in some phrases and passages it designates a man's whole personality: *raṅ-gi rgyud ṭóg-tu ˌbeu-po* to take (other people's) sufferings altogether upon one's own person (not merely to heart) *Gtr.*; *raṅ-rgyud-la brtag-pa*, *yèṅ-rgyud-la sbyór-ba* to think a matter through in one's own mind, to draw conclusions from an attentive observation of others, *Thgy.* — Concerning *raṅ-rgyud*, and *yèṅ-rgyud* (ལམ་ & ལ་ལམ) in the more recent philosophical writings, and in medical works, v. *Was.* — *rgyud-čáṅs Tar.* 15, 14, acc. to *Schf.* sentence, thesis, point. — *den-rgyud*, *sgrub-rgyud Mil.*!

ཀྱུད་པ *rgyud-pa* I. vb., pf. *brgyus* and *brgyud*, fut. *brgyu*, imp. *rgyud*, 1. to **fasten** or **file** on a string, to string, *tó-gu-la brgyus-pa* strung, filed on a string *Stg.*; *yuṅ-ngag-ṭog yga brgyus-pa* a gold chain with turquoises inserted *Mil.* — 2. to **pass** through or over, to **traverse** (later literature and col.) *mi-ge rgyud-nas* ˌ*oṅ* famine passes over, prevails in the country *Ma.*; "*ṅdi-na raṅ gyód-de ḍul*" *W.* he passes from one room to the other, he visits room after room; "*ngóṅ-ti-na rgyud-ṅa gór-la ṭon*" *W.* he is passing through Kulu to Gar; *tag-ˌgrim-gyis brgyus-pas* v. ˌ*grim*; *yig-ṅór brgyud-pa* an error in writing has crept in *Tar.*; *sóṅ-po ˌjuṅ ras-čúṅ-pa brgyud-nas zer* the three teachers, using *Ras-čúṅ-pa* as a go-between, said ..., — they sent word by *Ras-čúṅ-pa* to this effect *Mil.*

II. abst. and adj. 1. prop. a participle used as. actively; *rgyud-pa* (or *brgyud-pa*) one that is transmitting knowledge, a **teacher**; *rgyud-pa bzáṅ-poi byin-rlabs-čan* one that enjoys the blessing of having an excellent spiritual teacher *Mil.*; *ṅai rgyud-pa rdo-rje-ˌčaṅ-čén yin Mil.* (in this instance it would be justifiable to write *brgyud-pa*, and, regarding this as a derivative of *brgyúd*, to translate it with 'ancestor'). — b. used passively: *rdo-rje-ˌdáṅ-nas ngams-rtógs rgyud-pa de ná-ro logs* he to whom knowledge was communicated by *Dor-je-čáṅ* is *Náro Mil.*; *ná-ro čen-poi rgyud-pa* a **scholar** of great *Náro Mil.* — 2. a derivative of *rgyud* 2., a Tantrika, a **mystic**.

ཀྱུད་ཤིང *rgyud-ṡiṅ* a term used in architecture, **wall, panel** (?).

ཀྱུད་ཐོག *rgyud-ṭóṅ* **bolt, door-bar** *Sch.*

ཀྱུན *rgyun*, *Sat.* ཀུན, a continual flowing, **the flow, current** or **stream** (seldom river; perh. *smig-rgyui rgyun Lex.* a river seen by a mirage or fata morgana(?); *gaṅ-gai rgyun* the river Ganges); *ču-rgyún-gyis* ˌ*byór-ba* to be carried away by the current; *rgyún-du ḅsgo-pa* v. ˌ*brdá-ba bži*; frq. fig. *ḅsgo-rjai rgyun* stream of grace *Gtr.*, and usc. in some compounds; often in reference to time, hence *rgyún-du* **continually, perpetually, always**, *dus-rgyún-du* id.; "*dkyg-gyín ta-bla ḥhi ḅig*" *C.* make it as usual!

ñiñ-gyi rgyun all the time before, opp. to *da-ltar* now; also for **ordinarily, predominantly**, e.g. ordinarily it is white, only by way of exception it is of another colour; *ka-rgyún* = *ka-rgyád* tradition; *rgyún-goe* an every day meal, opp. to *yzab-goe*; *rgyun-gág*, and more frq. *rgyun-čád* an interruption of flowing, of progress, hence *rgyun-čad-med-par*, or *rgyun-mi-čád-par* uninterruptedly; *rgyun-zás* daily food; *rgyun-riñ-ba* lasting, of long continuance; *rgyun-lám* an endless, interminable way, to be pursued again and again, e.g. *jiñ-bai* of transmigration, *byaṅ-čub-kyi* of virtue, holiness *Mil.*

ཀྱུན rgyun 1. v. *rgyu*. — 2. (*Cs. rgyun-ma*) **notice, intelligence, knowledge**, *ñáḥ-la di-i gyun yod* I am acquainted with it, I know the thing, I am up to it, frq.; *W.*: "*gyun yód-kan*" one that knows about it; "*gyun yód-poi lam*" a well-known road; *čaṅ-med yál-du rgyun-med „lyan* as a stranger I am rambling through a foreign country *Gtr.*; *la-rgyún* 1. **annals, chronicle**, 2. in a general sense **history, story, tale, narrative**, *la-rgyún bstód-pa* to relate a story *Gtr.*, "*ñáḥ-la la-gyún ldád-ce mdzi-po yod*" *W.* I have much to relate, to tell; *la-rgyún ḥíb-ta „drí-ba* to ask closely, to inquire minutely into a story *Mil.*; *gdó-gi la-rgyún bstód-do* he reported what was related above *Pth.*; also used of any short notice or intelligence, without reference to things past: *der „byón-poi la-rgyún ynáis* he mentioned that he was going there *Mil.*

ཀྱུན-པ rgyun-po the fine threads or **fibres** of which animal muscle, plants etc. are composed; *rgyún-po-čan* fibrous; *rgyun-skád* **caligraf.**

ཀྱེ rgyo-ba, pf. *brgyos*, fut. *brgyo*, imp. *rgyos*, to unite in sexual embrace. This word is an undisguised, and therefore somewhat obscene expression, which in books and in col. language is avoided, though referring to an act not criminal in itself, as *Cs.* seems to have understood it, when he translates *rgyo-ba* by: to abuse, constaprate, ravish; hence it is allowable, yet vulgar, to say: "*á-pa dzé 'á-ma gyó-wa jhé*" *C.*

ཀྱེ-ད rgyás-ba, pf. *brgyaṅs*, fut. *brgyaṅ*, seems to be a secondary form of *rkyás-ba*, **to extend, stretch, spread** (vb. a.); the word is to be found in *Lexx.*, but seems to be little used; *brgyáṅs-poi nad-čaṅ Pth.* a disease consisting in some parts of the body being morbidly distended (?).

ཀྱེ-ད rgyób-pa *Cs.*, a secondary form of *rgyás-pa*, prob. but a provincialism.

ཀྱ lya, also *sya*, ལྕགས་ཀྱེ **ginger** (fresh or dried); *lya-ríwa* fresh ginger.

ཀྱ-ད lyaṅ-ná *Pth.*: *skya-lyaṅ-ná*, is stated to mean: **perfectly white.**

ཀྱ-ད lyaṅ-pa, *lyaṅ-pág* **urinary bladder** *Med.*

ཀྱ-ད lyáṅ-ba, = *yáṅ-ba*, **husk, pod, shell.**

ཀྱ-ཡ lyan-yíḥr *Cs.* = *lya-riwa.*

ཀྱ lpo *Cs.* = *pa-ba-dpo-dgó* **puff-ball.**

ཀྱ-ད lgyám-čuwa = *rgyám-čuwa Zam.*, a kind of **rock-salt.**

ཀ sya 1. gen. *čád-sya*, *bča-sya*, **ginger**, = *lya*; *sya-skyá Lt.* id. (?); *syá-pa-pó Lt.* prob. for *sya dan pi-pi-ríñ dan pi-ba-ri* ginger and two kinds of black pepper; *sya-syód Sch.* = *sya-skyá.* — 2. **saddle**, *rta-sya* (*Ld.* "*stasya*") horse-saddle; *sya bstód-pa*, resp. *čhe-sya bstód-pa Gtr.*, to lay the saddle on, to saddle; *sya-ḥíbs* saddle-cloth, *Sch.*: the leather cover or coating of a saddle; *sya-gló* saddle-girth *W.*, *C.*; *sya-ldg Cs.*: frame of the saddle; saddle-bow, saddle-tree; *sya-ód* straps for fastening the travelling-baggage to the saddle, cf. *ta-stág* 2.

ཀ-ད sya-yóṅ **bat, flitter-mouse** *Sch.*

ཀ syaṅ 1. a projecting **hill** or **spur**, on the side of a larger mountain; *syaṅ-yóṅ* elevations and depressions on a hill-side, in *Kam.* *syaṅ-ḥód*; *syáṅ-ka-la yod* (the village) is situated on a mountain-spur; "*syaṅ yyób-na*" *W.* when you have passed round the extremity of the hill. — 2. *ta-*

ngdn a blister, caused by vesicatories, by long marches etc., *C.*, *W.*; cf. *bngan*.

ནགས་ *ngan-ba*, pf. *bngan*, fut. *bngan*, to grow or become full *Ca.*; *bud-méd nd-so ngan* a marriageable girl.

ནགས་ *ngab-pa*, secondary form of „*gdab-pa*, *byd-mas bá-la ngáb-pa* the covering of a young bird by its mother *Glr.*; *gos-ngáb Lex.*, skirt or lap of a coat, *ngab-tsés* a short skirt.

ནགས *ngam* chest, box, trunk; *ngam-čés* a little chest or box; *ngam-bu* id.; *ngam-ngo-mdés* a chest of drawers, cabinet *C.*; *lés-ngam* a wooden chest, *Ráys-ngam* an iron chest; *ód-ngam* a leather trunk; *rés-ngam*, resp. *spir-ngam* coffin *Ca.* — syn. *ngrom*.

ནགས *ngám-pa*, or *ngám-po Ca.* deep, profound, *Sch.* also prudent, quiet; *Lex. blo-ngam* w.s. Only the following phrase came under my notice: *ñgo lés-ta ngám-mo* he (the prince) is very clever (as a legendary explanation and confirmation of the name *srol-btsan-ngám-po*). Prob. obsolete.

ནགས *ngar* camp, encampment, *dmag-ngár* a military camp, *ngar „dób-pa* to pitch a camp; *ngar-més C.* watch-word, parole, = *bso-ngrd*.

ནགས *ngal* load of a beast of burden, *rta-ngal* a horse-load, *lés-rtsi ngal* a cart-load, waggon-load *Ca.*; *ngal „gél-ba* to put on a load, *„glén-ba* to throw it off, *„bógs-pa* to take it off, *ngal bardú-ba* to adjust or balance it; *ngál-rta* pack-horse, *ngál-dpags* beast of burden.

ནགས *ngál-pa* 1. the small of the back, *ngál-„dabs* the lumbar region *Med.* — 2. the croup, crupper, back of a horse *Glr.*; "*gál-pa ton dug*" *W.* the back comes out, i.e. has become sore or galled; *ngal-tsigs Med.*, *ngal-rus* col. backbone, spine; *ngal-rmá* a sore on a animal's back caused by the load.

ནགས *ngu-stégs Lex.* w.s.; *Sch.* elbow, angle.

ནགས *ngu-rdú* a sling *Sch.*

ནགས *ngág-pa*, pf. *bngags*, fut. *bngag*, imp. *ngag(s)*, to wait, *zlá-ba yčig ngág-pa* to wait for a month *Glr.*; to await, to expect, „*ší-ba* death *Mil.*; *lám-na ngág-pa* to wait on the road *Mil.*; *ngág-čiś sdód-pa*, *W.*: "*gág-te dód-čé*" to sit waiting; "*ír-ra gág-te dód*" *W.* wait here! *ngag-tu „jug-pa* to keep one waiting *Glr.*; to lie in wait (for a person), to waylay; *jág-pas ngág-pai sa* a place where robbers are lying in ambush *Mil.*; "*ñon gág-te dód-čé*" *W.* to bear a grudge, to have a spite against a person.

ནགས *ngás Ld.* clap, crack, crash, report (of a gun).

ནགས *ngad-po* father-in-law, *ngad-ma* mother-in-law *Sch.* prov.

ནགས *ngam-mdá Schr.* butt-end of a gun, gun-stock *C.*, *W.*; spelling dubious.

ནགས *ngar* v. *dgur*.

ནགས *ngál-ba* vb. a. (cf. „*gul-ba*), pf. and fut. *bngal*, to move; agitate, put in motion, *ngyad kyés ma ngál* to he could not even move the bow-string *Del.*; to pull (e.g. the bell-string).

ནགས *ngu* 1. diminutive of *nga*, ginger, *ngu-pér Med.*, *Sch.* आदुरक (*Hind. adrak*), fresh ginger. — 2. a small door.

ནགས *ngág-pa Ca.*: to boast, brag; yet not so much with respect to words as to looks and demeanour, so that it may be applied to the airs of coquettish girls (*ngág-čiś mdzés-pa* coquettish *Mil.*, *Stg.*) as well as to the bearing of insolent youngsters and bullies. *ngág-ma* n. of a goddess; *ngág-mo Lex.* आभरा, a dancing girl.

ནགས *ngés-la*, or *dgés-la* (?) on, upon *Th.*

ནགས *ngar Sch.*: 'different, dissimilar, foreign'. This word I repeatedly met with in books of physical science, without finding the signification given above applicable.

ནགས *ngo* 1. door, the aperture itself, as well as the wood-work of the door: *ngo „byád-pa*, *W.* "*jé-čé*", to open the door; "*„jug-pa*" 1. *C.* to put in a door, to hang a door on hinges 2. *W.* to close, to shut the door;

ɣéd-pa 1. to shut, 2. to lock (a door); *"gyag-pa, gyid-pa" C.*, to shut (the door); *ɣám-pa Sch.*: 'to lock up', prop. to bolt, to bar, v. *sgo-ɣám*; *bkam-pa, lakam-pa Ch.*: resp. to shut (a door); *sgo bkáu-ba* to knock, to rap at the door; *"go kriŋ-ga rag" W.* I hear a rattling or rapping at the door. The ground floor of a house into which the door leads, is generally occupied by the cattle, hence: *sgoi ɣyaga* the cattle near the door, opp. to: *ɣúga kyi nor* the money in the inner chamber farthest from the door, cattle and money being thus the two poles or terminating points of household property. — *rgyál-sgo* the principal door or entrance of a house or chamber (in *Ld.* also: *"gyáz-go"*). — *sgrig-sgo* folding-door *Ch.* — *ɣáb-sgo* resp. for *sgo Ch.*, cf. *ɣabú-sgo*. — *rtá-sgo* a door which may be passed through on horseback, viz. the door or gate of a court-yard or garden, open at the top, or a high castle-gate; in the latter case syn. to *rgyál-sgo*. — *nábi-sgo* the innermost door, *bár-sgo* the middle door, *ɣyi-sgo* the outer door *Pth.* — *ɣá-sgo* v. 2, *ɣá-sgo* v. 3. — *ɣál-sgo* glass-door; wing of a window, casement; *ɣabú-sgo* secret door: *Ch.* resp. for *sgo (1)*. — 2. **the boards** that form the pane or square of a door, hence **board, plank**, v. *sgo-rtáŋ*; *ɣá-sgo* a Chinese punishment, consisting of a thick board with an opening for the neck of the culprit, and resting on his shoulders; *sgo ryág-pa* to put on the board of punishment. — *ɣá-sgo dan ltéga-sgo bdun skrags* a door constructed of sevenfold layers of leather and iron, used as a butt for shooting at. — 3. the aperture of a door, and hence **aperture** in general: *sgo ɣánnas* from all the apertures (of the body); *ɣál-gyi sgo* resp. mouth *Dal.*; *mnál-sgo* the opening of the womb (v. *mnal*) frq.; *skyébai sgo* id. less frq. *Thgy.*; *dkyil-ɣkor sgo-ɣá-pa* a square figure with four openings, about thus: ⊞; the opening of a semicircle; **entrance, passage, outlet**, connecting passage, communication; also fig.: way of mediation, of bringing an agreement about, *ɣám-nábi-gi sgo* the entrance, the road, to misery viz.: to hell; *dbáŋ-poi sgo* the organs of sense, also *sgo ɣáu* alone; *sgo-ɣsum* the three media or spheres of moral activity, *lus, ɣsag, yid*, action, word and thought frq.; *bud-ba dan bdáu-bai sgo ɣkrag-pa* to cut off the supply (of provisions) *Pth.*; *bdag ɣáu sgor ɣjug-pa ɣáu* I beg to allow us to enter religion, to receive us as students or disciples *Mil.*; *ɣrá-sgo Schr.* 1. also *bód-go, kyág-go W.*, expense, expenditure 2. *dó-go-ɣar ɣá'-pa C.* to relate accurately how a thing came to pass; *ɣáu-sgo* 'door of intercourse, of trade', a commercial place or town, emporium *Gir.* Hence *sgó-nas* with the genit. **by means of, by**, in the way of, according to, but never as connected with a person or joined to an infinitive: *ɣáu dú-mai sgó-nas* in different ways, variously (often coinciding with: by various means); *lus ɣsag yid-kyi sgó-nas* in or by actions, words, and thoughts (e.g. ■ strive for virtue, cf. above *sgo-ɣsum*) *Dal.*; *rnám-pa sna-tsógs-kyi sgó-nas* in every possible way *Dal.*; *dpéi sgó-nas* (to explain) by way of comparison *Thgy.*; *mtsan-nyid-kyi sgó-nas* (to describe a thing) according to its characteristics *Thgy.*; *rigs-kyi sgó-nas* (to divide) according to the species *Lt.*; *ɣdód-bai sgó-nas btags-mód ste* it being a name given to it from its resemblance to ... *Wdá.*; ... *la ɣrag-dóg-gi sgó-nas* from envy of ... *Mil.*; *mi-mdú-bai sgó-nas* by way of invisibility, by being invisible *Wdá.*

Comp. and deriv. *sgo-ɣáu* the entrance into a house, **vestibule, porch, portal.** — *sgo-ɣáu* opening of the door *Mil.* — *sgo-kyi* a door-guarding dog, **watch-dog.** — *sgo-ɣár* hinge of a door or gate. — *sgo-glégs Zam.* — *sgo-ɣtán* (?). — *sgo-glégs* **the board or plank** of a door *Ch.* — *sgo-ɣrdúm* the space near the door. — *sgo-ɣdrig* (*Ld.* *"sgon-dig"*) **door-frame**, window-frame. — *sgo-ɣyób* the space behind the door, within the door *Gir.* — *"go-ɣtig" (ɣtags) C.* lock of a door. — *"go(g)-ɣám"* a bar or bolt (a small beam) to secure the door with. —

sgo-ñim **threshold**, also **the head-piece** of a door. — *sgo-bdag* = *sgo-dpon*. — *sgo-rnam* a single **board**, e.g. of the floor. — *sgó-pa*, resp. *ĉóba-sgo-pa* **door-keeper, porter**; *sgo-dpon* the first, principal door-keeper. — "*go-ĉiń*" *W.* **door-hinge.** — *sgo-ĉiń* **board** or **plank** of a door *Ch.* — *sgo-bdr* *Ld.* **chink** between the separate laths of a door (for of such the doors in Tibet frequently consist, owing to the scarcity of wood). — *sgó-ma* 1. **pane** or **square** of a door, **fold** of a folding-door; 2. a masked dancer in religious dramatic entertainments, representing one of the four guardians of the world (v. *rgyal-ĉen*). — *sgó-mo* 1. **a large door, a gate, castle-gate, town-gate**; 2. **beginning**, *rtsis-kyi sgó-mo* *Pth.* = *rtsis-go* *Ch.* (Chronol. Table) beginning of a new epoch. — *sgo-mdzoms* the small opening left between door-post and door, when the latter does not perfectly fit. — *sgo-yig* *Ch.* 1. **inscription**, 2. **lampoon, libel**, 3. a magisterial **advertisement** fastened to a door. — *sgo-la* n. of a high and difficult mountain-pass between Lhasa and Pari, v. Huc. I. p. 244. — *sgo-srung* **door-keeper, porter** *Dzl.*

ཀླུ *sgo*, in *skyé-sgo* v. sub *sgó-po*.

ཀླུ་ *sgo-ñá* or *sgoń-ñá* and *sgoń*, **egg, eggs, spawn**, also egg as a measure *Lt.*; *sgoń-dkris* the pellicle, membrane of an egg *Sch.*; *sgóń-ĉú* the white of an egg *Sch.*; *sgoń-ĉóm*, or *ĉog*, the shell of an egg; *sgoń-ser* yolk of an egg *Sch.* — *sgo-ńa ybyed* a scholastic term, v. *Was.* (274).

ཀླུ་ *sgo-pár* **foreskin, prepuce** *C.* vulg.

ཀླ *sgó-po*, also *sgó-bo*, (*Ld.* "*gó-po*") *W.* 1. **the body**, with respect to its physical nature and appearance, "*gó-po ĉeń-mo, rińs-mo, go-rińs, go-sdń*" tall, "*gó-po ĉuń-se*" of small stature, short; "*ŕbá-mo*" stout, lusty; "*ŕbá-mo*" slender, thin; "*dé-mo*" healthy, well; "*go-ydí*" a man that has lost his own body by gaming and become the slave of another. — 2. = *skyé-sgo* **face, countenance**, *skye-sgo legs* a beautiful face, *bdń-sgo* an ugly face *Mil.* — *sgó-ło* 1. **body**, 2. **face**, as a flattering word; also directly for a nice or pretty face, "*gó-lo mín dug bag ĉags yod*" she has not a pretty face, but looks like a fright *W.*

ཀླ *sgó-ba*, pf. *bsgo* (*bsgos* in *Lexx.*, prob. obsolete) **to say**, when used of superiors, hence mostly **to bid, to order** (cf. the article *bka* init.), frq. in early literature, in later times more and more disappearing, being unknown to the common people.

ཀླ *sgo-tsim* **a little** *Sch.*

ཀླ *sgó-lo* 1. v. *sgó-po*. — 2. *Ld.* also = *sgo-ñá*.

ཀླ *sgóg-po*, (*Sk.* **लशुन**) **garlic, leek**, (Allium); *ri-sgóg* *Med.* Allium sphaerocaph. *L.*, or a species allied to it; *sgog-skyá* *Med.* Allium nivale Jacqm. (?); *sgog-sión* *Med.* perh. A. rubellum, a blue species, very common in the Himalaya. — *sgog-ŕtá* mortar, *sgog-ŕtón* pestle, for bruising leek.

ཀླ *sgóg-po* 1. *Ch.*: "pf. *bsgags*, fut. *bsgag*, to make one swear, *sgóg-po* one that makes a person swear." I only met with *mna-sgóg* *Lex.* w. e. — 2. *ŕya sgóg-pa* v. *ŕya*.

ཀླ *sgoń* 1. v. *sgo-ñá*. — 2. n. of a country, prob. = *hoń* *Gtr.* — 3. *sgoń-ldg-pa* n. of a plant *Med.*

ཀླ *sgóń-ba*, pf. *bsgoń*, fut. *bsgoń*, imp. *sgoń* (*s*), I. **to make round, globular** *Ch.*; so it is prob. to be understood in: *bu-rdzu bsgór-biń bsgróń-nas bsgoń* *Lex.*, he having boiled down the sugar and allowed it to grow cold, formed it into balls (in this form the sugar is usually kept in Tibet). — 2. **to hide** or **conceal** a thing *Sch.*, thus in "*góń-te bór-ní*" *W.*; cf. also *dpá-sgoń-ba*.

ཀླ *sgób-sgób* **unable, deficient**, wanting in strength *Sch.*; "*ldg-pa gób-soń*" *Kun.* the hands are unable (to move), stiff (from cold).

ཀླ *sgom* **reflection, meditation, contemplation**, *sgom ŕór-gyi dóys-pa* the fear lest contemplation should be prejudiced

or rendered impossible *Mil.*; *sgom srid-ba* to sustain, to preserve meditation (undisturbed) *Mil.*; *sgom-med* without meditation *Thgr.*

bsgom-pa 1. vb., pf. *bsgoms*, fut. *bsgom*, imp. *sgom(s)*, resp. *fugs sgom-pa* (*Sak.* ঘ, *causative* ঘাবঘ) 1. originally: **to fancy, imagine; meditate, contemplate, consider**, c. accus. and dat.; **to have, to entertain, to produce** in one's mind, — *skyid-pa*, e. g. *bdud-pa, snyin-rje, byams-pa* etc.; *rgyun-du nam ,i ĉi-med sgom* always consider that it is uncertain at what time you shall die *Mil.*; with the accus. and termin., or with a double accus.; **to look upon**, to represent to one's self as . . . . *,gro-drug-sems-can pha-mar sgom* look upon the beings of the six classes as being your parents *Mil.*, viz. with the same respect and affection, or even so, that you imagine your father's or your mother's soul inhabiting just now the animal body of one of those beings; *rmi-lam sgyu-ma sgom* look upon it as being the illusion of a dream *Mil.* — 2. In later times *sgom-pa* became the usual term for the systematic **meditation** of the Buddhist saint, so that this word, and the expressions *rtsi-ba-,dzin-du ,jug-pa*, and *bsam-gtan sgrub-pa*, which in classical writings denote the concentration of the mind upon one point or subject, e. g. upon a certain deity, *lha*, prob. imply one and the same thing. Three degrees of this systematic meditation are to be distinguished, viz. *lta-ba* contemplation, *sgom-pa* meditation, properly so called, (which requires *yid dad mi-rtog mi-gyem yum*, i.e. that it be performed in a clear and decided manner, without suffering one's self to be disturbed or distracted by any thing), and the third degree *spyod-pa*, exercise and practice, which three distinctions will be somewhat elucidated by the following: *bsod(-bsn)-ytsad(-so) yod-na lta-ba min, byin-rgyal yod-na sgom-pa min, bdun-dor yod-na spyod-pa min*, if one lives plenteously, there is no contemplation (possible); where there is inattention and a distracted mind, meditation cannot take place; where there is desire or disgust, exercise and practice are not (to be thought of) *Mil.* 14, 11. Hence contemplation would seem to be more immediately opposed to the rule of sense, meditation to the rule of imagination, practice to the rule of passion; v. also *Was.* (137), *Köpp.* I, 585. Sometimes contemplation and meditation are also opposed to *ĉis-pa*, and *bsam-pa*, hearing and knowing, as to mere acts of memory and intellect. — *sgom(-pa)-po Ca.*, *sgom-byed, sgom-mkan Mil.* one that meditates, **a mystic**; *sgom-ma* fem. *Mil.* — *sgom-ĉen* 1. **a great meditator** (so *Mil.* often calls himself). 2. a kind of **field-mouse**, Lagomys badius *Hodg.* II, 156. — *sgom-thig* 'meditating-cord', a cord or rope slung by the laxer sects round their bodies, in order to facilitate the effort of maintaining an erect and immoveable posture during meditation, which expedient of course is scorned by the more rigid devotees.

II. subst. 1. **meditation.** — 2. *Ca.*: 'the state of being accustomed to' (prob. errcn. for *goms-pa*).

sgom-,bring (?) **belly**, Ilex. *Sik.*

sgor a spindle in turning-lathes? v. the next word.

sgor-ba 1. pf. and fut. *bsgor*, **to boil down**, to condense by boiling, e. g. *bu-ram* sugar. — 2. **to turn** on a lathe, *W.* "*sgor-la ĉen-ĉe*".

sgor-mo (perh. also *skor-mo*) 1. **round**, e. g. of leaves, *Wdz.* and elsewh. — 2. **a circle.** — 3. **a disk, a globe**; hence a rupee *W.*; a semi-globular bowl or vessel *W.*, *sgor-thig* circular line, circumference, circle; *sgor-thig gyed-ba Ca.*, *gyed-ba Sekr.* semicircle.

sgos, in compounds and as adverb: **private, separate, distinct; privately** etc., opp. to *spyi*, e. g. *spyi-rdugs* a parasol for several persons, awning, shelter, *sgos-rdugs* a parasol for one person *Gtr.*; *sgos-skal* share of a single person, individual lot

Mil.; *ṡyu-ma*, or *ṡyos* adv., (opp. to *ṡpyir*) particularly, especially; *ṡyos-(kyi)*, *dpon* a subaltern officer *Ch.*; *ṡyu-pa Sch.*: 'to choose, to find the right thing'.

ཐྱུ; ཐྱུ་ཁུ *ṡyuṅ, ṡyuṅ-gu* **bag, purse**; *ṡyuṅ-gu čad-poi dbaṅ-du sdi-mas* our purse being at low ebb; *dṅul-ṡyuṅ* money-bag, purse.

ཐྱུ་བ *ṡyuṅ-ba*, pf. *bṡyuṅs*, fut. *bṡyuṅ*, 1. acc. to *Lexx.* = *Sak.* ཡུ *ṡyu*, to *gdal-ba*, **to yawn, gape**, and perh. to stretch one's self after having slept; it is almost exclusively used in describing the attitude of a dying lion, and so also the dying attitude of Buddha. — 2. perh. also = *ṡyuṅ-ba*.

ཐྱུ(ད)ཀ *ṡyud(-pa)* 1. the hollow of the knee, bend of the knee; **knee-joint**; *ṡyud-pa ṡčod-pa* to lame the knee-joint, to hamstring (a horse) *Gtr.* — 2. **the calf** (of the leg) *Mil.*; *ṡyud ṡkyir-ba* acute pain in the knee and leg e.g. of a woman with child *Med.*; *Ch.*: 'to despair'? — *ṡyud-kun* the hollow of the knee *Med.* — *ṡyud-čyil* one lame in his legs *Ch.* — *ṡyud-čug-pa Lex.* w. e., *Ch.*: slothful, idle, lazy; *ṡyud-čhal Sch.* id.

ཐྱུ་ཕ *ṡyud-bu*, also *ṡyud-bu*, **a hearth, fire-place**, consisting of (three) stones on which the kettle is placed; *čhaṅs-ṡyud* iron trivet, tripod, cf. *ṡyud-po*.

ཐྱུ *ṡyu* **artifice, imposture** *Dzl.* and elsewh., *ṡyo-ṡyu* id.; *ṡyo-ṡyu-med-na* if he is without guile *Del.*; *ṡyu-čan* artful, crafty, cunning, *Ch.* — *ṡyu-ṡpriṅ-ma*, ཡཱ་ཡ, the name of Buddha's mother. — *ṡyu-ma*, ཡ་ཡ, **illusion**, false show, deception of sight, opp. to *dṅos* reality; *ṡyu-ma ṡprul-ba* to exhibit a false show *Ch.*; *ṅos mdzi-ba tamčad ṡyu-mar ḥa* I know that every thing visible, the whole external world, is only an illusion *Mil.*; *ṡyu-mai nor* apparent riches, hence riches in general *Mil.* (cf. *ṡyu-ldz*); *ṡyu-ma-mkan* **a juggler** *Mil.*; *ṡyu-ma-mkan-gyi mčhe-ba*, *ṡyu-mai mčhe-ba* a juggler's apprentice *Lexx.* — *ṡyu-rtsal* **art, skill, dexterity**, frq., the Indians, and so also the Tibetans counting 64 arts (or 60 in a round number) *Tar.* 21, 2. — *ṡyu-ṡoṅ* **deception, hypocrisy** *Pth.* — *ṡyu-ḥo* 1. the immaterial, subtile and pure body of the soul in the Bardo, hell etc., hence = *yid-kyi ḥo Thgr.* 2. the animal and human body in general, in as much as it is only an apparent body, a phantom, when considered from a higher philosophical point of view *Mil.*

ཐྱུ(ṅ)ཀ *ṡyuṅ-ṡa* **mother-in-law** *Sig.*; *ṡnaṡyuṅ* both daughter-in-law and mother-in-law.

ཐྱུ(ར)ཕ *ṡyur-ba*, pf. and fut. *bṡyur*, (vb. a. to *ṡyir-ba*) 1. **to transform**, *ḥa ṡdod-ṡyur* to transform one's body (i. e. one's self) at pleasure, (*Dal.* ཀ *ḥa* is to be supplied, or *ṡyir-ta* to be read); to transform the royal prerogative into a religious one, v. *Krima.* — 2. **to change** (colour, one's mind), **to alter** (something written), hence **to correct, to revise.** — 3. **to give up, leave off** (customs, scruples, doubts, timidity) *Gtr.*, *ṡyi-rul-pai čhe-bṡyu* the non-Buddhist religion. — 4. **to turn off** or **aside** (the course of a river); **to dissuade, divert**, *lus*, from *Del.* — 5. **to turn**, "*ṡiṅ pa ṡyur-ba*" *W.* to turn round on one's heel; "*ṡiṅ-pa ṡyur-ta ldi-ba*" *W.* to look back; *ḥkor-lo ṡyur-ba* to turn a wheel = *skor-ba*; *sdud ṡyur-ba* to vary, to modulate the voice, also to hum a tune, to sing or whistle, as birds do. — 6. **to govern**, *rtsi ḥo sridkyis*, a horse's mouth by the bridle; also fig. "*gyal-po ḥo ṡoṅ-gyi ṡyur, ḥyi ḥo ṡaṅ-ṡi ṡyur*" *C.* the king is governed by his minister, the husband by his wife; *ṡdod-čags ṡdiṅ-pas ḥo-ṡyur* he is governed by evil passions *Mil.*; *ḥo-lo ṡyur-ba* to govern, prop. and fig., v. *ḥo-lo*; *ṡiṅ-rta ṡyur-ba* to drive a carriage; in a similar sense *dbaṅ ṡyur-ba* c. *la*, to have command or control of, to command, dominate, frq.; prob. also to possess *Mil.* — 7. **to translate**, *ṡgra ṡyur-ba* id. — 8. **to multiply** *Wdk.* (cf. *ṡyir-ba* 4, and *ldg-pa*); *bṡyur-bya* the multiplicand *Wdk.* — 9. *Lad.*, *Pur.* **to kill, to slaughter.** — 10. **to publish, proclaim, announce** "*ka-ṡel ṡyur-ta*" *W.* to pub-

Sgra-mtho – Sde-ma'i Khog-dbub (p.32)

Uccaiḥ-śravā – the horse
who belongs to Indra

lish an order; "*lha gyur*" *W.* announce me! send in my name!

ཀྱུ་ཤིར *sgyu-sgir* **crooked** *Sch.*, better *dgyu*.

ཀྱུ་ཏེ *sgyi-be* is said to denote in *C.* one of the lower classes of officials or noblemen.

ཀྱུ་ལེ *sgyi-ma* 1. abst. **a bag** (not of leather); *ras-sgyi* a bag of cotton stuff *Pth.*; *sgyu* diminutive. — 2. adj. **quiet, gentle** (of horses) *Sp.*

ཀྱུ་ལ *sgyil-po* a stone for a fire-place, **hearth-stone**, three of which are so placed together, that a fire may be kindled between them and a kettle put on; *sgyil-ba* a fire-place constructed in this manner.

ཀྱུ་ལན *sgyil-ba*, pf. and fut. *bsgyel*, vb. a. to *gyil-ba*, **to throw down, to overthrow, overturn**, *gun-bsgib* on the back *Lex.*; **to lay or put down** (a bottle, a book); **to invert** (the charm of an enemy); **to kill** (horses); "*mi sd', ta ggel*" manslaughter and the killing of horses, *C.*

ཀྱུ་ལུག *sgyugs* 1. a warlike engine to shoot darts or fling stones with, **catapult, ballista**, *sgyugs-kyi ,phul-,khr Thgr.* id.; *sgyugs-rdo* a stone flung from such a machine *Sch.*; in later times: 2. **mortar, cannon, gun**, in Tibet even at the present day without wheels, col. "*gkyog*". — 3. a surgeon's instrument for setting broken limbs *Ca.*

ཀྱུ་ལ *sgyil-ba*, pf. *bsgyais*, fut. *bsgyai*, perh. originally = *sgyi-ba* to hide, but actually used 1. in *C.*: "*gyi-ma gyiri-ma*" **to fill, to stuff** (a message) 2. col. in *W.*: "*gyiri-le*" **to put** into (the pocket, a box, a coffin); "*gyiri-du bdr-le*" **to keep, lock, or shut up** (things); "*sgo gyiri-le*" to hold one's breath; *gla phyir sgyil-ba* **to retain** the wages due to another person *Sch.* The form *rgyais* often occurs in *Mil.*, in passages where 'to retain, lock up, put into' or a similar term would suit very well. Other passages cannot yet be sufficiently accounted for, and upon the whole the roots *gyai* and *kyai* (*rgyai* etc.) require to be more closely investigated.

ཀྱ *sgra*, *W.* also "*ra*", 1. a **sound, noise; voice**; *ha-sgra* the sound *A Gtr.*; *sgra-bkra ,Jru* noisy evacuations take place *Lt.*; *,dn-pa-dag sgra-rnams* for the deaf hear sounds: *sgra sgrog-pa* to produce sounds, noises *Mil.*; *sgra dag pral prum* (read) loud, correctly, and distinctly, those three (a precept for reading or reciting); "*sgrid-ra tsh-le*" *W.* to snore; "*bdg-ra*" the noise made by a flight of birds passing; *min-sgra* a mere word, name, or sound *Wes.*, as a philosophical term. — 2. **word, syllable**, *bdag-sgra Ca.*, *bdag-poi sgra Grom.*, the name given in grammar to the so-called article *po*, e.g. in *rta-pa* horseman, rider; *dgag-sgra* prohibitive or negative particle. — 3. **language**, science of languages, **philology**.

Comp. *sgra-skad* (= *sgra* 1.) **sound, voice**, *sgra-skad snyan-pa* frq. — *sgra-can* **sounding, sonorous**. — *sgra-ldi* **far-famed, renowned** *Mil.*, *sgra ldr grags-pa Stg.* id. — *sgra-snyan* 1. a **well-sounding, agreeable voice**, 2. *C.* a **guitar**. — *sgra-brnyan* **echo** *Mil.* — *sgra-ldar* **sounding, sonorous**. — *sgra-dbyar* 1. **pleasing tone, harmony, euphony**, e.g. *gsu dari rdi-mai Tar.* 2. n. of a goddess *Ca.* — *sgra-sbyor Zam.*, *Tar.*, *Schf.*, a coalition or connection of letters. — *sgra-mi-snyan* (a disagreeable voice) n. of a larger and two smaller northern continents of the fabulous geography of ancient India. — *sgra-tsad* (*sgra dari tsad-ma*) *Tar.*, *Schf.*: grammar and logic; yet *yi-ger sgra-tsad*, *sgra-tsad-yi-ge Gtr.* seem to denote philology.

ཀྱ་ཡཱནྡ *sgra-ydin*, *Sch.* ཤ་ཟ *Rahu*, 1. a demon or monster of Indian mythology, esp. known by his being at enmity with the Sun and Moon, on whom he is continually wreaking his vengeance, occasionally swallowing them for a time and thereby causing their eclipses. The Buddhist representation of the Rahu-legend is given by *Schl.* p. 114. — 2. *Ca.*: **the ascending node** of the moon, determining the time of the obscurations. — *sgra-ydin-*

rāhu, ཤ་ཟ *Rāhula* 1. 'seized by Rāhu' (*Feuc. Gyatch.* II, LVII), obscured, eclipse of the sun or moon, 2. 'catcher of Rāhu,' acc. to the Tibetan legend an epithet given to the deity *jyag-rdór*, acc. to Indian mythology, to Vishnu, who in Tibetan is called *Kyab-ˌjúg* (also *Kyab-ˌjug-ynód Ch.*); sometimes, however, he is identified with Rāhu himself, for the names *yza-sgra-phen*, *yza-sgra-ɟcan-dzin*, *yza-kyab-ˌjúg*, *yza-rd-ba-la*, and even *yza-du-ba-ˌjug-rin* (comet!) are used promiscuously. — 3. a son and disciple of Shakyamuni, who received this name on account of an eclipse of the moon taking place at his birth, v. *Feuc. Gyatch.* II, 389.

ཀྲིད་པ *sgrid-ba*, *Ch.*: pf. *bagrais*, fut. *bagrai*, imp. *sgrai*, 1. **to enumerate**, to reckon up separately. — 2. **to upbraid, to reproach.**

ཀྲིལ་བ *sgril-ba* **to cut** into small pieces, viz. the picture of an enemy whom one wishes to destroy.

ཀྲིགས་པ *sgrig-pa*, pf. *bagrigs*, fut. *bagrig*, imp. *sgrig(s)*, *W.* "*rig-ce*", **to lay** or **put in order**, **to arrange**, **adjust**, *pai-lib* boards or planks, *so-ɟúg* bricks or tiles *Glr.*, *kar-gól* plates and dishes, = to lay the cloth; *ɟdas* stuffed seats or chairs *Dzl.*; **to put** or **fit together**, **to join** the separate parts of an animal body *Glr.*; to put close together, side by side, hence *W.*: "*kiú de nyin rig-te yod*" these two fields are adjacent, "*ta dzai rig-te yin*" it is situated close to the border; **to compile**, **to write** books *Glr.* — "*rig-ma*" *W.* **light**, **close**, e.g. a joint, commissure, seam.

ཀྲིན་པ *sgrin-po*, *Zam.*: = *mkhás-pa*, **prudent**, **skilful**, **clever**, *blo sgrin-pa* a penetrating mind *Sch.*

ཀྲིབ་པ *sgrib-pa* 1. vb. pf. *bagribs*, fut. *bagrib*, imp. *sgrib(s)*, *W.* "*rib-ce*", to deprive of light, **to darken**, **to obscure**, *W.* "*rib ma rib*" get out of my light! *nyi-mai ˌód-sér bagribs-mas* the light of the sun being obscured, by clouds *Glr.*, by a curtain *Zam.* — 2. abst. the state of being darkened, **obscuration**, gen. fig., mental darkness, **sin**, also *sgrib*; *sems-can tsma-ɟdá-kyi sgrib-pa sil-ba* frq., hence *sgrib-pa-rnam-sel* n. of a Boddhisatva; *sgrib-pa lna Dzl.*, the five obscurations caused by sin, prob. = ལས་ཀྱི་སྒྲིབ་ *Burn.* II, 360. — 3. adj **darkened**, **obscured**, **dark**; **sinner**, *bdag-rdó sgrib-pa ɟi-ses* am I so great a sinner? *Pth.* — "*dib-ma*" *C.*, "*rib-ma*" *W.* **shelter**, **fence**, e.g. at the side of a field against the wind.

ཀྲིན་པ *sgrin-pa*, pf. *bagrins*, fut. *bagrin*, imp. *sgrin(s)*, *Ch.*: **to hold fast**, **to force** or **twist together**; **to endeavour**'; *Sch.* also: **to squeeze in**, **cram in**; **to be over-hasty**, **confused**'. Only the following phrases came to my notice: "*ky'-pa dim-pa*" *C.* to twist or twine a thread; "*rig-pa dim*" *C.* take care! (collect your thoughts!); "*dim-tog-ɟcan*" *Sp.* inquisitive, curious. Some passages in *B.*, e.g. *blo-bagrins* (explained by *blo-ˌdis Zam.*) are as yet dubious as to their sense.

ཀྲིལ་བ *sgril-ba*, pf. and fut. *bagril*, *W.* "(*s*)*ril-ce*", (cf. ˌ*gril-ba* 1. and ˌ*kril-ba*), 1. **to wind** or **wrap round** e.g. a bit of cloth round one's finger; **to roll**, **wrap**, or **wind up**; *ril-bur* to roll or form into a pill *Med.*; **to make fast** or **tight**, *Dód-pa* what is loose; *ɟyogs ɟig-tu sgril-ba* to gather into a heap, **to heap** or **pile up**, **to sweep together**; hence *sgril-bar* (also *dril-bar Glr.*) **to sum up all**, taking all together, in short *Ld.*; *wáig-ma sgril-ba* **to wag** the tail, *wi-la* at a person (of dogs) *Mil.*; **to roll**, e.g. a large stone to some place. — 2. **to multiply** *Wdk.*, frq.; *bagril-ma* a doubled and twisted thread or cord *Sch.*; *sgril-bú* a wooden roll, round which paper etc. is wound; the rolling-pin of bakers. — *sgril-bóg*, *W.* "*bog-ril*", rolled paper *Ch.*

ཀྲུག་པ *sgrug-pa*, pf. *bagrugs*, fut. *bagrug*, imp. *sgrug(s)*, *W.* "*rig-ce(s)*", **to collect**, **gather**, **pluck**, **pick up** e.g. wood, flowers, vermin etc.

ཀྲུས(ས)' *sgrus(s)*, *Ld.* "*drusis*", *C.* "*dzus*", **fable**, **legend**, **tale** (to the uncultivated mind of the Tibetan, destitute of any physical and historical knowledge of the countries and people beyond the boundaries of his native soil, the difference

between truth and fable is but vague and unsettled); *agrub ,ldad-pa* to relate fables, stories etc.; *sion-rdzu agrub Zam.*, *sidagyi agrub-ryyud Glr.*, *agrub-ytam* tales of ancient times, of the days of yore; *agrub-mkhan Ca.*, *agrub-pa Sch.* the inventor or writer of fables and tales, also a narrator of tales.

ক্ৰুব্ *agrub-ba*, pf. *bagrubs*, fut. *bagrub*, 1. to win. 2. to invent, to feign *Ca.*

ক্ৰুব্ *agrub-pa*, pf. and fut. *bagrub* 1. to compare *n. la* and *dai Dzl.* — 2. to assimilate, vie, contend with *Ca.*

ক্ৰুব্ *agrub-pa* I. vb. pf. *bagrubs*, fut. *bagrub*, imp. *agrub(s)* (cf. *,grub-pa Sch.* *grub*) 1. to complete, finish, perform, carry out, an order, a wish, hence usually with *bkra-da Dzl.*; to make, achieve, manufacture, obtain, attain, *dngul-rdo-la dngul bagrub-tu bcab-pa ltar sems-can-la Sans-rgyas bagrub-tu bcab-pa yin-no* in like manner as silver is obtained from silver-ore, Buddha may proceed from beings *Thgy.*; *don agrub-pa* to attain to one's aim, to obtain a blessing, a boon; *tha ,dzi don agrub-pa* to care for the wants of this life; to procure, *rgyugs-phyo* flour, as provision for a journey *Mil.*; *nor agrub-pa* to gain riches; to furnish with, to supply, one's self or others *Mil.* — 2. *tha-agrub-pa* implies, in accordance to Brahmanic-Buddhistic theology, not so much the making a deity propitious to man (*Ca.*), as rendering a god subject to human power, forcing him to perform the will of man. This coercion of a god seems to be effected in a twofold manner. The practise of the common people is to perform a vast amount of prayers and conjurations, specially intended for the god that is to be made subject. Another method is adopted by saints, who are advanced in every kind of religious knowledge. They continue their *sgom-pa*, or profound meditation, for months and years, until the deity, finally overcome, stands before them visible and tangible, nay, until they have been personally united with and, as it were, incorporated into the invoked and subjected god. Whilst the conatus, the labouring in this arduous undertaking, is often called *agrub-pa*, the arriving at the proposed end is designated by *,grub-pa*, e.g. *rgyal-po rta-mgrin agrub-pa mdzad-par ,grub-nas rta-skad bkra-par* etc., the king began to coerce *Tachin* (*Hayagriva*), and when the latter was made obsequious, so as to appear, a neighing was heard etc. *Glr.*; *sgom-agrub byed-pa* for *sgom-pa dai agrub-pa byed-pa Mil.* — *bagrub-ldab*, *agrub-yrab*, *agrub-phug* the house, the place, the cavern, where a saint applies himself to *agrub-pa*; *agrub-pa-po* one effectuating the coercion described above, *Sambh.* frq. — *agrub-rtags* tokens, proofs of perfection, of an accomplished saint. — *agrub-tsbs* the method of effecting the coercion, of obliging a god to make his appearance; *agrub-byed* 1. he that accomplishes the coercion (cf. *Schl.* p. 247). 2. a kind of bile *Med.* — *agrub-yhin* the Bon-doctrine *Mil.*

II. abst. 1. one that contemplates and meditates, like *sgom-ldan Mil.* 2. n. of a sect of Lamas, with whom marriage is permitted.

ক্ৰুব্ *agrub-ma* I. *Ca.* adj. naked, gen. *agrub-mo.*

II. vb. pf. *bagrus*, fut. *bagrs* (cf. *,gro-ba*) 1. to roll *Glr.*, *Pth.* — 2. to multiply *Wdk.* — 3. to repeat *Ca.* — 4. to put or place in order, to put together, to compare, e.g. records *Tar.* 174, 14 *Schf.*

ক্ৰুব্ *agro-zlog* a sea-washed beach *Sch.*

ক্ৰুব্ *agrig-pa* 1. vb. pf. *agrigs*, to belch. — 2. abst. belch, eructation, *agrig-pa ,dzin-pa*, *,byin-pa Med.* "*rul-dzig*" *C.* a belch of a fetid smell.

ক্ৰুব্ *agrii-ba*, pf. *bagrsis*, fut. *bagrsi*, imp. *agrsi(s)*, cf. *,grii-ba*, 1. to raise, erect, lift up, hold up, plant up, e.g. a finger, a beam etc. — 2. to stretch out a limb and hold it stiff *C.*

ক্ৰুব্ *agrin-mo* naked, *agrin-mor ,byin-ba* to appear in a naked state, to show one's self naked *Dzl.*; *Bhar.* 59. *Schf.* 'orbus', orphaned (cog. to *Mrom?*).

ཁྲ་ *sgro* 1. a large feather, esp. quill-feather, used for an ornament of arrows, as a charm etc.; *sgro-mdhôs* peacock's feather, as a badge of dignity. 2. to elevate, exalt, increase; *Ca.*: to exaggerate. *Wm.* however has p. (305): 'Vorurtheil (Anerkennung des Nichtwahren), Gegensatz: *skur-ˌdêbs* Lästerung (Leugnung des Wahren)', and p. (297): 'sgro-skur Verneinen und Lästerung'. *Ca.* renders *sgro-skur* by 'exaggerated praise and blame'; *sgro-skur ˌdêbs-ba* occurs also in *Mil.* The phrase *sgro-ˌdôgs ycôd-pa* might therefore be rendered: to put an end to overrating and to prejudice; this meaning, however, does not suit in every instance, and acc. to expressions heard from people in *C.*, *sgro-ˌdôgs ycôd-pa* would signify: to turn to account, to work one's way up, to contest for a prize. Finally ought to be mentioned that acc. to *Sch.* *sgro-ˌdôgs spyôd-pa* (sic) denotes 'logic'. A connection between these heterogeneous significations is not discernible, but a clew may perhaps be found hereafter. — 3. sack, [illegible] (?), *tôl-sgro Gtr.* was explained by: a sack full of ashes.

ཁྲ་ *sgro-ga C.* the little bubbles in sparkling beverages, "*lchi-la dô-ga ḋug*" the beer sparkles.

ཁྲ་ *sgrô-gu*, v. *sgrôg-gu* sub *sgrog*.

ཁྲ་ *sgrô-ba* I. sbst. 1. *Wdh.*, acc. to *Sch.* the bark of a species of willow, but prob. the same as *grô-ga*. — 2. *C.* the penis.

II. vb., pf. *bsgros*, fut. *bsgro*, imp. *sgro*. *Lexe.* w.a., *Ca.*: to debate, discuss, so that it would be only another form of *bgro-ba*; but in *C.* "*ḋo-la' ʼbô'-pa*" is said to mean: to talk at random, to chatter away thoughtlessly.

ཁྲ(ས)· *sgrog(s)* cord, rope, for tying, fettering; fetters *Mil.* and *C.*; *lcags-sgrog* iron fetters, chain; *lcags-sgrog ldog-pa sbrêl-nas* the hands tied or chained together; *lcags-sgrog-pa* a convict put in irons; *lhi-sgrog* fetters made of twisted twigs *Ca.*; *lham-sgrog* shoe-strap, lace, latchet. — *sgrog-ˌpa*, *sgrô-ga*, *W.* "*rôg-ba*", string, strap, for binding, fastening, strapping; *Sch.* also button; *sgrog-ril Sch.* button, *sgrog-ril sgrôg-pa* to button up.

ཁྲོག་ *sgrôg-pa*, pf. *bsgrags*, fut. *bsgrag*, imp. *sgrogs(s)*, to call, call out, call to *Dal.* and elsewh.; to publish, proclaim, promulgate, *ytam-mgôn* good news *Mil.*; *bi-bai ytam bsgrôgs-na* if his death becomes known, *Tar.*; *ḋe sgrôg-pa*, resp. *ḋa-kyi sgrog-glêh mdzôd-pa Glr.* to preach; *drilsgrog-pa* to publish by ringing a bell, to publish, proclaim; *sgrôg-pa-po* a proclaimer, a preacher *Ca.* — 2. to shout, to scream, *nê-skad drôg-por sgrog* (the infant) weeps and screams *Lt.* — 3. *C.* (in *W.* only resp.) to read, *ytsô sgrôg-pa* to read words of Buddha *Ma.*; even: *sems-kyis sgrôg-pa* to read silently. — 4. to bind, like *ˌgrôgs-pa*; v. also *sgrog* extr.

ཁྲོད་ *sgrôd-pa*, another form of *ˌgrôd-pa* to go; not much used.

ཁྲན་ *sgrôn-ma* a lamp, lantern, torch, *sgron-mê* a burning lamp, (prop. a lamp-fire); often fig. — *sgronˌ-pa* vb. to light, to kindle, *dpê-ʼa-la ma sgrôn-nas* lighting (burning) the book *Pth.* — *sgron-bskal* the enlightened age *Ca.*, opp. to *mun-bskal* the dark age. — *sgron-drôgs* lamp-black. — *sgron-(me-) bsis Sch.* the yew-leaved fir, Pinus picea, which tree, however, is scarcely known in Tibet; in *Sik.* it denotes Pinus longifolia, and prob. also in every other province, the most resinous species of coniferous trees prevailing there.

ཁྲན་ *sgrôn-pa*, pf. and fut. *bsgron* 1. to cover, to lay over, adorn, decorate *Glr.* — 2. to light, to kindle, v. *sgrôn-ma*.

ཁྲོབ *sgrob* haughtiness, arrogance, pride, *Lexe.*

ཁྲོམ *sgrom* box, chest, trunk, coffer = *sgam*; *sgrôm-bu* a small box or chest; *smyugsgrôm Ca.* = *ysêb-ma* a chest or trunk made of bamboo; *ro-sgrôm*, *rús-poi sgrom Zam.* coffin.

ཁྲོལ་ *sgrôl-ba*, pf. and fut. *bsgral* 1. to rescue, deliver, save, *las* from, out of, *sgrôl-bai dad-dpôn-du ˌgyur* he becomes a guide to salvation *Glr.* — 2. to lead,

nus-sgrom = Alng. keh-rus

transport, carry, to cross (a river) by boat or ferry, *ʼa-bagrol Lex.*: ᠬᠤᠷᠠᠭᠤᠯᠬᠤ passed over; *ʼkʼa-boi ʼjig-rol-tu bagrol-bar mdzad-ciʼ* have the goodness to take me over to the other bank *Sambh.*; *ʼJʼór-ba bagrál-bai gru-ysáis* ʼgis *Glr.* it is a boat that carries over the river of transmigration. — 3. **to remove**, do away with, drive away, *ʼdré-rnams jiyii rgyal-mtso ʼlén-po-la bagrál Glr.* the demons were driven to the uttermost parts of the sea; *bdud sgrol-ba* to expel the devil; *sdig-can rgyál-po sgrol-bar ʼgyur* the guilty king will be removed out of the way! *Glr.*; *dgra-bgyo bagral-bai ʼa krag rus-pa dan sani-rol gis mysi bdá-pa mcéd-par ʼbul* the flesh, blood, bones, heart, lungs and entrails of slaughtered enemies of the faith are offered by us as a sacrifice. This saying, the tendency of which is often justified by the sophism, that it is an act of mercy to kill an enemy of the faith and thus prevent him from accumulating more sin, shows that even 'mild Buddhism' is not incapable of bloody fanaticism, and instances like that of king Lań-dar-ma of old, and of the recent martyrdom of Roman Catholic christians at Bonga confirm this fact from experience.

ᠬᠤᠷᠠᠭᠤᠯᠬᠤ *sgrol-ma*, sometimes also *sgrol-yim Ch.*, *W.* ʼ*rol-ma*ʼ, 1. n. of two goddesses, *Sak.* ᠳᠠᠷᠠ, known in the history of Tibet as the white and green Tara, incarnated in the two wives of Srongtsangampo, *Schl.* 66 and 84; *Köpp.* II., 65. — 2. a name of females, of frequent occurrence.

ᠬᠤᠷᠠ *sgros* 1. *Ch.* **manner, method, way**, *bdad-sgros* way of explaining, instructing, informing: *sgrogs bdad-sgros Sch.*: 'the method of instruction which is to be proclaimed' (?); *ytám-sgros Ch.*: 'way or manner of speaking' (?). — 2. *Ch.* **edge, brim, lip**; *Sch.* also mark from a wound, **scar**; *bdl-gyi mču-sgrís* seems to signify only 'lip'.

ᠪᠷᠵᠢᠳ *brjid-pa* = *bydd-pa* to smile, to smile on *Sty.*

ᠪᠷᠶᠠᠯ *bryal* 1. v. *rgyál-ba*, 2. v. *rgyál-ba*.

ᠪᠷᠶᠠᠯᠪᠠ *brydl-ba Sch.* 'das Gegensätige', mutual relation, contrast, contrary?

ᠪᠷᠶᠤ (ᠪᠷᠶᠤᠨ) *bryya* (*ʼbum-pa*) **a hundred**, one hundred; *bryya-ʼbrig* the hundred, a century; *bryya-ʼbrig ʼbíu* 1000; *bryyá-pa* the hundredth; *bryyá-po* consisting of one hundred (cf. under *dgu*); *bryya dań ʼbíu-ʼbi* 114; *bryya-nyi-ʼbu* 120; *bhi-bryya* (*dań*) *go-bryyád* 436; *bryyá-rtsa* v. *rtsa*; *bryyá-la* (*Ch.*: *bryya-ma-lan-ybig*, or *bryyá-lam-ma?*) once among a hundred (cases or times) i.e. very rarely, e.g. (*dus*) *bryyá-la brnyed kyań* though it be found for once at best *Mil.* frq., cf. *Schf.* Erläut. zu *Dsangl.* p. 45; also = finally, in short, the Latin *denique*, *Mil. nt.*; *bryyá-ban* erron. for *rgyá-ban*. — *bryya-mčéd* a hecatomb of 100 lamps, offered on certain festival occasions *Sch.* — *bryyá-ʼdzin* about or nearly a hundred *Sch.* — *bryyá-dpon* a captain of a hundred men, the Latin centurio. — *bryya-byin* (ᠪᠷᠶᠤᠪᠶᠢᠨ) '(honoured by) a hundred sacrifices', epithet of Indra, cf. *Amarasiṅha*. 1. Indra. 2. n. of a medicine *Wdz.*

ᠪᠷᠶᠤ *bryyo!* 1. in *smrá-bai bryya Sch.*: noisy conversation; *Lex.* simply ᠬᠤᠪᠠᠯᠠᠭ speech, conversation (with the remark that the word is nba. and prov.). — 2. often erron. for *rgyu*.

ᠪᠷᠶᠤᠳᠠ *brygyái-ba* 1. v. *rgyaá-ba* 2. **to call** to a person from a distance, *C.*

ᠪᠷᠶᠤᠳ *brygyad* **eight**; *brygyád-pa* the eighth, *brygyad-po* consisting of eight, *brygyád-ʼbu* eighty, *brygyad-ʼbu-rtsa-ybig* (*W.* ʼ*gyad-ʼbu-gya-ʼbig*ʼ), *gya-ybig* 81; *brygyad-brgyá* 800; *brygyad-stói* 8000; *brygyad-ʼbri* 80 000.

ᠪᠷᠶᠤᠳ (ᠪ)ᠪᠠᠶ *brygyad-(b)bág* **a reproach, rebuke**, *brygyad-bág bydd-pa* to rebuke, to chide *Dal.*

ᠪᠷᠶᠤᠳᠠ *brygyáu-pa*, vb. **to adorn, decorate; to provide with** (c. instrum.), cf. *rgyan* abst.; *nya mgo ni-gis brygyáu-pa* the letter *nya* (ñ) being provided with an *a* above it, = *nya*.., *Zam.*

ᠪᠷᠶᠤᠯᠪᠠ *brygyal-ba* 1. **to sink down senseless, to faint**; ʼ*brygyál-te dád-ciʼ*

ཀྱུ་ཤ་པ *brgyúṅa-pa*

W. to lie in winter-sleep; *„o-brgyúl-te* very much exhausted, v. *„o.* — 2. to howl, of the fox. *Sch.*

ཀྱ་ཤ་ཤ *brgyúṅa-pa Lexx.*; *Ca.*: **'the marrow in the back-bone'.**

ཀྱ *brgyud*, cf. *rgyud*, *Sak.* **ཁ་ལས** family (*gens*), **lineage; relations, ancestors, descendants, offspring,** *mi-brgyúd* 1. = *brgyud, dei mi-brgyúd yin-pa* being of his family *Gtr.* 2. people, nation, *bód-kyi mi-brgyúd* the Tibetan nation. 3. the human race, mankind *Ca.*; *rigs-brgyúd*, resp. *yduṅ-brgyúd* family; issue, progeny, *rigs-brgyúd „bríl-bar „gyur* there will be a numerous offspring; *bla-rgyúd* succession or descent of Lamas *Ca.* — *"snig nd-ṅe gyúd-la yod" W.* diseases of the eye frequently occur in that family; *"dé-ne gyud mi ẓad yin" W.* then the race will not die out; *"sprel-gyud-la bór-ṅe" W.* to set apart cattle for breeding; *brgyúd-nas brgyúd-du* from generation to generation *Ca.*; *bu ṭha brgyúd-du bdeo* he is blessed even to his children and children's children *Dal.*

Comp. *brgyud-brgyúṅs* a continuous succession *Sch.* — *brgyúd-ṅan* like his progenitors *Ca.* — *brgyúd-pa* 1. belonging to a race or family. 2. v. *rgyud* and *rgyúd-pa.* — *brgyud-mód* degenerate *Ca.*; cf. *brgyúd-ṅan.* — *brgyúd-ma* 1. *Ca.* = *brgyúd-ṅan.* 2. *W.* fruitful, fertile. 3. *brgyud-ma-brgyab Lexx.* w.e. — *brgyud-„dzin* a first-born male, heir and successor.

ཀ *brgrod* is acknowledged by *Lexx.*, but evidently an incorrect form for *bgrod.*

ཀ ... *bag* ... words beginning thus will for the greater part be found under *ag* ...

ཀ *bagdg-pa* v. *„gdgs-pa* and *sgóg-pa.*

ཀ *bagaṅ* (*Lexx.* = *dúos-ṡṅi*, **ཚ**?) **point of time, moment, instant, conjuncture,** *lo-ṡar-bagáṅ-gi thúg-mo* a chilling gale on newyear's day *Mil.*; esp. **the proper time** or season for doing a thing, *byá-bai bagaṅ*; *„bri-bai, zá-bai bagaṅ* the time for writing, eating. (A different word from *agaṅ*).

ཀ *bagó-ba* 1. v. *agó-ba.* — 2. pf. *bagos*, vb. a. to *„gó-ba*, **to soil, stain, defile,** lit. and fig., *"kyon-ghyi ma gyi" C.* he was not tainted with any spot or blemish, nothing could be laid to his charge; **to infect** with disease; rarely in a good sense: *dri sna-tsogs-kyis bags-par bagos-pa Sig.* well **anointed** with salves and perfumes.

ཀ *bagrdú-ba* 1. **to enumerate, count up (?)** *Ca.* — 2. **to cause to grow cold** *Lexx.*

ཀ *bagrúd-pa Lexx.* = *bgrúd-pa.*

ང

ང *ṅa* 1. the letter *ṅ*, sounded as a nasal guttural, the English ng in singing, in the Tibetan language often the initial letter of a word. — 2. as numerical figure: 4. — 3. as numeral adjective = *bid-bcu*, in the numbers 51—59.

ང *ṅa*, pers. pron., first person sing. and pl. I, we, the usual word in familiar speech; *ṅai* my, our; mine, ours; *ṅa mi rgan* old man that I am *Mil.*; *ṅa rgyál-po sroṅ-btsan-sgám-po dad* with me, king Srongtsangampo *Gtr.*; *bla-ma ṅa* I, the Lama *Mil.*; *de mi rgan ṅai ká-la nyan* listen to my word as that of an old man *Mil.*; *ṅai „di* this my (doing) *Gtr.*; *ṅai rje-btsún* my honoured masters! *Mil.*; *ṅai*

yid-ḏé my dearest! *Pth.*; *ṅa-rdá* I my self, esp. col. very frq.; "*ṅa rdá-ba*" *Th.*, "*ṅa ṅag*" *U*, *ṅa ṅyid*, *ṅa ḏé-na*, *ṅa ḏdag* (?), *ṅa-ḏo* (??) *Ca.* id.; *ṅa rdá-gi yan* moreover, what concerns my own affairs *Mil.* Distinct expressions for the pl. **we** are: *ṅá-ṅag B.* and *C.*; "*ṅá-ba*" *W.*, "*ṅá-ga*" *Bal.*; in *W.* "*ṅá-ba*" seems to be used in an exclusive sense: I and my people, i.e. excluding you or the person or persons addressed, so that when Europeans use it in *Ld.* or *Lh.*, in addressing their hearers, meaning to include themselves (all of us, we and you), they are generally misunderstood; "*ṅa ḏaṅ*" 'he or those with me', is said to be used in a similar manner; "*ṅa ḏaṅ ṅyis*" both of us; *ṅa-rnams* we *Ca.* Synonyms are: *ṅed*, *ṅes*, *ḏdag*, "*ḏo-ḏo*"; and *ṅaṅ*, *ṅo*, *ḏṅo*, *ḏṅos*, *ṅags* may prob. bederived from the same root.

ངའ *ṅa-rgyál* ('I the first') **pride, arrogance**, frq.; *ṅa-rgyál skyéd-pa* to be proud *Dzl.*; *ɟíog-pa* to break (another's pride), to humble, humiliate *Mil.*; *ṅa-rgyál-ḏan* proud; *W.* also naughty, of children.

ངའ *ṅa-ṅár* a species of **duck**, v. *ṅár-ba*; perh. Anas cesarca.

ངའ *ṅá-ba*, rarely for *ṅáṅ-pa*; *ḏri ṅá-ba* stench *Stg.*; cf. *ṅyiṅ-ṅa-ba*, *yd-ṅa-ba*.

ངའ *ṅá-ra* (cf. *ṅad*) **air**, *ṅa gdáṅ-kyi ṅá-ra mi ɟíg* I am not afraid of the air of glaciers *Mil.*; "*ṅá-ra ɟdá-ma rag, ɟdá-pa rag*" *W.* I perceive the air to be cold, to be mild; esp. cold air, *ṅá-ra-ɟaṅ* fresh, cold.

ངའ *ṅá-ro* **a loud voice, a cry**, *kye-ɟáṅ-kyi ṅá-ro ɟód-pa* to raise woeful cries *Pth.*; *ɟáṅ-kyi ṅá-ro ɟén-pa bṅrdg-so* they proclaimed, shouting at the top of their voices *Pth.*; *ṅáṅ-gi ṅá-ro* the loud voice, the roaring, of a lion *Mil.*; *ɟdíg-pai ṅá-ro* prob. voices foreboding mischief *Mil.*; **the roar, roaring, rushing**, of waves etc.; *ṅá-ro ṅrdg-pa* to roar, to rage; in a relative sense: *ɟáṅ-kyi ṅá-ro drag-ɟáṅ* a loud and a low sound, the different force or effort required in producing it *Gram.*; *ṅá-ro-ɟaṅ* loud, noisy, roaring; a crier, bawler, noisy fellow.

ངག *ṅag*, sometimes *ɟáṅg*, resp. *gsuṅ*, **speech, talk, word**, *ṅág-gi ṅyés-pa* sins committed with the tongue, in words, (*rdzun, ɟrá-ma, ɟáṅg-rtsód*, prob. also *kyál-ka*); *ṅag-gi lhá-mo* the goddess of speech, of eloquence, Sarasvati; *ṅág-gi ɟbaṅ-ɟíyig* — *ɟam-ɟbyáṅs* Manjusri; *ṅag ɟám-po* kind, polite speech or words; *ṅag-ɟám sem-ɟáṅs* of a soft tone in speaking and prudent in words *Gtr.*; *ɟmán-pai ṅag ɟém-ɟa kyed-pa* to obey the words of the physician; *ṅag ɟdám-pa*, *ṅag ɟód-pa* silence, as a monastic duty or religious exercise, resp. *gsuṅ-ɟód Mil.*; *ɟkam-gyi ṅag ɟíg-pas* not doing according to another's word, not obeying him *Tar.*, frq.; *ṅag ɟmyés-pa* to be obedient *Del.*

Comp. *ṅag-kyál*, or *-ɟkyal* — *kyál-ba.* — *ṅag-grás, ṅaṅ-bai ṅag-grás* 'a manner of speaking or uttering words' *Ca.* — *ṅag-rgyún* tradition, not recorded history, *Ca.* — *ṅag-ɟmyés, ɟmyés-ṅag, ɟmyés-ɟáṅg* 1. **poetical expression, figure, metaphor.** 2. **poem**, piece of poetry *Gtr.* — *ṅag-ɟdéṅ* 1. **eloquent.** 2. p. n., e. g. *ṅag-ɟdéṅ blo-ɟaṅ rgyá-mtsó* Dalai Lama, born 1615. — *ṅag-ɟbyór* arrangement of speech *Ca.* — *ṅag-ɟáṅg* — *ṅag.* — *ṅag-ɟám ɟé-ba* to apply to a person by word of mouth, resp.

ངའ *ṅaṅ* (not in the earlier literature) 1. **the nature, essentiality, idiocrasy** of a person, the peculiarity of a thing, *saṅs-rgyás-kyi ṅaṅ yin* he is (partaking) of the nature of Buddha, Buddha-like (corresponding to our 'divine', which consequently might be expressed by *dkon-mčóg-gi ṅaṅ*) *Mil.*; *ṅáṅ-pai ṅaṅ-ṅyid* the essentiality of the vacuum itself *Gtr.*; frq. used only paraphrastically or pleonastically: *ṅáṅ-ṅa-ɟdén-gyi ṅáṅ-la ɟíṅs-pa* to enter into meditation *Mil.*; *ɟáṅs-mnyés ɟdén-pai ṅáṅ-la* in a cheerful mood *Mil.*; *ɟdés-med-kyi ṅáṅ-la ɟnás-par gyis* continue in that passionless state of mind *Thgr.*; *ɟíṅs-skrág-gi ṅáṅ-nas ɟí-ba* to die of fear or anxiety; *ṅáṅ-nas* in general is used nearly like *sems Mil.* frq.; **character, disposition**, *ṅáṅ-ɟaṅs, ṅaṅ-ɟáṅs Sek.*; *ṅaṅ-ɟúl*, and esp.

ñan-rgyud id., *ñan-rgyud bzaṅ-po Wdz.*, *dpé-ba Glr.*, a naturally good, virtuous character; very frq.: *ñan-rgyud rñi-ba* forbearing, longsuffering, not easily put into a passion *Glr.*; not easily excited to action, **phlegmatic**, cool, also "*ñan rñi-ses*" *C.*; even *ñan* alone may have this meaning: *ñan ma ñan* don't lose your patience *Mil. mt.*; *ñáṅ-gis* adv. not only signifies spontaneously, of one's own accord, but also **slowly, gradually, gently** *Mil.* (so already *Schr.*) — 2. **dominion, sphere, province**, parallel to *khoṅ* and *dbyiṅs Mil.*; "*ñá ma-dkar ñáṅ-la dug*" I belong to the kingdom of Christ, said one of our Christians, in order to show the meaning of "*ñan*". Hence it might be used for expressing the *in* of the N. T. (I John 5, 8 and many other passages) denoting a pertaining to, belonging to, being connected with. *ñáṅ-la ‚jóg-pa* (*bkág-pa*) *Mil.* and *C.* is an expression not explained as yet.

ཏིད-པ 1. **goose**, more accurately *ñáṅ-pa* a gander, *ñáṅ-mo* a goose *Ch.* The domestic goose and the breeding of it is not yet known in Tibet, at least not in *W.* — 2. **a light-bay horse**, an isabel-coloured horse *Ld.-Glr.*

ཏིད 1. cog. to *ñé-ra*, **air**, "*ñáṅ-la ñáṅs-te*" *W.* to dry in the air; in a general sense the air in its chemical qualities, in its influence on the senses: **smell, fragrance**, *spóṅ-kyi ñad ldzé-ba* the rising of an aromatic breeze; *ñad yal* the fragrancy, the aroma evaporates; **vapour**, *kú-ñad*, *ñi-ñad* snowy vapour, aqueous vapour; **aromatic substance**, *ñid-ñad* aromatic vegetables, such as onions *Med.*; **cold air, the cold, coldness**, v. *ñad-ćan*. — 2. *W.* (cf. *ñér-ba*, *ñér-ma*) **severity, roughness**, "*ñe ñad jiṅs dug*" he fears I might address him harshly; *ñáṅ-ćan* 1. fragrant, fresh, cool, *W.* cold. 2. *W.* rough, impetuous.

ཏིད 1. **evil, mischief, misfortune**, *ñan ‚ñu-po byas* it has done great mischief *Glr.*; esp. harm done by sorcery and witchcraft *Mil.*; *ñan-dgó* every possible evil *Ld.* — 2. **curse, imprecation**, *ñan ‚dzin-pa*, *W.* "*ñáb-ćé*", to curse, to execrate; *mkhe ñan ‚dzin-pa* to curse by means of witchcraft. Cf. *mñan*.

ཏིད-པ *ñáṅ-pa*, col. also "*ñáṅ-po*", **bad**, of food etc.; **mean, miserable** *Dal.*; **poor, humble, low**, (prop. *riṅs-ñáṅ*), *ñan-ldán* poor and blind (people) *Glr.*; *lo ñáṅ-pa* a year yielding no crops, an unfruitful or bad year; of men, actions etc.: **wicked**, *ñáṅ-po ‚kyod ‚ṅyis* ye two villains! *Glr.*; **noisome, pernicious**, *ysol-ñáṅ* pernicious food, i.e. poison, resp., *Glr.*; ... *la ñáṅ-du ‚ṅyód-pa* to revile, blaspheme; *mé-la mig ñáṅ ldá-ba* to look with an evil or envious eye upon a person *Glr.*; *rdzi-rnams spyod ñáṅ byás-nas dus ñan ‚ór* acting badly themselves they speak of bad times *Ma.* — *ñan-‚gro*, *ñan-ná* v. *‚gro-ba* I. extr. — *ñan-ñáṅ Ch.* mean, pitiful, very bad. — *ñan-ñáṅ ćáṅ-gyis ćag ká-pa* prob.: to be satisfied with any thing, and be it ever so poor. — *ñan-ma-ba* bad. — "*ñan-pá*" *W.* meal of parched barley, roasted meal. — *ñáṅ-so* 'bad place', hell; cf. *ñáṅ-‚gro* under *‚gró-ba* I. extr.

ཏིད-ཀ *ñáṅ-ka Ch.*, **we**, elag., = *bdag*, when speaking humbly of one's self.

ཏིད-ཁ *ñam-grág*, *Ch.* 'torrent', *Sch.* 'ditch filled with water, water-ditch; the bank of a river grown high and steep by having been gradually washed out by the current'; (only this latter sense of the word was authenticated to me). In *Glr.* Tibet is poetically called '*ñam-grag-ká*', which is a very appropriate name when rendered: having large and deep erosions.

ཏིད-ད-ཅན *ñáṅ dur-ćan* given to gluttony and drinking *Stg.*

ཏིད-ར *ñam-ra* n. of a disease *Med.*

ཏིད-ཕྱིགས *ñam-ḥkyags* **reluctantly**.

ཏིར *ñar* 1. **fore- or front-side, forepart**, *ñar-ydáṅ* id.; esp. of the leg, the shin-bone, also knuckle ni f.; *lag-ñár*, *rkaṅ-ñár* forearm, lower part of the leg; *rje-ñar* seems to be an appellation for both, (in *W.* "*ṅyar*" instead of it). — 2. v. *ñér-ba* 1. —

3. termin. of *ña*, 'to one's self', *ñar-ldan* = *bdag-ldan*, selfishness, self-interest. *Mil.* — 4. *ñar ldan-pa* to set on or against, to instigate, *nyams-kyi ñar ldan-pa* irritations of the mind, excitements *Mil.*; *nyam-ñdr Lex.* id. (?) — 5. v. *ñar-ñdr-po*.

ཉར་ཁྱུད *ñar-khud* **the roaring**, of lions etc., *ldan-pa*, *sprig-pa Mil.*; *W.* "*tsiñ-le*" also to call to, to shout at.

ཉར་ཉདཿ *ñar-ñdr-po* **hoarse, husky, wheezing**, e.g. in old age *Thgy.*; *ñar-ñdr ldan-gyo* a hoarse groaning *Pth.*; *ñar-glud* hoarseness and phlegm *Med.*; *gri-bo ñar-ba* a hoarse throat *Med.*

ཉར་ཏན v. *ñdr-ba*.

ཉར་ལ་ཕ *ñar-mdo* **mucus, snivel**, (affords food to certain demons).

ཉར་ཕ *ñdr-pa* **stalk** of plants *Med.*

ཉར་ཏེ *ñdr-po* *W.* **strong, ferocious**, of the tiger etc.

ཉར་ཕ *ñar-ba* 1. **strength, force; hardness**, of steel; cold, frost, cold wind *Mil.* (cf. *ñd-ra*, *ñad*); *ñar ytsi-ba*, *W.* "*tsiñ-le*, *ldig-le*", *Sch.* also *ldñi-pa*, to steel, to temper. — *ñdr-ldan* 1. strong, vigorous 2. tempered; *ñdr-ldan* id.; *sems ñdr-ldan* a strong mind *Mil.*; *ñar-med* weak, soft. — 2. (v. *ñar* 1.) a sort of flap (of breeches).

ཉར་ལ *ñdrma* 1. **irritable, passionate, impetuous** *Sch.* — 2. **strong, powerful**, e.g. a powerful protection, *Mil.*

ཉལ་ཕ *ñdl-ba* **to be fatigued, tired, wearied; fatigue, weariness**, resp. *ñlu ñdl-ba*, or *ñugs ñdl-ba*, also *sentñl-ba*; *ñal son* I am tired; *epdo-pa ñal* the strength decreases *Med.*; *ñdl-ñad-pa*, *ñdl-dub-pa* intensive forms of *ñal*; *ñal ldig-pa* vb. a. **to tire, fatigue, weary**; *ñal ysd-ba* 'to cure weariness', **to rest**, frq.; *ñal-stegs* a rest, a sort of crutch or fork, which coolies sometimes carry with them, to support their load, whilst taking a momentary rest in standing; also any bench or seat inviting to repose. To provide such conveniences for wayfaring men is considered a meritorious act.

ཉར *ñar* 1. instr. of *ña*. — 2. *mi-ñar* *Tar.* 87, 16. is undoubtedly a typographical error, instead of *mi-med*. *Schf.* has left it without an annotation.

ཉི *ñi* num. fig.: 54.

ཉུ *ñu* num. fig.: 64.

ཉུ *ñu-ba*, pf. *ñus*, resp. *ñus-pa*, 1. **to weep**, 2. *W.* also **to roar**, used of swelling rivers, not of the wind; *Schr.*: 'to groan like a turtle-dove'; "*ñu ma ñu*" *W.* do not weep! *ñus-pai mñl-ma* tears that have been shed *Dzl.*; *ga-ñdd ñus-pa* weeping without a cause, hysterical weeping *Med.*; *ñu-ru ldig-pa* to cause to weep *Lt.*; "*ñu-ma-gad*" *W.* weeping and laughing at the same time; *ñu ñus-so* thus he said weeping *Glr.*; "*su dñd-ma*" (lit. *gro-ba*) *C.* to be sorrowful, sad. — *ñu(-ba)-po Cr.*, *ñu-mkan* col. one weeping, a weeper. — *ñu-bur-ñan Sch.*, *ñu-mkan* col. a child that is continually crying. — *ñu-bód*, *ñu-rdzi*, *W.* "*ñu-si*", abst. a crying, howling, lamenting.

ཉུ *ñu-ru* *W.* for *ñur-ba* 1.

ཉུ *ñug-pa* *Ta.* = *ñur-ba* 2, **to grunt; to moan; to purr** (of cats).

ཉུ *ñud-mo* **a sob** *Cr.*, *Schr.*

ཉ *ñur-ba* 1. abst. **duck**, esp. the red wild duck, ཕ་ལ་ཆ Anas casarca; *ñur-ba* as red as fire, fiery red; *ñur-smrig* yellowish red, **saffron colour**, the original colour of the monks' habit, though not the common high-red of the Brug-pa monks in *Sik.* and in *W.* — 2. vb. **to grunt**, of pigs and yaks.

ཉ *ñus* v. *ñu-ba*.

ཉ *ñe* num. fig.: 94.

ཉ *ñed* pers. person. first person, eleg. for *ña*, I, we; *ñed-kyi* my, our; *ñed ynyis(-ka)* we two; *ñed ysum(-po)* we three; *ñed spun ysum* we three brothers *Glr.*; *ñed-kyi bu-ñdd* ñaned have the goodness to become our foster-son *Mil.*; sometimes *ña*

and *ngé* are used promiscuously in the same sentence, so: *ngo* I, and directly after: *ngé-kyi* our *Mil.* The plural number is specially indicated in: *ngé-cag, ngé-tso, ngé-rnams, ngé-dag Mil.*; *ngé-cag-rnams Ca.* — *ngé-rés* 1. I myself, we ourselves. 2. I, we *Glr.*; *ngé-ngid, ngé-kö-na Ca.* id. (*Lal.* "*ngé*").

ངེ་ཅིག *ngés-cig Dzl. ŲŲ*, 11.15. is prob. an incor. reading in *Sch.*'s edition, instead of *„u-bu-cag.*

ངེས་པ *ngés-pa* 1. adj. **certain, true, sure, firm,** *bdag-la ngés-pa ñig ngél-du yod* I ask you to communicate to me something certain, i.e. authentic news; *ngés-par byéd-pa* to fix, settle, establish, ascertain, e.g. facts of chronology, v. *Wilk.* chronological table in (*S.*'s Grammar; to ratify *Schr.*; *„ñi-bar ngés-pa yin* or *ngés-so* death is certain; *de bdén-par ngés-sam* is it certain that this is true? *Glr.*; *ngo bthub-tu ngés-na* as it is certain that I am not able (to do it) *Dzl.*; *nam „ñyer ngés-pa med* it is not certain at what time they will be carried off *Glr.*; *bdag ñyéd-kyi bu yin ngés-na* if I am actually, for certain, your son *Pth.*; *phan ngés-pai ñes* that religion which is sure to lead to salvation *Mil.*; *ngés-pai dón-las yol* he is missing the true sense *Pth.*; *ma-ngés-pa* untrue *Tar.* 109, 17; *ynas-la ngés-pa méd-pa yin* as to abode I am changeable, I have no fixed abode *Mil.*; also *ngés-méd* alone: **hesitation** *Mil.*; **undecided,** *ngés-méd-kyi ri-la* somewhere on the mountains *Mil.*; sometimes it is but a rhetorical term, like the English **evidently, obviously,** *bu-la bkra-mi-ñés ngés-kyis,* as our son has evidently met with an accident *Dzl.*; *bud-méd yin-ña ngés-so* they are evidently women, they do not deserve to be called men *Dzl.*; also abst. **certainty, surety, truth;** *ñal-la, ñdig-la, ñés-la ngés-pa med* (man's) life-time, word, body have no certainty, are transient *Glr.* Hence *ngés-pa-ñid* **real, actual,** *ngés-pa-ñid-du* really, truly, in fact, in reality, opp. to deceitful appearances, false opinions, wrong calculations etc. *Glr.*; *ngés-pa-ngid-du* adv. 1. in reality *Glr.* 2. truly, in truth, verily *Glr.*; *ngés-par* adv. 1. really, certainly, to be sure, frq.; *sdig-pa byin-na rnam-par smin-pa ngés-par ngyés-ste* as retribution for a sin committed is sure to take place, will certainly follow *Dzl.*; *ngés-dra-ba ñig ngés-par yod-na* if such a one is really present *Dzl.*; *ngés-par ñi-ba* the certain dying, the certainty of death *Thgy.*; *bdag ngés-par byao* I will surely do it *Dzl.* 2. **by all means,** to add force to the imperative mood *Tar.* 16, 11. — It often is used subjectively, esp. in *C.*, when *ngés-la* is to be supplied, so that it may be rendered by **to know:** *bdén-par ngés, rdzin-par ngés* I know (I am certain) that it is true, untrue; *ngés-pa ñer med* I am not quite sure, I do not know for certain, I do not fully understand, I do not clearly see through it *Mil.*; *ngés-ñes „di bdag-gi pha-med yin ngés-na,* if we take it for granted, if we try to realize the fact, that this being is our father or mother *Thgy.*; to remember, to bear in mind "*ñes-la ngés ñib-bam*" *C.* shall you be able to remember that? *ngés-dón,* also *ngés-dag-don,* is said to mean immediate knowledge of the truth, which may be obtained mystically by continued contemplation, and is opp. to *drdzi-don,* knowledge obtainable through the medium of the sacred writings *Mil.*, also *Lasx.*; *ngés (-par) „byung-(ba) Mil.* frq., *Schr.*: 'deliverance from the round of transmigration', *Sch.*: 'to appear, to prove true'; another explanation still: 'knowledge of one's self' is not borne out by etymology. — *ngés-brjod* acc. to *Lasx.* a synonym of *brjoda-pa,* q. v. — *ngés-(par) ldan(-pa) Thgy.*, 'that which evidently is the best', is said to denote deliverance from the round of transmigration.

ངོ *ngo* num. fig.: 124.

ངོ *ngo* 1. resp. *ñul-ngé* (cf. *ngé-ba, ngor, ngas*) **face, countenance, air, look,** as the expression of a man's personality and mind (*ngo mdzés-pa Ca.*, and *ngés-pa Schr.* are dubious), *bdag-gi ngé-la yzigs-nas* when she (my mother) shall see my face, *ngé bzér-pa* a cheerful face; *ngo ngés-par „dug-pa* to sit

with a sad and gloomy face *Gtr.*; *ngo ndg-par ‚gyur-ba* to grow sorrowful, to turn pale with fright, pain etc.; *ngo bab* courage fails(me); *ngo mñá-ba* frq. 'to watch the countenance', to pay much or even too much regard to other people's opinions; *ngo dzin-pa Mil.* seems to signify the same, and *ngo ldga-pa* the contrary: not to comply with a person's wishes *Mil.*; *ngo sprúl-pa* to lay open the features, to show the nature of a thing, to explain; *ngo ‚phrúl-pa* to understand, to learn, in later literature frq.; *ngo ñés-pa* to know *comp.: ngo ngo kyód-kyis ma ñés-na* if thou dost not know me *Mil.*; with termin. inf.: to know (that something happens); to find out, e.g. by calculation; to perceive; *ngo mi ñés-pa* 1. not to know 2. unacquaintance, ignorance 3. unknown: *ngó-mi-ñés-pa-la ldzés-ba* to rise before a stranger; *ngó-mi-ñés-pai yul* an unknown country *Thgy.*; *ngo ltá-ba Gtr.* is said to signify: to submit (vb. n.); "*ngo lén-ci*" *W.* to beg pardon, cf. *ngo bldú-ba*; *ngo ldóg-pa* or *ldg-pa* to turn away, always fig. = to desert, *‚dór-bas yul ngo ldg-na* if you will desert, get rid of, the land of transmigration: more frq.: *ngo-ldg byód-pa* to revolt, rebel, *rtsom-pa* to bring about a revolt, *ngo-ldg-mi'an* mutineer, agitator, *ngo-ldg-ñan* seditious, faithless, *ngo zlóg-pa ccg.* to oppose, resist, not comply with a person's wish *Dzl.* — 2. **side**, like *ngos*, esp. *W.*: "*a ngó-la soñ*" he has gone to that side, in that direction; "*sdom-pa 'a ngo 'i ngó-a soñ*" he is absent, inattentive. — 3. **self, the thing itself**, cf. *ngó-bo* and *ngos*; v. *‚dól-ba*; also abst. **the self, the I**, *ngo-bsnób* the representative of the I; cf. also *ngo-ñés*. — 4. **likelihood, prospect of**, c. genit. inf. or root, *‚kyér-bai ngo* a probability of its being taken away; *bu ñig ‚byuñ ngo ñi* a great chance of (getting) a son. — 5. (also *ngos*) a. **the waxing and waning moon**, with regard to shape; one half of the lunar month with regard to time, *yar-ngo* the former, *mar-ngo* the latter half; *yár-ngo ngo ltar* like the crescent moon. b. in a special sense the **increasing moon**, or the first half of the month; thus vulgo; so also in *B.*: *zlá-ba dgu ngo bcu ldu-pa-na Gtr.*, *ngo bcú-nas, zlá-ba ngo bcú-na Pth.* in the first half of the tenth month (to denote the duration of pregnancy).

Comp. and deriv. *ngo dkar* v. above 1. — *ngo-lkog* prop. adj.: **public** and **private, open** and **secret**, but it is generally used as a synonym of *snl* or *rdzun*, **fraud, imposture, deceit, eye-service.** It may be explained by its contrary: *ngó-med lkóg-med* acting in the same manner in public as in private life, the open and the secret conduct being alike *Mil.* (cf. *ngos*). — *ngó-ñon* natural(?) *Ca.* — *ngo-ñés* ('the greater self'), a man of influence interceding for another person, **an intercessor**; *ngo-ñés byód-pa* to intercede *Gtr.*; *mi-la ngo-ñés ‚ñél-ba* to use a person as negotiator, to make inquiries through him *Gtr.* (*Sch.* incorr.) — *ngo-rtág W.* 1. (like *ngo-pa* of *H.*) **certain**, e.g. "*ngo-tág ñó-ci*" to know for certain. 2. (like *dngos, yaú-dag-pa*) **real, actual; true, genuine**, "*‚pul yin-na ngo-tág yin*" is it counterfeit or genuine? illusion or reality? "*ngo-tág sód-ñan*" the actual murderer, he who really occasioned the death. — "*ngó-stod-ñan W.* he who praises another to his face, **a flatterer**. — *ngo-ndg* v. above 1. — *ngó-bo-nyid*, **entity**, *ngo-bo-nyid-méd-pa* non-entity *Tar.* 90, 2.; **essence, nature, substance**, e.g. *sems-kyi Mil.*; **character** *Was.* (278. 294); **marrow, main substance, quintessence** (= *snyiñ-po*) *Gtr.* and elsewh.: *rdzu-gi ngó-bos* in itself, according to its intrinsic nature *Mil.*; also col. "*ngó-bo ñe-rñó*" *C.* the thing itself, opp. to a surrogate; *ngó-bo ybág rtogs-pa ‚nyis Was.*: 'one quality, two (different) ideas' (*Schl.* has *ldóg-pa* instead of *rtóg-pa*). — *ngo-‚bób-pa* adj. **discouraged, timorous, bashful** *W.* — *ngó-ma* acc to *Ca.* = *ñu*. — *ngó-ma-pyoy C.*: master and servant. — *ngó-mig W.* **boldness**; "*ngó-mig-ñan*", or "*ñin-po*" bold, daring, courageous; "*ngó-mig ñuñ-ni*" shy, timid, faint-hearted *W.* — *ngó-ma* ('heat of the face') 1. the act of **blushing, shame**, *ngó-bai ynas* shameful things *Sch.*, *Schr.*; *ngó-ba-ñan*,

ngo-tsa-ten-pa shamefaced, chaste, ashamed: *ngo-tsa-med-pa*, *ngo-tsa-pa* shameless, bore-faced, impudent: "*ngo ngo-tsa rag*" I am ashamed, "*ko ngo-tsa thug, ngo-tsa-can thug*" *W.* he is ashamed; *ngo-tsa byed-pa* to be ashamed. 2. a shameful thing, *kyod ngo-mi-tsa-la ngo-tsar byed* you are ashamed where there is no occasion for it *Mil.*; *ngo-tsa-la* to be indecent, indecorous, unbecoming, *yod-du lag-na ngo-tsa-la* as it would be a shame if we returned *Gtr.*; *yder-bar ,gro-ba ngo-tsa* *kai* as it would be indecorous to go naked *Pth.* — *ngo-mtshir-ba* v. *mtshir-ba*. — *ngo-ru*, *ngar* 1. into the face *Sch.*, e.g. *skad-pa* to sneer; *rtsob-pa* to say rude things to another's face *Thgy.*; *ngo-rtsi-du* id. 2. in the face of, before the eyes, *jhin-gyi* of others. 3. by reason of, in consequence of, *des bskul-bai ngar* in consequence of a summons, of a request of him *Gtr.* and elsewh. — *ngo-ldz* an acquaintance, a friend (the usual word in *W.*). — *ngo-sö* joy, *ngo-sö ,ci-bar ,ös* you will have great joy, you will be delighted, highly satisfied; *skyin-pa ngo-sö byed-pa* to make presents to another to his full satisfaction *Mil.*, also *Tar.* 211, 2. — *ngo-srúns* regard to the opinion of others, an aiming at applause *Mil.*

ངོ་ *ngo* 1. mountain-side, slope (cf. *dos*); river-side, bank, shore, *rgyal-mtsho Dal.* — 2. land, *,ca-ngo* id. *C.*

ངོ་ *ngom-pa*, pf. *ngoms*, 1. to satisfy one's desire by drinking, *Krag-gis*, also *Kraig-las Dal.*; *ma ngoms* I am still thirsty; *ngom-par*, also *ngoms-bdd*, *,thú-ba* to drink one's fill; also of sleeping, *nyid ma ngom* I have not yet had my full share of sleep; fig.: *,chö-kyi bdud-rtsis*, to fill one's self with the nectar of doctrine *Dal.*; *bltd-bas mi ngoms mdzés-pa* so beautiful, that one cannot gaze at it long enough, frq.: also *bltd-bas mi ngoms bkin-du* not being able to look at it sufficiently *Pth.*; *ngoms(-pa)-med(-pa)* insatiable. — 2. to show with design (boastingly, or indecently, e.g. one's nakedness) *Gtr.*, *Pth.* — 3. col. for *mdon-pa* to snuffle, to pry into, to spy.

ངོ- *ngor* 1. v. under *ngo*, *Comp.* — 2. n. of a monastery of the Saskya, *Wdd.* chronological table in *Ca.*'s Gram.

ངོ *ngos* 1. side, *mdzin-ngos* front-side, front of the body *Lt.*; of a pyramid, a mountain, *thd-ngos* southern side or slope of a mountain, side, margin, edge, of a pond etc.; *rgyab ngos rgyas-na* on the right hand behind, *,gyás ngos mdzin-na* on the right hand before *Gtr.*; surface, plain, of the table; *sai ngos* surface of the earth *Ca.*; hence *ngos-su* (opp. to *lkog-tu*) *Mil.*, "*ngo-la*" (opp. to *shin-te* ("*bé-te*") *W.* manifestly, notoriously, publicly, openly (cf. *ngo*); side, direction, like *phyogs*, *W.* — 3. a thing itself (cf. *ngo* 3), examples v. under *,jdl-ba*. — 3. pers. pron. first person I, we; esp. in *Ld.* in epistolary correspondence, eleg. — 4. instrum. of *ngo*, = *ngo-yis*; *ngos dzin-pa Mil.* (*dkos dzin-pa Thgy.*) vb. 1. to be selfish, self-interested, also adj. selfish, cf. *ngos* 3. 2. more frq. to perceive, to know, to discern, also *ngo-yis dzin-pa*; *ngo rin-par gyis kig*, know it! to be sensible of it! *Thgr.*; with the termin.: to acknowledge as, to take for, to look upon as *Tar.* 189, 1. In a special sense: diagnosis, discriminating a disease *Med.* "*nón-ng bdn-ngo*" *C.* (lit. *ngoó ngos bdnn-ba*) = "*ngo bin-te*" v. "*ngo*" 1.

ངོ-ལ-ལ-ལ *dkoga-mgoin* v. *ing* (*Lex.* = ལ-ལ).

ངོ-ངོ *dkdó-ba*, pf. *dkoms* 1. to be out of breath, to pant, to feel oppressed e.g. when plunging into cold water *C.*, but esp. when frightened and terrified, hence 2. to be frightened, to fear, to be afraid, *skrid-gyis* of a snake; *des dkdó-nas* thus he spoke in dismay *Dal.*; *dkdó-par ,gyór-ro* you will (or would) be terrified *Dal.*; *dkdó-skrag*, *skrag-dkdó* great fear, fright, terror; *dkdó-skrag-pa* intensive form of *dkdó-ba*, frq.

ངོ-ངོ-ལ-ལ *dkon-,dón-pa* *Lex.* not to return things taken away from another.

ངར- *dkar* 1. for *mkar*, sweet *Mil.* and elsewh. — 2. also *sil-dkár* *Lex.* w.s.;

Sch.: order, succession (?); *todr-du dikar Lex.*, *Sch.* put in order, placed in array.

ངུ *dikid-ma* = *ikid-ma Sch.*

ngul (col. often "*nul*") 1. **silver.** — 2. **money.** — 3. **a rupee.** — 4. **a tola** or Indian half ounce; *dikil-gyi tog-nas dinul yum-ku fob* he gets 30 rupees out of the ready money; *dikil-ka* a silver mine, a vein of silver; *dinul-bag, dinul-gyig* money-bag, purse; *dikil-ku* quicksilver, mercury; *dinul-dul-ma* refined silver *Sch.*; *dinul-rmig*, lamp, bar, ingot, of silver *Sch.*; "*inul-chi(s)*" *W.*, *C.*, silvered or plated copper.

ngu *dio* 1. **shore, bank** *Lex.* — 2. **edge** of a knife *Ca.*; fig. *rta-lidg-gi dio* whip-cord, lash of a whip *C.* — 3. handle of a knife (??) *Ca.*

ngu *didon-pa*, *diom-bejid*, **brightness, splendour**; *didm-po*, *didm-ian* shining, bright *Ca.*; *Lex. diam-le* very bright. *Cf. rnim-pa.*

ngu *dios* 1. **reality, real,** *dios dan sgyu-ma* reality and illusion; *rgyal-bu dios* the real prince (opp. to a spurious one); **proper, true, genuine; positive** (opp. to negative) *Gram.*; **personal,** *dido-la ydd-pa* to be personally present; *dido-su*, resp. *kal-dido-su* **bodily** e.g. to appear bodily; *d-gig dido-su med kyan*, even though the *-a* is not actually written there, *Gram.*; *dido-su grub-pa med-pa* to have no real existence *Thgy.* — 2. *Ca.*: pers. pron. I, cf. *dios*; *dios-dzin-pa* to be selfish *Thgy.*; *dios-dzin* **selfishness, self-interest,** *dios-dzin ydan-gyis zin-pa* to be possessed by the demon of selfishness *Thgy.*; *dios-dzin-ian* selfish, self-interested. Thus it was explained by Lamas, though it cannot be denied that sometimes the version: belief in existence, a clinging to reality, a signification equally justifiable by etymology (v. below), would be more adequate to the context. — 3. *Tar.* 150, 14: thou, you; except in this passage I did not meet with the word in this sense, yet it may be used so, in the same manner as *nyid* q.v.

Comp. and deriv. *dios-grub*, *Skt. siddhi*, 1. **perfection, excellence,** any thing of superior value, e.g. honour, riches, talents, and esp. wisdom, higher knowledge, and spiritual power, as far as they are not acquired by ordinary study and exercise, but have sprung from within spontaneously, or in consequence of long continued contemplation. This *dios-grub* is, as it were, the Buddhist caricature of the *yogiapara* of the N.T. (v. I. Cor. 12, 4). — 2. name of male persons, col. "*io-rdb*" *W.* — *dios-nin* having little flesh, **ill-fed,** emaciated *Mil.* — *dido-ian* **material, real** *Ca.* — *dido-dad* true faith, opp. to *blun-dad* 'a fool's faith', superstition *Mil.* — *dios-sdig* prob.: real, or still effective sin, unatoned, unexpiated sin *Dzl.* 27, 14; or less emphatically: sinful actions in general 29, 15. — *dido-po*, *Skt.* ngu, ngu, **thing, natural body,** *ser dikil-la sdga-pai dido-po Gtr.*; **matter, subject,** *dgd-bai dido-po* matter of rejoicing *Wdn.*; **goods, utensils,** *dge-sloi-gi* wearing-apparel of a Gelong; **occurrence, event, action,** *dido-po sgrub-pa* to bring a thing about, to set it on foot or a going *Dzl.*; as a philosophical term: **substance, matter,** *Wos.* (270. 294); *dido-par dzin-pa* the belief in the reality of existence *Mil.* — *dido-ma Ca.* **natural** (opp. to artificial), natural productions. — *dido-min* 1. **the proper** or **real name** for a thing; so *Zam.* uses the paraphrase: *jo-mdzin-gyi dido-min*, in order to avoid the plain expression *mjin*, which is considered obscene. 2. **noun substantive,** *Chr. Prot.* a newly coined grammatical term. — *dios-med Lex.* = *Skt. abhava*, *Ca.* **immaterial,** not existing, *Wos.* (281): **not real.** — *dios-sdb* a real, **a personal pupil** *Tar.* often. — *dios-ydi* (*Lex.* = *Skt. mula*) the main part of a thing, **the thing itself,** e.g. the subject-matter of a treatise, the ceremony itself, opp. to *mdo-gro* introduction, *sbyor-ba* preparation, and eventually also *rjes* that which follows.

ngu *mdog-pa*, pf. *mdogs*, **to commission, charge, delegate, send** (a messenger, commissary etc.) *Dzl.*; also used of Buddha's sending a Bodhisatva on the earth to com-

vant all mortals. — *mioy-yhog* a **servant, slave,** but esp. a messenger of the gods.

ཨ་ཁ་ *mdzin-pa* **to curse, to execrate;** *mion byrai-ba* Ci. 'enumeration of curses'; but *mion mi byrai!* *Lex.* w.e.

ཨ་ *min*, resp. for *dbaí*, **might, dominion, sway,** *min mdzad-pa* to govern, to rule, *la* over; *min brnyis-pa* to have obtained power *Glr.*; *min ngyir-ba* *Tsr.* id.: to possess (books, knowledge etc.); to have mastered, to understand thoroughly; *min ysol-ba* 1. to name, nominate, appoint, *rgyal-por* a king *J'th.*; *bsun-mor* ▪ declare a woman one's wife *Glr.* 2. to praise *Ci.*; *bkra-sis min ysol-ba* *C.* to congratulate. — *min-ñiñ* **power, might.** — *min-bdag* **ruler, master, owner,** frq. — *mini-ba* 1. vb. resp. for *yod-pa*, **to ▪** (to have), *rgyal-po-la sras gsum mini-ste* the king having three sons *Dzl.*; *bsun-poi skú-la bangsu ini min ligsam* (I trust) your majesty is not unwell? *Glr.* 2. adj. (partic.) being owned by, **belonging to,** *Dzl. ysu*, 3: **having, owning,** — *dzin ldan-pa*, frq. — *min-mdzad* — *min-bdag.* — *min-ldan* *Glr.*, *min-ldg* *Glr.*, *min-ris* *Lex.*, **subject to; a subject.**

ཨ་ *min-ris* p.n., in a wider sense the whole country round the sources and the upper course of the Indus and Sutledge, together with some more western parts; the Cashmere, English, and most western Chinese provinces, where Tibetans live: in a more limited sense *min-ris shar ysum* denotes Rutok, Gugé, and Purang. — *min-ris-kyim-bu* *C.* (*'jid-tiñ'* *W.*), **dried apricots** from Balti; *min-ris ču*, *min-ris ytsiñ-po*, also *ysum-ra-ytsiñ-po*, and *rta-mčog-ka-bab*, the principal river of Tibet.

ཨ་ *mindr-ba*, *W.* *'idr-mo'*, *C.* *'idr-po'*, **sweet,** frq.; *'mindr ysum'* the three sweets, sugar, molasses, and honey; cf. *dbar ysum*.

ཨ་ *mial*, resp. *thams* (ཐམས) **womb;** *mial-gyi dri-ma ma gos-par* not contaminated by the impurity of the womb (so all the Buddhas are not born like other mortals, but come forth out of the side of the breast); *mial dag ldan-par ngyir-ba* to be with child; *mial mi bzi-bar ngyir-ba* to be taken by the labours of childbirth; *mal mial-nas byin-nas rtag-par* constantly from one's birth; *mial-du ldgs-pa* 1. the originating in the womb, conception, 2. the foetus or embryo *Med.*; *mial-du ldgs-pa* a disease; *mial(-du) ysés (-pa)* foetus, embryo *Thgy.*; *mial-du ngs-pa* to enter the womb, relative to a Buddha: his incarnating himself, his assuming flesh; *mial-du dzin-pa* *Wdá.* to conceive, ▪ be with child. — *mial-ka* mouth of the womb, orifice of the uterus *Med.* — *mial-gyi* contamination of the womb; *Ci.* adds: original sin, yet prob. it signifies nothing more than *mial-gyi dri-ma* v. above; (the said contamination is considered to extend to the least contact with a woman in childbed). — *mial-ago* the canal of the uterus, vagina; also in a more special sense the extreme orifice of the vagina *Med.*; frq. without any immediate physiological reference, the same as *mial*, e.g. when the subject of re-birth is spoken of. — *mial-ñir* a spoon used in midwifery for extracting a dead fruit (in the artificial delivering of a live child the obstetric art in Tibet is rather helpless). — *mial rtsigs-pa* **abortion,** *mial rtsigs-par byed-pa* ▪ cause abortion *Ci.*

ཨ་ *mdzin-pa* **conspicuous, visible,** e.g. continents, because they stand out of the water; more frq. fig.: **evident, manifest, clear,** *mdzin-par ngyir-ba* to become manifest: to be verified, proved, e.g. gold by refining *Dzl.* — Tibetan writers regularly translate the *Sk.* *abhi* by *mdzin-pa*, hence *Jos mdzin-pa* *Dzl.*, and *mdzin-pai bka* *Pth.*, the *Abhidharma* (v. *Köpp.* I., 588; *Was.*), *mdzin-pai sde-snod* *Abhidharma-pitaka*, *mdzin-pa-mdzod* *Abhidharma kosa* (v. *Burn.* I. and *Was.*); as a vb.: to be evident, to appear clearly, *bden-par ñi mdzin*, from what is it evident that it is true? *Dzl.*; *rnal-par byyid-du mdzin-ne* they are evidently bent on doing mischief *Dzl.*; *mdzin-du byed-pa* to manifest, to make

public; to show something to others; *Tar.* 94, I should be understood: to make clear or manifest to one's self, to perceive, know, understand: *mión-du ‚byin-pa* to disclose, reveal (secrets, the future) *Glr.*; to make known (one's wishes) *Glr.*; *mión-du ‚gyur-ba* to be revealed or disclosed, to make one's appearance, *rań-byań ye-śes mión-du gyur-pas* as the self-originated wisdom has revealed itself ■ as *Mil.* — *mión-par* adv. manifestly, openly, evidently; often = entirely, highly, greatly, very, *mión-par rdzogs Was.* (246) complete fulfilment; in the sense of 'very' it may also be taken in *mión-par dgaa*, in the legends of Buddha, 'they rejoiced very much', though also one of the other significations of *abhinanda* might help to explain these words.

Comp. *mión-(par) brjód(-pa)* = *abhidāna*, a collection of synonyms, of which some are mentioned in *Burn.* I. and II. — *mión-rtags* **proof, argument**; sign or token of the truth of a thing *Dzl. 94*. 2. — *mión-(par) rtogs(-pa)* 1. a clear comprehension *Was.* (287). 2. a hymnlike description of a Lha from top to toe, v. also *Schl.* 260. — *mión-mńó* re-birth as Lha or as man *Thyy.* (*Schr.*); also n. of a region in Paradise. — *mión-pa-pa* an Abhidharma scholar. — *mión-spyód Sch.* cruelty, severity; *Schf.* more corr.: **witchcraft**, *Sak. abhichāra*, *Pth.*, *drág-po mión-spyód-kyi ‚ins Tar.* frq. — *mión-mńón Lex.* w.s., *Sch.*; an evident sign. — *mión-(par) śes(-pa)*, resp. *mkyen(-pa)*, *Sak. abhijñā*, a kind of **clairvoyance**, gift of supernatural perception, of which five species are enumerated, viz. assuming any form ■ will, seeing and hearing to any distance, knowing a man's thoughts, knowing a man's condition and antecedents; originally used as a vb.: to be clear-seeing *Pth.* — *mión-śes-su* 1. **openly, publicly** *Dzl.*; more frq. 2. **bodily, personally**; like *śśde-su*, e.g. to appear, ■ instruct, in person (*Tar.*); to know by one's own personal experience (*W.*).

ཤ *rńa* I. **kettle-drum, drum**, ‚*śśe-rńa* v. ‚*śśe*; *rdzá-rńa Glr.*, *Ca.*: 'a drum of earthen ware'; *rgyál-rńa* the beating of drums after a victory, *śdg-rńa* at nuptial festivities, "*lha-rńa*" *Ld.* for the king; "*śśk-rńa*", and "*zińs-rńa*" *Ld.* a morning and evening serenade with an accompaniment of drums; *śrińs-kyi rńá-bo śe śrdźńs-te* the beat or sound of the large proclamation drum (prop. law-drum) *Glr.* —

Comp. *rńa-sgrá* 1. sound of the drum, or kettle-drum 2. n. of a Buddha, = *dań-yod-grub-pa* or Amoghasiddha. — "*rńa-śśig*" *W.*, *rńa-rdźg Sch.*, *rńa-dbyig Ca.*, *rńa-yób Sch.* **drum-stick**. — *rńá-pa* a **drummer** *Ca.*, *rńa-dpón* a chief drummer. — *rńa-śpáń* **drum-skin**. — *rńa-ya* handle of a kettle-drum (the larger kettle-drums being held up during the play by means of a handle or stick). — *rńa-śiń* the wooden body of a drum *Ca.* — *rńa-śdu* kettle-drum music *Sch.* — *rńa-yaśśs* (also *rńa-bsań*) a loud beat or roll of the kettle-drum *Sch.*

II. for *rńo-śśń*, and *rńá-ma*.

ཤ *rńá-ba*, pl. *brńas*, fut. *śrńa*, imp. *rńas*, **to mow, to cut, to reap**, ‚*śrńa*, or *śo-śig śdr-śas* to cut the harvest with a sickle; *śrńás-ma śrńás-pa* the reaped corn; *rńá-mkan* the mower, reaper.

ཤ *rńa-śśń W.*, "*śa-mań*" *C.*, **camel**, *rńa-yób* male camel, *rńá-mo* female camel; a camel in general; *rńa-ǵźig* the young of a camel; *rńa-rgód* a wild camel; *rńa-śśl* camel's hair.

ཤ *rńá-ma* 1. **tail**. 2. in a special sense: **yak's tail** *Mil.* — *rńá-ma ǵyig-pa Sch.*, "*rńá-ma śig-śe*" (lit. *skrog-pa*) *W.*, to wag the tail. — *rńa-yób* 1. a yak's tail, used for fanning and dusting. 2. *rńa-yób*, and *rńa-yob-ybśs*, n. of two fabulous islands in the south of Asia *Ca.*

ཤ *rńan-śśń Lex.*, *C.* and *W.*, **contempt, disdain**; "*śan-śśń ǵhś-pa*" *C.*, "*śś-śe*" *W.* to despise, contemn.

ཤ *rńón-pa* I. subst. 1. **reward, fee, hire, wages**; *rńón-pa mdá-po* the wages are high; *rńón-pa sbyin-pa* or *ysól-ba* ■

pay wages; to bribe, to corrupt. — 2. in *C.* at present a kind of **sacrifice.**

II. vb. **to reward, to recompense,** perh. better *brńdu-pa.*

ཉིད་ *rńid-pa* 1. (cf. *rńam-pa*) **to desire earnestly, to crave,** *khrò-rńid-pa* to be greedy, to have a craving appetite *Lex.* — 2. *W.* col. for *rńó-ba* **to mow;** **ńíb-se** (lit. *ńíb-rtsa*) *W.* grass or corn that is to be mown or cut.

ཉིད-ར- *rńíbs-rva Med.,* a hollow horn, used for sucking *Sch.*

ཉིམ-པ *rńam-pa* 1. subst. (cf. *dkam*), also *rńam-brjód, rńam-brjód,* **splendour, magnificence, majesty,** an appearance, commanding awe or inspiring terror (but not = awe *Ca.*); *rńám-pai ńá-ro* a voice of that kind; *rńám-po, rńám-čan* adj. bright, shining, grand, majestic. — 2. vb., also *rńáma-pa,* pf. *brńama,* **to breathe,** *rńám-pa bde* the breathing is regular *Mig.,* frq.; *rńám-pa ńun* short breath *Sch.*; esp. to breathe heavily, **to pant,** *rńám-pa ngod* wild puffing *Med.*; c. dat. **to pant for, to desire ardently,** *mog yńód-pa-la* to be blood-thirsty *Ma.*; *rńám-pai ńál-gyis* greedily (devouring) *Thgr.*; *rńám-čan* adj. greedy, avaricious, covetous; **za-ńam-pa** voracious, glutinous, ravenous *W.*; to rush upon, fly at, throw one's self on, *yńám-la* on others *Mil.*; **to rage,** to be in a fury; **to destroy** or murder in a state of fury; *mi ńal-čér grir rńam* (like *grir ynod*) the people are in numbers murdered by the sword *Ma.*; to call out in a rage, *čes Ersa-rńam-nas* thus she called furious with rage *Dzl.*; *rńámpai (Ero)-ńal* an angry face, wrathful look *Gtr.*

ཉམ-ས *rńams* **height;** in height *Gtr.*, *rńámsu* id.

ཉམ *rńas,* v. *ńas.*

ཉ *rńu* **pain,** v. *mig-rńu.*

ཉུབ-པ *rńub-pa,* pf. (*b*) *rńubs,* fut. *brńub,* imp. *rńubs,* **to draw in,** *dbugs* air, smoke into the nose *Med.*; to breathe *Med.*; *dbugs rńub mi ‚ton* (?) is mentioned as a sign of great sadness and affliction *Pth.*

ཉུལ *rńul* **perspiration, sweat,** *rńúl-ču* id., esp. col.; *rńul ‚du Med.*, ‚*byuń Dzl.*, *rńúl-ču ‚ton,* *yoń*, col. perspiration is breaking forth; *rńul ‚dzin-pa* to cause to sweat or perspire *Ca.*; *rńúl-ba,* pf. *brńul,* to sweat, to perspire *Ca.*

ཉུ- *rńu* 1. also *rńu-čúń, rńu-čúń,* a little drum, diminutive of *rńa.* — 2. the young of a camel, v. *rńa-ńuń.*

ཉ *rńo,* is stated to be a kind of **leprosy,** covering the whole body, of a whitish colour, itching very much, and contagious; **ńa ‚pog, ‚pyab** he is affected with leprosy; *rńó-čen* leprous (cf. *mdza*).

ཉོ-བ *rńó-ba* **to be able** *Ca.*, *rńo-tóg-pa* id., so *Fouc. Gyatch.* 72°, 3, **ńób-be* Ld.*; *Sch.* has: *rńo mi tóg-pa* to look at one with uncertainty, not being able to recognize; the passage of *Mil.*: *rńo ma ‚togs kyań* is not to be explained by either of these significations; *Ledi*: *rńo mi ‚togs* w.s.

ཉོ-བག-ཅན *rńó-bag-čan Ca.* v. *rńam-bag-čan.*

ཉོ-ལེ-པ *rńó-leu-pa* **to roast, fry,** (?) *Sch.* v. *rńód-pa.*

ཉོག *rńog* 1. also *za-rńóg,* **the trunk** or **hump** of an animal *Lex.*, more esp. a hump consisting of fat (like that of the camel); *ńál-rńóg* the fat around the kidneys, suet *Mil.*; *rńa-kyi rńog Lex.* w.s. — 2. *rńog(-ma)* **the mane** of horses etc. (not of the lion, v. *ral-pa*), *rta-rńóg* a horse's mane, *dre-rńóg* a mule's mane; *dreu-rńóg* a kind of stuffed seat or mattress *Ca.*, a thick-haired carpet *Sch.*; *rńóg-čan, rńóg-ldan* having a mane; *rńoga-čógs* a beast that has a mane *Ca.*

ཉོད-པ *rńód-pa* I. pf. *brńos,* fut. *brńod Ca.* (perh. errom. for *brńo*) imp. *rńod, rńos, W.* **ńo-če** 1. **to parch** (barley), *ser čam* (to parch a thing) so that it turns yellowish *Gtr.* — 2. **to roast,** or **fry** e.g. meat in a pan.

II. **to deceive** (acc. to *Ca.* — *rńón-pa* to deceive wild beasts, to hunt); **to seduce,** esp. to sensual indulgence, *bud-med Lex.*; similarly *Tar.* 39, 2.

ཉིན་ཁ *ñiṅ-pa* 1. vb., pf. and fut. *bṅiṅ*, **to hunt, pursue**, wild animals *Ca.*, *Sch.*; **to fish** *C.* — 2. abst. **a hunter, huntsman** *Dzl.* and *Ler.*; *ñiṅ-pa-mo* **a hunting woman, a huntress** *Ca.*

ཉིན་ཁ *ñiṅ-pa* *Ld.* ■ ■ **side**, v. *ñiṅ-ba*.

ཉིན་ཁ *ñiṅ-brjid* (cf. *ñiṅ-pa* 1) **splendour, shrillness, majesty**; *ñiṅ-bag-ḉan*, also col. "*ñiṅ-)jig-ḉan*", grand, majestic; terrible, of a judge, of terrifying deities. (A abst. *ñiṅ-bag* = *ñiṅ-brjid* *Ca.* prob. does not exist.)

ལྔ *lṅa* (*Hal.* "*ya*"), **five**, *lṅa-bḉu*(*-lam-pa*) fifty; *lṅa-brgya* five hundred; *lṅa-bḉu-rtsa-ɣcig* (*W.* "*ṅa-bḉu-ṅa-ḉig*") or *ṅa-ɣcig*, fifty one etc.; *lṅa-pa* the fifth, *lṅa-po* consisting of five, cf. *dgu*; *lṅa-ɣa* *Ca.*, *lṅa-ba* *Pth.* all the five, each of the five. The number five very often occurs in legends, as well as in sacred science, v. the Index to *Burn.* II., and to *Fouc. Gyatch.* II. under '*Cinq*'. *lṅa-ldan*, *Sch.*

ᠠᠯᠳᠠᠨ, n. of a country in the north of ancient India.

ཟླ *ziṅ* (ཟླ) a root signifying **before, soon, early**, rarely referring to space, and seldom used alone as adj. or adv., e.g. *Dzl.* 22r, 8: „*dá-ba ni ḱá-ɣaṅ yaṅ ziṅ ḱa-so* deliverance (sc. from existence) takes place much too soon; *ṅa ni ḱém-pa ziṅ bryat yin* I was the foremost, the first, to cross the threshold *Glr.*; *bstán-pa ziṅ dar bar dar ɣyi dar ɣyun* the first, intermediate, and last propagation of the doctrine *Glr.*; gen. it is used with an adjective termination, with postpositions, or in compounds.

Derv. *ziṅ-ba* 1. adj. **ancient**, belonging or referring to former ages, *rgya-nag-gi rgyal-po ziṅ-ba* an ancient king of China *Glr.*; of an early date, long ago, . . . *ḱa dá-ɣa ziṅ-ba „dug-gam* is it already a long time, since . . .? *Mil.*; 2. abst. **antiquity**, the olden time; **the morning**; = *ziṅ-dro*, *Mil.*; 3. vb. pf. *ziṅs*, **to be the first, to come first, to be beforehand**, (ᠣᠷᠣᠭᠳᠠᠬᠤ): *ɣyi-ɣi ziṅs mkhyen ṅa ziṅ-ḱas* as I was the first to see the king's face *Glr.*; „*gran-ḱig ziṅ-pa yin* you were beforehand with me in disputing *Glr.*; "*ḱa ṅa ziṅ*" *Sp.* you promised it. — *ziṅ-ḱar* in former times, **formerly, in the morning**; *saṅ ziṅ-ḱar* to-morrow morning *Glr.* — *ziṅ-ma* adj. 1. **earlier, former, preceding, afore-said**, frq.; *ziṅ-ma ziṅ-ma* always the anterior in time and place; *ziṅ-ma ltar*, or *bźin-du*, as before, frq. 2. **the first**, the foremost in a series or succession *Dzl.*; *ldiṅ-ḱai ziṅ-ma* she who takes the first turn in getting up *Mil.* — *ziṅ-mo* 1. **earlier, by-gone**; *ziṅ-mo-nas* **long ago** *Mil.*; 2. *W.*: **the morning**, in the morning, "*ziṅ ḱá-mo*" early in the morning, "*ḱi-re ziṅ-mo*" to-morrow morning; also: **early enough**, in due time (opp. to "*ɣi-ma*"). — *ziṅ-ra* v. *ziṅar*, as a separate article. — *ziṅ-na* **before, previously**, (gen. *ziṅar* is used inst. of it). — *ziṅ-nas* id., prep. of former times.

Comp. *ziṅ-ɣéi(-ram)* adv. **before, previously, at first**, a little while ago, **just now** *Mil.*; **formerly**, = late, deceased, *ziṅ-ɣéi yab* your late father *Glr.*; *ziṅ ɣéi bód-kyi rgyal-po* the earlier Tibetan kings *Glr.* — *ziṅ-dgóṅ* morning and evening *Sch.* — *ziṅ-ziṅ* very early *Sch.* — *ziṅ-ḉád* **formerly, hitherto**, till now, up to this time *Dzl.*, = *ziṅm-ḉád*, *ziṅm-ḉód*. — *ziṅ-rtsi-du* **earlier** or **later**, not at the same time, e.g. *bṅa-so* they escaped *Glr.* — *ziṅ-ltas* **omen, presage, prognostic**; also the fate or destiny portended. — *ziṅ-ɣóg* 1. **forenoon**, 2. the **first-fruits** of harvest *Ca.* — *ziṅ-dus* **antiquity, time of old**. — *ziṅ-dro* **the morning**, the earlier part of the forenoon, 'the time before the heat of the sun'; *ziṅ-dro ɣyig-ta* in half a forenoon *Glr.*; *ziṅ-dro dgóṅ-mo* morning and evening *Sch.* v. above; *saṅ ziṅ-dro* to-morrow morning *Mil.* — *ziṅ-ɣyi(-r)* **sooner** or **later**, like *ziṅ-rtsi-du* v. above *Dzl.* frq. — *ziṅ-rol* **time of old, past ages** *Ca.*; *ziṅ-rol-tu* before *Tar.* (cf. *ziṅm-rol*). — "*ziṅ-lo*" *W.* **last year**. — *ziṅ ḱaṅs „drin-pa* *Ca.*: 'the accenting of the first syllable'. — *ziṅ-sár* **early**, *ziṅ-sar-sár* very early *Ca.* — *ziṅ-sór* 1. in the first place, first of all, **at first** (cf. *rtsi-sor*) *Glr.* 2. **anciently**, in old times *Ca.*

ཤིང-ཤོ *śiṅ-śó* **vegetables**; **greens** *Thgy.* (v. *śo*).

ཤུགས-པ *śúg-pa*, also *śúgs-pa*, pf. *bśugs*, fut. *bśugs*, imp. *śúg*, **to praise, commend, extol; to recommend**; *„grò-bar śúgs* it is recommended to go *Wile.*; *bstod-śúg-pa* to praise, to sing praises, frq.; *śúg-(po-)po* a praiser, commender, *Ca.*; *śúg-(par) „ra(-pa)*, *śúg-ldan* praiseworthy; praised; also n. of the horse of Buddha *Ca.* — *śúg-yaṅ* **praise, thanks.**

ཤུགས *śúgs* (ས, also ཤ & ས) 1. **incantation**, magical formula, a set of words, consisting mostly of a number of unmeaning Sanskrit syllables, in the recital of which however perfect accuracy is requisite; hence detailed rules and instructions for a correct pronunciation of the Sanskrit sounds have been drawn up for Tibetan devotees. (On magical formulas v. *Burn.* II., 21, and note; on Buddhist magic in general v. *Was.* 142.177, *Köpp.* II., 29.) — *ysaṅs-śúgs*, *rig-śúgs*, and *ysaṅs-śúgs* prob. = *śúgs*. — *śúgs sgrib-pa*, *sgrì-ba*, *zlá-ba*, *C.* also "*gyág-pa*", to recite, to pronounce charms, incantations; „*ldá-ba*, „*dzin-pa*, to carry (charms) about one's self. — *śúgs-kyi téy-pa* Tantraydna, Mantrayana, v. *téy-pa*. — *śúgs-pa*, *śúgs-mkhan*, one versed in charms and their use, i.e. in orthodox and legitimate magic, as contained in the sacred books of religion. Opposed to this are *mun-śúgs*, *nan-śúgs-mkhan*, diabolical sorcerers and necromancers, and also common swindlers, jugglers, conjurers, fortune-tellers etc. — 2. *praise*, *encomium Ca.*

ཤུགས *śúgs* = *dúgs*, v. *dúdá-ba Gtr.*, *Pth.*

ཤིང *śiṅ*, for *śiu*, *śion*, e.g. *śiṅ-čád*, **formerly, before, previously, beforehand**, opp. to now *Mil.*; *śiṅ-čád lá-„tsams-pa bstd-par yod* pardon our former scoffing *Mil.*; esp. *W.*: "*śiṅ-la*" for *śiṅ-la*, *śiṅr*, before, previously; "*śiṅ-ma*" for *śiṅ-ma*, "*śiṅ-ma gyrì-pa*" the former or last king, "*śiṅ-ma śiṅ-tar*" just as before.

ཤིང-ཏུ *śiṅ-tu* a medicinal herb, *Wdá.*

ཤིང *śiṅr*, prop. *śiṅ-ru*, **before, beforehand, previously, formerly, at first**; *śiṅr dé byás-pai „dy-tu* not until that has been previously done *Dzl.*; *śiṅr méd-pa*, *śiṅr ma byás-pa*, *śiṅr ma skyés-pa* what has not existed, or has not been done before, where we only say **now**, frq.; *śiṅr lóṅs* get up first! *Dzl.*; *śiṅr-bas kyaṅ(thag-par)* still more so than formerly, frq.; *śiṅr-gyi* what has been hitherto in use, frq.; *śiṅr-gyi yi-ge rnyìs-pa-ruṅs* the old writings of antiquity *Gtr.*; *śiṅr yin-na* adv. = *śiṅr Mil.*; *śiṅr ltar*, *śiṅr bźin* as before; *śiṅr-nas* from before, from former times *Mil.*; also with reference to space: foremost, ahead, in advance, on, onward, joined to verbs of motion *Dzl.*; *śiṅr-ba* the former, first-mentioned (?). In the sense of a postposition (c. accus.) *śiṅr* is used but seldom, as far as I know only in *spyan-śiṅr*.

ཤིང-ཅ *śiṅr-ma* **intelligent**, quick of apprehension *Sch.*

ཤིང *śiṅs* **a bolster, pillow, cushion**; *yo-byád śiṅs-su „jug-pa Gtr.*, *C.* col. "*yo-jhá-la ṅe téy-pa*" using the luggage as a pillow; *śiṅs-śiṅ*, *śiṅs-„bál*, resp. *dbu-śiṅs* pillow; *rygab-śiṅs* a cushion for the back; *śiṅs-méd* a couch constructed of pillows or cushions; *śiṅs-„jóṅs* (?) pillow, cushion *Ca.*; *W.* "*syr*" for "*śiṅs*".

ཤིང-པ *śiṅs-pa* v. *śiṅ-ba*.

ཤིན *śiṅn*, col. for *śion*; *śiṅn-la* c. genit, **before, ago**, like *yón-da*; "*dá-ma nyis-ni śiṅn-la*" two months ago; "*śiṅn-la soṅ*" he walked in advance, or ahead; "*śiṅn-ma*" former, last; "*śiṅn-ma-ṅag*" *W.* two days before yesterday, "*yas śiṅn-ṅag*" three days before yesterday.

ཤིང-ཏ *śiṅr-ba* **to snore** *Lex.* (cf. *ṅur-ba*).

ཤིང *śiṅs* *Lex.*, *Ca.*: a kind of pulse or pease; *Sch.* = *śiṅ-sinn*, v. *gern*.

ཤོ *śo*, a root signifying **blue** or **green**; as subst. **plant, herb, vegetable, greens** *Mil.*; *śo skyé-ma* when it is getting green or verdant.

Comp. *śo-skyá* **blue bice, pale blue**, e.g.

the skin of emaciated persons *Med.*; "*sio gyuú-gyuú*" *W.* greenish-yellow (spelling dubious). — *sio-gyi* officinal herb, *Wdsi.* (green ginger?) — *sio-sidi* v. *sid.* — *sio-ljéi* **bluish green.** — *sio-tég Sckr.* 'unripe, sour, of fruits'(?); more corr.: green, unripe fruits. — *sio-drúya* green mud or mire *Sch.* — *sio-ndg* **deep blue.** — *sid-ba* 1. vb. **to get green, verdant;** 2. adj., also *sid-ba*, more frq. *sidn-po*, *sidn-mo* **blue, green,** also used of the livid colour of diseased or famished people *Glr.* — *sio-sndn* a medicinal herb. — *sio-tódd* **vegetables; herbs.** — *sio-ld* the leaf of a plant; *Ca.*: 'sio-ld ¸ldir-ba to become notorious'. — *sio-sdin* **pale blue** e.g. of the sky; *sio-sdin-ma* night *Sch.*

ཟྭ *sid-ba*, *Ca.* also *sidd-pa*, pf. *bsios*, fut. *bsio*, imp. *sios*, 1. **to become green** *Ca.* — 2. (*Lex.* ཕོགས་ལན?) **to bless,** "*sid-ca gyuú-be*" *W.*, though in most cases as a requital for a present given; *Dzl.* ཤ, 16: to bless, to pronounce a benediction, hence also in litanies the words of the priest seem to be indiscriminately called *sid-ba*, whereas the responses of the congregation of monks are termed *sdus-¸gyúr*; generally: **to dedicate, devote,** e.g. one's property ■ the *dkon-mčog ¸gsum*, i.e. in reality to the priesthood; *dgé-ba ¸gro-drug dón-du sios*, to devote alms, charitable gifts, to the (temporal and eternal) welfare of beings. *Mil.*; also **to design, to intend,** *sid-la bsids-poi ¸gyu* the turkois intended for me (by you) *Mil.*; *Dzl.* ¸ﾖ, 3: *sá-la ldú-ba dan rin-po-čér bsids-nas rtse-ba*, fancying the earth ■ consist of cottages and jewels, and thus playing with it.

ཟློག *sióg-pa Lexe.*, prob. pf. *bsiogs*, fut. *bsiog*, imp. *siogs*, **to vex, to annoy;** cf. *skyo-sdga*, *skyo-sidga*.

ཟླ *sión* = *sia* and *sión*, **formerly, before, previously;** *sión ldo-na* having formerly heard *Dzl.*; *sión mdó-du ¸ḡyer yuú* although you have taken a good deal with you before; *sión ¸dás-poi* or *byuú-bai dús-na* in by-gone times, frq.; *sión bcom-ldan-¸dás* a former Buddha *Glr.*; *sión sú dbál-po de* this man formerly poor *Dzl.*; *bdág-las sión bdág-gi jú* my father before me (has . . .): *sión-gyi* adj. former, last; *sión-ma* the former (when two persons or things are spoken of), *sión-ma-rnams* the former (persons or things) *Glr.*; **beginning,** *lha-¸dás ¸jig-poi sión-ma lhá-sa-la bydn-te* making a beginning with the destruction of the temples in Lhasa *Glr.*; *sión-du* adv. and postp., **before,** at the head, in advance, in the front of, *sión-du ¸gró-ba* to go before or in advance, to precede, also of words and letters; *sión-du ¸jóg-pa* to put or place before, *Gram.*; *sión-la* = *sión-du*: *sión-la sú* walk first! *Mil.*; *sión-poi sión-du* (he died) before the Teacher (Buddha) *Tar.*; sooner, earlier, before the time supposed, *sión-la ¸dzór-ro* they were first in finishing (their task) *Glr.*; *¸o-ná sión-la ¸di jaú čig* oh yes, but first give me that *Mil.*; *sión-nas* from a former time, from the beginning *Mil.*; *sión-bhin* as formerly *Mil.*

Comp. *sión-skyés* **the first-born,** eldest son. — *sión-¸grú* v. *¸grú-ba* compounds. — *sión-čád*, *sión-čád Dzl.*, v. *sión-čád*. — *sión-¸jóg* **a prefixed letter** *Gram.* — *sión-dús*, *sión-du* **antiquity;** adv. **anciently,** in times of old. — *sión-byúa Ca.* = *sión-rabs*. — *sión-rabs* ancient race, ancient history, **antiquity,** ས্নাব্ব. — *sión-rol* (cf. *sid-rol*) **former time** or **period,** *ma ¸ydd-poi sión-rol ¸ḡig-tu* formerly, in former times, when (the chair) was not yet transferred (to . . .) *Tar.* — *dus ná-sú sión-bai sión-rol-na* a year ago (an expression with an unnecessary redundancy of words!) *Mil.* — *sión-las* **former actions.**

ཟླ *sión* = *sia*, *sión-po*, v. *sia*.

ཟླ *sión-ba* n. of a medicinal plant, acc. to *Ca.* poisonous; in *LA.* Delphinium Cashmirianum, officinal. — *sión-bum* n. of a botanical work: 'the hundred thousand vegetables' *Ca.*

ཏ *brisi-ba*, v. *risi-ba*.

ཏ *brisid-pa Sch.*: 'sammeln, sammeln'.

ཏྲིད-པ *brtsin-pa*, = *rtsin-pa* abst. *Gtr.*, vb. *Lex.*

ཏྲིད-པ *brtsib-pa* 1. *Sch.* = *brtsid-pa.* — 2. *Lex.* = *rtsib-pa, rtsam-pa.*

ཏྲུད-པ *bstsid-ba* **to be faint** or **exhausted** *Ca.*; v. *sdug-bstsid.*

ཏྲེད-པ *bstsis-pa* **to place upon a cushion** *Sch.*

ཏྲོད-ཏ *bstsi-ba* 1. v. *stsi-ba.* — 2. **a blemish**, cf. *stsi-ba.* — 3. *Ca.* also: **mouldy, rotten** (prob. only livid, discoloured, v. *stsi*).

ཅ

ཅ *ca* 1. **the letter** *c*, tenuis, palatal, like the Italian ci in *ciascuno*, or c in *cicerone.* — 2. as numerical figure: 5. — 3. = *lta* **excrement**, alvine discharges, *ca gdor-ba* to discharge excrements *Mil.*

ཅ-ཅོ *ca-ccor* lark *Ld.*

ཅ-ཅམ *ca-cas* **warped, distorted, sorry** *Sch.*

ཅ-ཅོ *ca-cô* **clamour, cries**, *myiri ḥsim-gyi ca-ca* shout, exclamation of joy *Pth.*; **noise**, of many people *Thgy.*; *da ca-cô ma ser* now do not make such a noise! (so *Mil.* rebukes the aërial spirits); **chirping, twitter** *Gtr.*; *ca-ca-can* **shouting, bawling; talkative, loquacious** *Stg.*

ཅ-དར *ca-dar*, also *lta-dar, ta-sar*, **a sheet, blanket, toga.**

ཅ-ར-ར *ca-ra-ra*, or *ci-ri-ri*, *W.* "*ciri-pa ca-ra-ra yoṅ dug*", it rains heavily, it is pouring.

ཅ-རི *ca-ri W.* **bug.**

ཅ-ཅ *ca-ra* **continually, always** = *can.*

ཅག *cag* termination of the plur. of pers. pronouns.

ཅག-ཁྲིམ *cag-khrim* **cartilage, gristle**; **nose** *cag-khrim* bridge of the nose.

ཅག-ཏཱཀ *cag-dkar W.* **quartz.**

ཅག-ཅ *cag-ga*, *C.* "*cag-ga ʒhe'-pa*", = *nyar byed-pa*, c. *la*, **to take care of**; "*cag-ga dag-pa ʒhe'-pa*" to look after, to keep, preserve carefully; "*cag-ga dag-pa*" careful, orderly, regular, tidy, of persons.

ཅག-ཅད, ཅག-ཅ *cag-cad, cag-pa* **snacking** in **eating** *Ca.*

ཅག-ཆེར-ར *cag-cer-ra* closely pressed or crowded, in standing or sitting *Ld.*

ཅག-ཤ *cag-sha* = *bag-dkar W.*

ཅན *can*, (v. *ldan*, *ci-yan*), **every thing, any thing whatever**, *can-ldan* knowing every thing, epithet of deities or saints; more frq. followed by a negative particle and then signifying: **nothing**; "*can ma ste*" it does not matter, it is indifferent (to me), frq.; "*can med*" there is nothing here, or at hand; also = "*can ma ste; can ma ldan*" ignorant, stupid; blockhead, simpleton.

ཅན-ཏེ *can-te Gtr.*, also *can-can-te* (ཅམ-ཏ) a sort of **small drum** *Pth.*

ཅན *can*, affix, adjective termination, prop. signifying: **having, being provided with**, = *dan ldan-pa*, corresponding to the English adj. terminations -ous, -y, -ly, -ful, e.g. *tsir-ma-can* thorny; sometimes also = -like or -ish: *bon-can* Bon-like, heretical *Mil.*, *hin-du-can* Hindoo-like, Hindooish; seldom affixed to verbs: *byed-pa-can* a doer, maker; in *C.* also for the possessive pron.: *ma-can, ka-can*, my, his (her), "*nag-gin sa-kab-can*" the Sahib's inkstand. It may also be affixed to a set of words that form one expression: *tsir-ma mda-po-can* having sharp thorns, *sin-gei mgo-can* having a lion's head.

ཅན *čan*, po., prop. *čan-du*, postp. c. accus., **to, with,** *ñoñ čan-du mi ‚gro* I do not go to him *Mil.*, *Pth.*; *ñá čan-du* with me, in my presence *Mil.* The word seems to be rather obsolete; more recent editions having *gañ-du* and *drñi-du* instead of it.

ཅན་ཏིལ *čan-til* (?) *W.* the green shell of a walnut.

ཅན་ཏེ, ཅན་ཏེར, ཅན་ནེ *čan-te, čan-ter, čan-ne*, *Sch.*; a small bowl or dish; (*a.*: continually.

ཅན་ཏན *čan-dada* **green, unripe** *W.* (?).

ཅན་ས *čan-sa* (?) **kitchen, fire-place** *W.*

ཅབ་ཅོ *čab-čob Ca.* **nonsense** e.g. *smrd-ba.*

ཅམ 1. *Ca.* **stew;** *Lex.* *čam-gyis ‚jog*, and several other passages, the sense of which is not quite clear; cf. *čam-med.* — 2. **glistening, glittering** (?) cf. *lčam-med.* — 3. *W.* **whole, unimpaired,** "so" (*lit. rtsa*) "*čam-med god*" the whole store of hay is still left (entire).

ཅམ་པ་ཏ་ལོ *čam-pa-ta-lo Th.* **mellow.**

ཅམ་ཕྲེ *čam-phrí Ld.* **a bunch** of flowers, sprigs etc., a handful of ears of corn.

ཅར *čar* 1. *Lex.* *čar-ri*, *Ca.* *ca-ri*, *Sch.* also *čar-mdar*, **always, continually** *Ca.* — 2. also *ñar*, *čar-du*, with numerals, esp. *ṡig-čar* **at the same time, simultaneously,** opp. to one after the other, successively (viz. doing or suffering a thing, sleeping, dying etc.) *Dal.*; **at once, on a sudden,** opp. to gradually *Mil.*; *lñá-čar* all the five together *Thgy.*, *ṡnyis-čar*, *drug-čar* etc.

ཅར་ར *čar-ra* v. *‚doms-ra.*

ཅལ *čal Ca.*: 'noise, *čal-čal* id.; *čal-rgyag* rumour, (false) report'; *čal-čól* idle talk, nonsense, *čal-čól ‚ṡam* id. *Mil.*

ཅས *čas Pur.*, v. *čas* 2.

ཅས-ཅིས *čas-čis Sch.* — *ca-čis.*

ཅི *či* num. figure: 35.

ཅི *či* I. interr. pron. in direct questions: 1. **what?** (*C.* gen. *gaś* instead of *či*) *či ‚ṡes* (like the *Hind.* क्या जाने) who knows? col. *W.*; also pleon. at the end of a question after the . . . *ṡes ñá ñó-ḥa-ram či?* do you know me? do you? *Dal.*; *cii* of whom? whose? followed by *ṡṅir*, *don*, *čed*, *slad* (*-du*): why? wherefore? inst. of *čii ṡṅir* also *či-ṡṅir* etc.; *de čii ṡṅir ti-ma* 'this wherefore? (= why this?) it so it is asked'. (This phrase, besides the gerundial particles — esp. *pas* — is the only way in which in *B.* the causal conjunction 'for' (*Lat.* *nam*, *enim*) can be expressed, and in translating into Tibetan, the English conjunction must therefore often be altogether omitted.) *čii ‚brda-ba* what sort of fruit? *čii ri* what kind of a mountain? i.e. of what consisting? *Pth.*; *či* also, like an adj., is placed after the word to which it belongs: *rgyu či-ba* for what reason? on what account? *Thgy.* — 2. **why? wherefore?** but only in negative questions: *bdag-la des či ma čog* why should not that suffice me? *Thgy.*; *či mi sgrub* why do you not procure . . .? inst. of the imp. procure! *Mil.*; *lsam-na či ma ḥgo* if you considered . . ., why would not that be a good thing? = you had better consider, you ought to consider *Mil.*; frq.: *de ‚byuṅ-na či ma ran* if that happened, why should it not be desirable? = would that it happened! oh, may it happen! — 3. **how?** in conjunction with other words, v. below. — 4. inst. of a note of interrogation, e.g. in: *či ṡnaṅ*, for *ṡnaṅ-ṅam*, *ṡṅiṅs-par či ṡnaṅ* do you allow(me) to come? *Dal.* ཀཀ, 18; ཁ, 5.

II. correlatively: **which, what; whatsoever; every thing,** much like *gaṅ*, q.v., esp. the syntactical explanations given there. *či*, as a correlative, ought prop. always to be written *ji*, yet not even in decidedly correlative sentences is this strictly observed: *či byed(-ma-‚aṅ)* whatever I may do *Gtr.*; *či byaṅ ḥba ṅyan(-ṡ) ṅid-kyis bsgrub* whatever we may be bidden to do, we shall obediently perform *Pth.*; *či myur*, also *či myur ḥig-la Pth.* as quick as possible;

also *ci* alone: by all means, at all events, *spyan ci chrais* he must be conducted here at all events *Glr.*

Comp. and deriv. *ci-ga* **what?** col. — *ci-dgar, ci dgu-bar* whatever one may wish, [redacted] **pleasure, at liberty.** — *ci snyed* v. *snyed.* — **ci tsa** (lit. *ytsi*) **big** **some, something** col. — *ci lta-ba* **of what sort,** manner, fashion, quality or nature? *Lat. qualis.* — *ci ltar* **how?** in what manner? **what?** *da ci ltar byas, W. *da ci ci-le*,* what is now to be done? — *ci ltar gyur-pai ytam byas-so* he related what had happened, frq. — *ci-ste,* followed by *ma* or (rarely) *te,* in most cases = the *Lat. sin,* [redacted] **if,** if however; even supposed that; sometimes for *gal-te,* [redacted] in case. — *ci ste* what does it matter? *ci yod ci ste* if he dies, what does it matter? *Thgy.* (cf. *tsi*). — *ci-,dra-ba* similar to what? of what kind? also: of whatever description it may be *Glr.* — *ci-nas* from which or what? out of which or what? by which? etc. (*Bal.*: **ci-ne** how!), *ci-nas kyan* = *ci kyan* q.v. — *ci nam* **how much?** *B., W.*; *ci nam yod kyan* though he have ever so much *Mil.*; [redacted] *tsam-du* how far? to what distance? — *ci-ltag Ca.,* col. **ci-rug, gal-rug** how? in what manner? — *ci big* 1. **what? what a?** 2. **some one, any one, something, anything;** *ci big-tu dgos* for what (purpose) is it wanted? *Dzl.*; *ci big-na* once, one time, at any time *Pth.*; *ci big-nas* after that, afterwards *Pth.* — *ci yod, ci-ma, cam* **whatever,** any thing, all kinds of things, **dul yo'-na tshi-gya ci yan yo'* C.* if there is money, you may sell any thing; followed by a negative: **nothing.** — *ci rigs-pa* adj., *ci rigs-par* adv. 1. **in some measure,** to a certain degree; in part, partly *Tar.*; 2. [redacted] **every sort** *Dzl.* and elsewh. — *ci-la* **why? wherefore?** *Glr., W.* col.; also for the *de ci yigir bi-na* of *B.*; further it is used inst. of an affirmative; e.g. question: shall we get rice there? answer: **tob yin; ci-la ma tob** of course, why not? **ci-la ma** **why! well!**

ci-lhu (*Hind.* [redacted]) 1. the **bowl** of a hukka (water-pipe). — 2. a **hukka.**

ci-ma *Kun.*, also *tsi-ma,* **millet.**

cig, enclitic, a modification of *gcig,* after *s* usually changed into *big,* after vowels, and the liquids *n, m, ng, r, l* into *kig* (exceptions, however, in provincialisms and in literature are not unfrequent) 1. after nouns, the indefinite article **a,** or **a few,** when following after a plural; sometimes also untranslatable: *bud-med-dag big* some women; *mdzi-po big* many (sometimes expressly opp. to *mdzi-po, the* many, *Tar.* 7, 15): *gzai big* v. *gzai*; **a little, some,** *bla big ,bi-ra ,gro dgos* I must go and pick up some fire-wood *Mil.*; after infinitives: *Erina dan ,gol-ba big byed-pa* to commit a trespass, to make one's self guilty of a transgression *Dzl.*; *the ,phe-pa grains-med-pa big myan* he suffered innumerable deaths *Dzl.*; it is even added to numerals, and **not** only when 'nearly', 'about' or similar words leave a given number undefined (*mi lna tsam big* some five people), but also in sentences like the following: *bzi-mig bzi big yod* there are four springs or fountains. In [redacted] these cases, however, it may also be omitted. The numeral for 'one' ought always [redacted] be written *ycig* and never *cig,* but prefixing the *y* is so often neglected (e.g. in *tshe cig-tu, lham big* etc.) that even grammarians let it pass. — 2. when affixed to verbs (to the root of the imp. mood, or, in negative sentences, to the root of the present tense) it is a sign of the imperative. In ancient literature it is used without reference to rank, whether it be in making prayers to Buddha, or in giving orders to a servant; at present in *C.* only in the latter way; in *W.* it is of rare occurrence.

ci, bi, bi, a gerundial particle, the initial letter of which is changed acc. to the rules obtaining for *cig*; it corresponds to the English participle in **ing,** is used in sentences beginning with **when, after, as,** and is affixed to verbal roots and adjectives, in the latter case including the auxiliary verb to be: *yum-par dir-du bzig-ci bul ba zi-bar*

gyur-ḥig (= *bcug-nas*, or *bcug-ste*) may I, after having been buried alive, be obliged to eat my own son's flesh! *Dzl.*; usually however employed in the minor clauses of accessory sentences: *brdo-ḥiṅ gyib-pas* having hid themselves after running away *Dzl.*; frq. also where coordinate ideas are in English connected by **and** or **but**: *ḥô-la zi-ḥiṅ khrag-la ʼṭhuṅ-bo* eating flesh and drinking blood; *ḥô-ḥiṅ ldes-pa* tall and well-shaped; *drod yodd-ḥiṅ bsil-ba ḥbyu* heat is hurtful (but), cold is beneficial *Lt.* It is also used like the ablative of the gerund in Latin: *nga bkur-ḥiṅ ʼtsô-o* we live by fishing (piscando) *Dzl.*; and = *kyiṅ* (q.v.): *ri-la drun-arok byed-ḥiṅ ʼdug-go* he sits on the mountain acting the part of an anchorite *Dzl.*; *smre-sloṅs ʼdon-ḥiṅ ʼdug* he sits wailing *Dzl.*; *rnal-ḥbyor ʼgro-ḥiṅ ydu* he is wandering at pleasure *Mil.*; *ḥo smrô-ḥiṅ ydd-pa-la* as they were thus speaking *Glr.*; *ḥo sten-ḥiṅ ydd-pai ṭe* as he was just giving religious instruction *Tar.* 11, 12.

ཆུ-ཤི *ḥu-ri* n. of a female demon *Thgr.*

ཇི, ཇི་ *ḥi*, *ḥi-ru*, termin. of *ḥi*, 1. **whereto** etc., little used. — 2. with *yaṅ*: **everywhere**, in every direction, for any purpose, by all means, with a negative: **nowhere** (so at least it is to be explained in several passages of *Pth.* and *Thgy.*).

ཇི *ḥis*, instr. of *ḥi*, *ḥis yid-ḥes-par ʼgyur* **by what** am I to believe it? what shall make me believe it? **whereby** can I know it to be true? *Dzl.*; *ḥis kyaṅ mi skrag-pa yin* he is not to be frightened by any thing *Dzl.*; *ḥis kyaṅ*, and *ḥi-ma kyaṅ* frq. used as adv.; **by all means**, at all events, at any rate, *ḥis kyaṅ ʼgrô-ba* if you wish to go by all means, at all hazards; *da ḥis kyaṅ gyo byao* now I will at any rate play him a trick *Dzl.*; *ḥis kyaṅ bka-ba ḥu* I beg of you most earnestly to accept it *Mil.*; *ḥis kyaṅ slob* **never mind!** teach it me at any rate! *Pth.*

ཇུ *ḥu* 1. num. figure: 65. — 2. inst. of *bcu*, used in compound numerals for the tens, when the preceding numeral ends with a consonant: *sum-ḥu*, *drug-ḥu*, *bdun-ḥu*, *brgyad-ḥu*.

ཇུ-ལན *ḥu-gaṅ Med.*, *Ch.*: 'a sort of lime used for medicine'.

ཇུ-ཤི *ḥu-ri* (*ʼphu-ri*) **pig-tail**, **cue**, worn by boys and men in Tibet proper, *Ld.* and *Sp.* Cf. *ḥo-to*.

ཇུ-ཤི, ཇོ-ལི *ḥu-li*, *ḥo-li* 1. *W.* **a fresh apricot**. — 2. *C.* **dried apricots** without stones. — 3. a sort of wild-growing vegetable *Sik.*, *C.* — *ḥu-li ta-gir* the pulp of apricots boiled down to a conserve and formed into cakes *W.* — *bsan-ḥu-li* a kind **of peach** *Kun.*

ཇུ-ཇུ *ḥug-ḥig* = *ḥag-ḥig Sch.*

ཇུ *ḥun* 1. *C.* **gourd**, **pumpkin**. — 2. n. of a place. — 3. for *ḥuṅ ḥig*: *da khyod ḥuṅ ʼpyis-pa yin* you are **a little** too late now *Pth.*; *ḥuṅ yd-ba* a little slanting *Glr.*

ཇུ-ཁ, ཇུ-ཆད, ཇུ-ཆད *ḥuṅ-ḥig*, *ḥuṅ-zad*, *ḥuṅ-zad*, **a little**, *B.* and *C.*, *mi-ge ḥuṅ-zad ḥig* a partial famine *Mil.*; *ḥuṅ-zad-kyi phyir* for the sake of a trifle, through an insignificant circumstance *Dzl.* 77*, 15; **some**, *Lat.* nonnulla, of rare occurrence, *Wos.* (242); *ḥuṅ ḥig ngyen-bar gyur-ma* rather ashamed, somewhat confounded *Glr.*; *ḥuṅ-ḥig ʼdon-nam blta* I shall see, whether it will help, or has helped, a little *Mil.*; a little while, a short space of time, *ḥuṅ-zad ḥig sdod ḥig* wait a little (while) *Dzl.* When followed by a negative, it may either be translated as in: *ḥuṅ-zad ma bde-ba* a little unwell, uneasy etc. *Mil.*, or as in: *dbaṅ ḥuṅ-zad med*, there is not even a slight possibility — there is no possibility at all *Pth.* and elsewh.

ཇུ-ཤ *ḥuṅ-ṣo*, also *ḥuṅ-ḥu*, *ḥuṅ-ḥi*, *phrom-ḥi*, a kind of white stone.

ཇུབ *ḥub W.*, from the *Hind.* चुप्, "*ḥub ḥdul-ste dug*" he keeps silence, holds his peace.

ཇུར *ḥur*, in *ḥur mid-pa* **to devour** food **entire** *Sch.*

ཇུར་ནི *ché-ni* **meal, flour**, only in medical writings.

ཇེ *ché* numer. figure: 96.

ཇེས, ཇིས, ཇེས *ché-na, ché-na, ché-na* (cf. *ché*), inst. of *ché smrás-na*, **'if one says so, saying so'** etc., after words literally quoted, frq. (*W.* "*ché-na*").

ཇེ་ཕྱུད *ché-phyúd* **jackal.**

ཇེ་ཤེ, ཇེ་ཤ་ཤ *ché-ré, ché-ré* **envious, jealous,** *mig ché-ré* (*ché-gyis Thgr.*, *ché-ré Glr.*) *ltá-ba* to look with an evil or envious eye upon; *ché-ré ldá-ba* dim-sighted, purblind *Ca.*

ཇེ་ལ་ཇེ་ཏ *ché-la-ché-ba* **bright, shining,** of polished metal *Glr.*, cf. *lhá-ba.*

ཇེ་ལ་ཇོ *ché-la-ché* **scissors** *C.*

ཇེ *ché* 1. **a small sucking-pipe for drinking the Murva-beer, in which millet grains are swimming** *Sik.* (v. *Hook.* I., 175). — 2. **a oyster-pipe.**

ཇེ *ché*, v. *ché-ré.*

ཇེ *ché* 1. (*Lex.* ཐ་ཤ), also *ché* and *ché* (cf. *ché*) **so, thus,** in ancient literature regularly placed after words or thoughts that are literally quoted, and so continuing the sentence; the quotation itself is gen. preceded by „*di zhéd-du*, or „*di smyám-du.* In later literature *ché* and the introductory words are often omitted, in col. language always. Inst. of *ché smrás-so, ché yaráb-so*, so he said, thus he spoke, so has been said or spoken, so it is said, often only *ché-so* is used, and in like manner *ché-pa* for *ché smrás-pa*, this word, this speech; *ché-pa-la sogs-pa* these and similar words; *ché-pa „di yan* also the preceding poem (is written by him); *smyan ché-pa nád-kyi ngán yin* the word *smyan* is a term for 'disease' *Zam.*; *ché(-pa) dan* 'such, and', if a quotation is followed by another, where we say 'farther', 'moreover'; *ché-pa-la* after words have been quoted, which form the subject of further discussion; *ché byá-ba*, or *ché-pa* the so called, frq. after names; *ché-ou* rarely for *ché.* — 2. acc. to the usual spelling and pronunciation (*ché, ché*) of the Lamas of *Ld.* it is the ordinary termination of the infinitive in *W.* (in *Pur.* and *Bal.* *ché*, in *Kun.* *cá*), though etymologically as yet not accounted for; sometimes used also as a abst. or adj. i.e. partic.: *badd-ché* killing, *badd-ché yin* it is to be killed; *skyé-ché* pregnant, v. *skyé-ba.*

ཇ *ché* 1. num. fig.: 135. — 2. *ché-„dri-ba Lex.*, *C.*, **to blame, reproach, slight; to vie with.**

ཇ་ཀ, ཇ་ཀ *ché-ga, ché-ga Mil.* **lark** (not common in Tibet).

ཇ་ཁ *ché-ger*(?), *ché-ger bhugs Glr.*, *W.* vulgo: "*ché-gan dug*" he sits **motionless.**

ཇ *ché-to*, also *ché-ti*, *Ca.*: **a tuft of hair** on the head, thus *Lex.*: *ché-toi for-chóg* (= *ché-tí*); cf. *lkan-lo.*

ཇ *ché-ri* = *ker*, *ngán ché-ri Lex.* (?).

ཇ *ché-li* = *ché-li.*

ཇ *ché-le* **the prattling** or **chattering** of little children *Mil.*; cf. *ché-ce.*

ཇ *chóg Ca.*: a plural-sign; *Sehr.* all (people). This, or a similar original meaning of the word is also to be traced in an expression usual in *Ld.*: *chóg-mdo* a place where three roads meet, v. *mdo*; cf. also *chag.* When affixed to a word, it must be preceded by the vowel *o*, the final consonant of the root being at the same time repeated. Affixed to verbs, it seems to convert them into participles: „*dás-so-chóg-la Del.* ٧٧, 8, to those arrived, to the (persons) arrived, *yód-so-chóg, yód-do-chóg* those being, existing (things or persons); *Ca.*: *yón-so-chóg* things that are valuable, precious, to a man.

ཇ ཇ *chóg-chóg-pa W.* **grasshopper, cricket.**

ཇ *chóg-pa C.* **to have leisure** *chóg-na yod gó* if you have leisure, come! "*chóg-ka*" **leisure,** "*dhe-rín chóg-ka med*" to-day I have no leisure; "*chóg-ka jhi*" is an affirmative answer, when having been asked for some little service, something like: well, I'll do it.

ཅིག་བུ་ *bcig-bu* a sort of **small tent** *Ca.*

ཅིགཏུ་ *bcig-tu*, v. *lcag-tu*.

ཅིགལ་ཞ *bcig-la-ma* a mineral (?) *Med.*

ཅོན་ 1. *Lex.* a musical instrument, *Sch.*: a bell. — 2. *Mil.*: *bcoń-la skyur-ba* to push one down a precipice in order to kill him (the only meaning the context here will admit); cf. *ston-dbń*. — 3. v. *ybań*.

ཅོན-ཕི *bcń-bi* a small **bowl** or **dish** *Sch.*; v. *can-ca*.

ཅོ་ཅོ *bcań-bcań* **jagged, indented, serrated.**

ཅོ་ཅོ *bcań-mo*, col. for *lbań-mo*.

ཅོ་ད *bcań-ba*, *Pth.*: *nu-„bód bcań-ba* acc. to the context: to raise loud lamentations, wailings (at funerals); perh. etymologically connected with *bo-sńa*. Cf. *ybań-skad*.

ཅོ-ཕི *bcań-bi* = *bcań-bo*.

ཅ-ཅ *bcań-rdń*, perh. = *bcań-bóń*, *Mil.* *bcań-rdń tńer-ma*.

ཅ-ཐད *bcd-pdn*, ཅ-ཐ, ornament for the head, worn by kings, **tiara, diadem, crown; the crest** of gallinaceous birds.

ཅ-ཏ *bcń-dar Ld.-Gtr.*, *Schl.* p. 29, a (?).

ཅ-ཁ, ཅ-ཁ *bcr-gań*, *bcr-čig* a **mouthful, a gulp, a little** *Sch.*; cf. *bo-rd*.

ཅ-ཁ *bcl-čań Thgy.* childish **prattle** or **babbling.**

ཅ-ཁ *ybags-pa* 1. **to apprehend, to grasp** (with the understanding), **to impress**, gen. with *yid-la*, on the mind, e.g. the doctrine *Dzl.*; also *bka non-ybags čńn-po ynań-ba* to give a thoroughly solid, impressive instruction; *ybags-po byéd-pa* = *ybags-pa*; with additional force: "*da čig-po ybd'-pa*" *C.* to impress (to one's mind) as firm as a rock. — 2. relative to persons it is synon. to *čags-pa* **to love.**

ཅ-ཁ *ybań-po*, *W.* "*bań-po*" **clever; lively, sprightly;** *W.* also **attentive to, regardful of;** *ybań-po drań-po* clever and sagacious *Mil.*, *ybań-drań ldań-pa* id. *Pth.*; hence also *ybań* abst. sagacity, cleverness; *ka-ybań* clever words, clever speech *Ca.*; cf. also *ka-sbyań*; *W.*: "*bań čd-čé*" to watch for; to keep guard, to watch; "*bań-rig čd-čé*" to be very attentive, to listen with fixed attention, "*bań-rig-čam*", *C.* "*čań-rig-čam*" very attentive; *W.*: "*bań skul-čé*" 1. to exhort, admonish 2. to wake, to rouse from sleep; "*čń-si bań-skul tań-čé*" to give religious exhortations, to hold paranetic lectures.

ཅ-ད *ybań-pa*, v. *ybań-po*.

ཅ-ཁ(ཁ)ཁ *ybań-(y)sńa* frq. beast of prey, *Lat. fera*, but more in a systematic sense, so that the cat, and even the dog may be included; *Gtr.* pa. *ybań-(y)sńa tá-ma* 'the last of the beasts of prey', the cat.

ཅ-ཁ *ybań-ba Ca.* **humbleness, servility, flattery**, *Sch.* also **untruth, lie**; *ybań-bai nag*, or *tag* a servile speech; *ybań-la smrd-ba* to speak submissively *Stg.* (not much used).

ཅ-ད *ybár-ba* 1. *Sch.*: **cut out, put out, knocked out**, e.g. *mig* an eye (cf. *bcar-ba*. — 2. *Mil.!*

ཅ-ཁ *ybál-ba*, *ybál-du bkrań-pa* **to spread, display, lay out** e.g. precious stones, jewels, on a table, on the ground, *Gtr.*, also *Lex.*

ཅ-ད *ybé-ba* 1. vb. v. *ybéd-pa*. — 2. abst. — *ybin*; *bkaś ybé* both kinds of alvine discharges. *Dzl.*

ཅ-ག *ybig*, num. **one**; *ybig kyań* even but one; **one and the same**, *dus ybig-ma* at the same time (whereas *dus čig-ma* once, one day, which however is also written *dus ybig-ma*); *ybig byéd-pa* to unite (vb. n.), to join (in an act), to act in concert; **sole, alone; dear**, beloved, *yab ybig* dear father! *Gtr.*: *bla-ta ybań-bai ma ybig* my own (only) beloved mother! somebody, some one *Dzl.*, *ybig* ... *ybig* the one — the other, somebody or other, very frq.; *ybig-gis ybig*, *ybig-la ybig* etc. one another, each other frq.; *mi-ybig C.* **differing, different.**

Comp. and deriv. *yèig-ka* **single, only,** opp. to several, *Mil.* — *yèig-èar, yèig-èar* v. *èar.* — *yèig-èig*, pronounced *"èig-èig"*, **a certain, some one,** *lîg ưiç, sldb-ma-las yèig-èig Dzl.*; *bud-méd yèig-èig Dzl. ZV.*, 5 (where *Sch.* has *èig-yèig* errn.); *yèig-yèig*, pronounced *"èig-èig"*, 1. **one at a time; separately, alone,** esp. *W.*; 2. **of the same kind, not different** *W.* (v. *Foac. Gram.* p. 81. 42), 3. adv. **by one's self, only, solely** *W.* — *yèig-èdg* **all-sufficient** *Gtr.* — *yèig-nyid Ca.* 'unity'(?) — *yèig-tu* 1. **into one,** into one body, **together,** *yèig-tu sdù-ba* **to** unite e.g. six countries, *Dzl.*; to contract, to simplify *Ch.* 2. at once, wholly, altogether *Dzl.* ZZ, 8; 3. firstly, in the first place, *yèig-tu-ni*; then follows *yuyis-su-ni* etc. *Dzl.* 4. only, solely *Thgy.* — *yèig-dù* unity and plurality, *yèig-du-brel* not having these two qualities *Was.* (308). *yèig-po* 1. **the first** *Wdù.* (little used). 2. **having** etc. **one,** cf. *dgu.* 3. **of one kind,** not different or manifold, *mi-yèig-pa* different *B.* and *C.* — *yèig-pa* (also *yèig-bu?*) **alone, single,** *yèig-pas mi stoù fub-pa* to be able to cope alone with a thousand men *Dzl.*; *yèig-par ha-pa* to remain alone behind *Gtr.*; **only, sole,** *bu yèig-pa* the only son, frq. — *yèig-po* 1. **alone,** *rgyal-po yèig-po skyès-pa yin* the king alone is a man, *Dzl.* 2. **being one,** or the one, *ma yuyis-la skyès-poi bu yèig-po* thou (being the) one son of two mothers, viz. claimed by two, *Gtr.* 3. *Pur.* **the one — the other.** — *yèig-tùu* **the other,** when speaking of two.

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bu-pa, *yèr-nyal-mèn Mil.* (Sak. *nirgrantha* a naked man, gymnosophist; *ĕdu-shu yèar mèdè-du grèl-bas* having been delivered so far as to see the *ĕdu-shu* (v. *shu*) unveiled *Glr.*

ཡིད་ཕ *yèd-pa* (*Lh.* "*ĕd-par*") **dear, beloved,** ... *ltar yèd-na yaṅ* although he is to me as dear as ... *Glr.*; *ĕdd-kyi mi yèd-pa* a man dear to us, our beloved, our darling *Mil.*; *yèd-ma* a favourite, sweetheart *Ca.*; *yèd-jèrig* dear child *Mil.*; **excellent, precious, valuable,** *ĕin-tu yèd-pai ĕig* the five important letters (viz. the prefixed letters) *Glr.*; *ĕèr-pa yèd* it is of importance to know *Med.*; often as superlative: *„jig rten „di-na yèd-pa rnal-mog yin* the dearest thing in the world is one's own life *Pth.*; *yèd-par byèd-pa Stg.*, *„dzin-pa Glr.* c. accus., *W.*: "*ĕd-pa ĕè-ĕè*" gen. with the dat., to hold dear, to love, to esteem, persons or things, but not applicable to the deeper affections of the heart. — *yèa-bèdu Lex.* w.e.; *yèa-bèdu Ca.* choice pieces (out of books).

ཡིད་ཕ *yèdg-pa*, pf. *bèag*, imp. *ĕag(a)*, *W.* "*èdg-ĕè*", imp. "*ĕag*" tra. to *„èdg-pa*, to **break,** *dum-bur* to pieces; **to break off,** or **sunder; to smash,** a glass; **to crack,** nuts; **to burst, split, blast,** a gun, a rock; fig.: **to break, to violate,** a promise, a vow, a law etc. frq., *yab-kyi bka bèdg-tu mèd* the word of my father may not be violated (by me) *Glr.*

ཡིད་ཕ, ཡིད་ནད *yèd*, *yèd-nèd*, **consumption, phthisis,** *yèd-ĕèn dud-ĕu* prob. dropsy in the chest or in the pericardium *Med.*; gen. any **chronic disease** "*èd-la ĕag' ma sèn-kam*" *C.* it has not taken a chronic turn, has it? also fig.: "*sems èd-po dug*" *C.* the heart is sick, afflicted.

ཡིད་ཕ *yèd-shad Lex.*, *Sch.*: **lamentations, wailings, plaintive voices,** cf. *yèd-ĕa.*

ཡིད་ཕ *yèd-ba* 1. pf. *bèaṅs*, **to excavate, wash out, undermine** through the action of water, *ĕar-du yèd-bar mi gyèro* they are not undermined (by the water) *Stg.*; *yèd-rdzi* a narrow passage, a defile *Ca.* — 2. from *yèd*, **to get faint, languid, wearied** in mind, *C.*

ཡིད་ཕ *yèd-ĕi*, v. *èd-ĕi.*

ཡིད་ཕ *yèd-pa*, pf. *bèad*, fut. *yèad*, imp. *èad*, *W.* "*èdd-ĕè*", imp. "*èad*" 1. **to cut,** *„èdd-bya yèd-pa mcanda secare Gram.*; **to cut asunder,** *ĕam-tsal-ĕu* into small bits; **to cut off, chop off,** the hands; **to cut down, to fell,** trees; **to cut out,** the tongue *Dzl.*; **to rend asunder, to break,** a thread, a rope, chains, fetters. — 2. **to cut off** fig.: *ĕu*, the water, by damming it out, frq.; **to reduce,** the wages; **to cure,** a disease; **to suppress,** a passion; **to discontinue, to give up,** *zan*, *zas*, eating i.e. to abstain from food, **to fast;** *srog*, to kill, to murder, frq.; **to stop** a thing in its origin, **to obviate, prevent, avert; to avoid; to lock,** the door, frq.; ... *kyi*, or *la*, *bar-du yèd-pa* to throw obstacles in a person's way, to hinder, impede, frq.; *srog-la bar-du yèd-pa dè-dag* all these life-endangering beings *Glr.*; (for more examples refer to *bar*); **to stop,** to make a pause, in reading, *ĕad yoṅ-na drdg-par bèdd-pa* making a marked stop, when there is a *shad*, *Gram.*; *rnam(-par) yèdd(-pa)*, or *bèad(-pa)*, section, paragraph; stop, pause; *yoṅs-yèd* id. *Gram.*; **to decide,** *ĕes bèdd-do* thus he decided *Dzl.*; *ĕrim*, or (*Dzl.*) *èal-ĕè*, to pass sentence or judgment; to judge, condemn, cf. also *ĕèg-yèad-pa.* — 2. **to cross** (little used), *ĕu-bo grè-yis* a river in a boat *Glr.* — 4. *rjes yèdd-pa* **to follow** the track, used both of men and dogs; "*mdr-dzi*" (to follow) the smell of butter (viz. of roast-meat), "*kyèr-dzi ĕŋ'-pa*" *C.* to follow the sourish smell (viz. the smell of beer); (*y*)*sdr-* (also *ĕar Pth.*) *yèd-pa* to search into, to investigate, to examine or study thoroughly *Ld.-Glr. Schl.* p. 20, b. — *ĕdd-pas yèd-pa* and other phrases v. under the respective noun. — "*ĕè'-ĕdi*" *C.* **the Tibetan rupee,** having lines (*rdzii*) of division marked, by which they may be cut into smaller pieces. — Note: In some phrases the

spelling of *ɣyoḍ-pa* and the assonant verbs *ɣyoḍ-pa* and *dpyoḍ-pa* is variable.

གཡོན་, ཡ་ཡོན་ *ɣyoṅ*, *bcoṅ*, **pride, haughtiness, arrogance**, *bskyaṅ-ba* to put it off, give it up *Lexx.*; *bcoṅ čaṅ-ɣsu Tar.* 20, 6 despondingly, low-spirited; *gros-ɣyoṅ Lex.* obs. or prov. for *gros-bcoṅ*, v. „*čaṅ-pa*.

གཡོ་ *ɣyoṅ-ba* **to spread, scatter, disperse** *Ch.*

ཅ་ *bcag-pa* v. *ɣyoḍ-pa* and „*čag-pa*.

ཅ་ *bcaṅ!* *Sch.*: *'bcaṅ-rgya-čeṅ-po* comprising much, comprehensive, very extensive; *bcaṅ-rgyas mdzad-pa* resp. to apply one's self, to bestow pains upon'.

ཅ་ *bcad-ka W.* a whole that has been cut into, or a piece cut off.

ཅ་ *bcad-po W.* something **old, torn, worn out.**

ཅ་ *bcab-pa* v. „*čab-pa*.

ཅ་ *bcom-bcoṅ Sch.*: trivial things, medley, hodge-podge.

ཅ་ *bcu-ɣa* v. *ɣa*.

ཅ་ *bcu-ba* 1. v. *čuṅ-ba*. — 2. abst. drinking; gen. used connected with *bza-ba*; *bcu-ba daṅ bzu-ba*, or *bza-bcu* food and drink.

ཅ་ *bcu-ɣrdaṅ Mil.*, declivity, precipice *Sch.*

ཅ་ *bcu-mig*, the usual pronunciation of *lcags-mag*.

ཅ་ *bcur-ba* 1. = *bcir-ba* **to squeeze,** ■ **press** in a press *Thgy.*; **to crowd,** ■ **throng**, *"ɣdr-la bcur"* *Ch.*, stand (or sit) more closely together! — 2. **to pull** or **force from, to wrest** *Ch.* — 3. *Lexx.*: *mig bcur-ba* the same as in *ɣcar-mig* (?). — 4. *Sch.*: *ɣoɣs bcur-ba* to prop sideways. — 5. *Sch.*: *bcur bcugs-pa* to have a permanent residence (this would however be more correctly expressed by *čar*). — 6. *bcur-bai rta- bcibs*, and *lan-bcur? Lexx.* w.c.

ཅ་ *bcul-ba* v. „*jul-ba*.

ཅ་ *bcus-pa* 1. originally pf. of „*čuṅ-ba*, little used. — 2. adj. **together with, connected with, having, possessing, containing** a thing, with *daṅ* or termin. (the latter in prose only when a second *daṅ*, signifying 'and', occurs in the sentence); gerundially: *bcus-te*, sometimes also *bcus-pas* or *bcus-ni*; adverbially: *bcus-su* frq.; *„čor daṅ bcus-pa (-te, -su)* with attendance, with a retinue or suite, frq.; *bu-mo bcu bcul-bkoṅ daṅ bcus-pa skor-te* surrounded by ten virgins together with the Tibetan ambassadors *Gtr.*; *bsaṅ-mo daṅ sras-su bcus-te* with (his) wife and son *Gtr.*; *goa daṅ bcus-su* (to go into the water) having one's clothes on *Dzl.*; *ɣsal „dzins-pa daṅ bcus-te* with a smiling face *Gtr.*; *ser-sna daṅ bcus-pa* infected with, subject to, avarice; without *daṅ* or termin. (esp. po.); *„čuṅ-bcus* infatuated, fascinated *Pth.*; *„bra-čuṅ čuṅ bcus* together with a small parcel of Dutan tea; it is also, like *rnams*, a collective sign, used in enumerations, referring to several nouns, *"Wdi.*, or like *la-sogs-pa* and other (things), and more (such things), and the like: *ɣyoɣs daṅ bcus bskyal-lo* provisions and other necessaries we shall supply *Mil.*

ཅ་ *bcuṅ-ba*, fut. of „*čuṅ-ba* **to bind.**

ཅ་ *bcuṅs-pa*, pf. of „*čuṅ-ba* **to bind.** Both verbs (*bcuṅ-ba* and *bcuṅs-pa*) are also used as substantives: **bonds, fetters,** whether of a material, spiritual, or magical nature.

ཅ(ས)་ *bcib(s)-pa* v. „*čib-pa*; *Sch.* also: **carriage, conveyance.**

ཅ་ *bcir-ba* = „*čir-ba*.

ཅ་ *bcil-ba* v. „*jil-ba*.

ཅ་ *bcu* (*Bal.* "*wcu*") **ten,** *bcu čam-pa* id.; *bcu-ɣraɣ* a decade; *bcu-ɣcig, bcu-ɣnyis* (*Bal.* "*wcu-ɣnu*") eleven, twelve etc., (v. also *bco*); *bcu-pa, bcu-po* as in *dgu-pa, dgu-po*. — *bcu-skor „ɣoṅ, bcu-ɣyor „ɣoṅ* (the field) yields a tenfold crop. — *"bcu-ɣa, bcu-ɣai ɣal"* *C.*, *"čuɣ"* *W.*, tithe, tithes; *bcu-ɣdag-pa* a collector of tithes, *bcu-ɣag „dzin-pa* to tithe, ■ decimate *Ch.* — *bcu-dpon* corporal, Lat. *decurio*, *bcu-ɣg* ("*bcu-*

mdy" *Ts.*) a band of ten soldiers. — *bèu-yèig-ènì* the eleven-faced (Awalokiteswara) *Gir.*

ཐུ་ཕ *bèu-ba* v. „*ès-ba*.

ཐུ་ཕ *bèug-pa* v. „*jug-pa*.

ཐུ་ཕ *bèuga*, from the phrases: *sems bèu-med-pa dan bèuga med-pa dan ynèd-pa med-pa Stg.*, and *Pratihârya Avadâna* (v. *Feer*) p. 3: *ùa-byin-gyis bèuga byès-te* = देवहस्तविमुक्तेन, it appears, that *bèuga* signifies hatred, hostility, damage, loss, which when compared with *yèuga* seems rather strange, yet is in accordance with बीभत्स (for this must probably be read inst. of बीभत्स).

ཐུ་ཕ *bèud* (रस) **moisture, juice, sap**, but gen. combined with the notion of a certain inherent virtue or power; *zlà-bai bèud* a fructifying moisture, to be compared in its effects to the warmth of the sun, and prob. means night-dew (if after all it is any thing real); hence **essence, nutriment**, *rkùn-gis bèud „gyur* nourishment comes from the marrow *Med.*; *bèud-la snì*, *Mil.* also *bèud-la bor*, (this food) has proved a nutritious fluid, it agrees with him; *bèud-ènn* nutritious, succulent, of grass, food etc.; *bèud-mèd* not nutritious, *Med.*; **invigorating cordial, quintessence**, *bèud-lèn* an elixir of life; frq. fig.: *ùa ùawa-bèd bachès-pai bèud Gir.*

ཐུ་ཕ *bèùn-pa* 1. v. „*jùn-pa*. — 2. **to use artifices, to chicane** *Sch.*

ཐུ་ཕ *bèùr-ba* 1. **to be flattened down** *Sch.* — 2. *Kun.* "*bùì-po ùèr-te yòì*" there is a draught (here). — 3. *C.* like *bèdg-pa* **to bar, obstruct, block up**, e.g. of snow obstructing a road. Cf. „*jùr-ba*.

ཐུ, ཐུ་ཕ *bèu*, *bèum* v. „*ès-ba*.

ཐུ་ཕ *bèùr-ba* 1. **to keep** or **pile up** *Ca.*; *Lex.*: *bùì jùì-por bèùr-ba* to pile up wood. — 2. = *bèùr-ba* 1. **to squeeze, to press** *C.*, *W.*; **to squeeze in**, *ri-brdg yayir-kyi bùr du* something between two rocks *Pth.*; "*bar bùì-ba*" *W.* to squeeze, press, screw in; "*ùar-bùr bùì-ba*" *W.* to throng, to crowd.

ཐུ *bèo*, for *bèu* in *bès-bùì* 15, and *bèo-brgyad* 18; *lo bùì yaun bèo-bùì* 3 times 5, 15 years (*bùì yaun* standing plenn.) *Mil.*

ཐུ *bèd-ba*, pf. and imp. *bèus*, prop. root of the fut. tense of „*bùs-pa*, but in *W.* the usual word for *byèd-pa* **to make, perform; to prepare, manufacture, construct**; employed in all kinds of phrases; "*lò-la zùn-bar bè*" *W.* (he) makes him a liar.

ཐུ *bèog!* *Gir.* 99.

ཐུ *bèom* for *yèom*, **pride**.

ཐུ *bèùs-pa*, pf. of „*jòms-pa*, **conquered, subdued; having conquered** or **subdued**, e.g. *dgrà-bèùs-pa*, v. *dgra*; **victory** *Ca.*; „*jrog-bèùn*, and "*èom-ybg*" *W.* **robbery** and **acts of violence**. — *bèùn-brìdg* p.n., Mathura, town of ancient India, in the neighbourhood of Agra, *Zam.*, *Tar.* — *bèùs-ldàn* victorious *Ca.*; *bèùn-ldàn-„dàs* (*Kh.* "*nèùn-ldùn-dè*", *Ld.* "*èùn-dùn-dàs*", *C.* "*èùn-dùn-dè*") जयवान *Ca.*: victorious, *Sch.*: 'the victoriously consummated', *Burn.* le bien-heureux, the usual epithet of Buddha, *Burn.* 1., 71.

ཐུ *bèdì-ba*, v. „*dès-ba*; *bèdì-ma* a thing committed to a person's charge, **a trust**.

ཐུ *bèds-pa*, a verb of its own, though as to form resembling a participle, 1. **to treat medically**, hence **to cure, to heal**, *mkàs kyàì bèds-ma mèd* he cannot be cured even by the best physicians *Med.*; *bèds-(pai) làbs* the way of treating, the method of curing *Med.*; *sman-bèds* medical treatment *Med.* — 2. to do (a thing) for the sake of appearance, for form's sake, **to affect**, *bèds-ma byèd-pa* **to perform a sham work**, e.g. blowing into a blazing fire *C.*; hence as subst.: **a false conception**, wrong idea, *bèds pa dan „krùl-bar gyùr-ba* to give way to odd fancies, to have crotchets in the brain, e.g. in consequence of old age *Thyg.* — 3. partic.: made or contrived by art,

artificial, feigned, fictitious, *ma-bcos* artless, unaffected, genuine; it also seems to denote an absence of mental activity, or a forbearance of exercising such activity, in short that indifference to the world, which is so highly valued by the Buddhist, *Mil.* — *bcos-pai ras*, or *ras bcos-ba*, washed or prepared cotton-cloth *Ca.*; calico, chintz *Ca.*; in *S. O.* it seems to denote a costly, valuable fabric; *bcos-ma* subst. and adj., a production of art, any thing made or contrived by art, esp. every thing imitated, counterfeit, mock, sham, not genuine, frq.; *bcos-ma ma yin-po* natural, unfeigned, genuine, e.g. respect, reverence *Glr.* — **ङोल-बेर-मिङ्ग**, one that is shamming, a hypocrite. Cf. „*lcos-pa*.

ङ *lca*, *Ld.* for *lci-ba*, **entrement, dung, manure.**

ङ्ग *lcd-sga* = *bca-sga*, **white ginger,** v. *sgd.*

ङ्ग *lcd-ba* 1. *Ca.*: a sort of **carrot,** *Med.* frq., but not known to the common people, at least not in *W.* — 2. **ङ्गबब** acc. to *Was.* a garment made of wool or felt *Tar.*

ङ्ग *lcag* 1. **rod, switch, stick, whip;** *glasl-lcag* ox-whip; *rwa-lcag* kettle-drum stick; *lcan-lcag Lex.* willow-twig, osier-switch; *rta-lcag* horse-whip, whip in general, also a scourge, consisting of several straps with sharp knots; *spa-lcag* a cane, bamboo *Mil.*; *ber(-ma)-lcag* stick *Mil.* — 2. (*lcag*-ma) **stroke, blow, cut, hit,** *lcag rgyab-pa* to give a blow or cut, *rta-la* to the horse *Glr.*; *mgo-lcag* (*Ld.* "*go-lcag*") a blow or stroke upon the head; *„gram-lcag* a smack on the cheek, slap on the face, box on the ear *Ca.*; *fal-lcag* id. — 3. forepart of a coat of mail *Sch.* — 4. a kind of Daphne, v. *re-lcag-pa.*

Comp. *lcag-rgyo W.* **flint,** flint-stone. — *lcag-„brcis Mil.* **whip-cord,** lash of a whip; *lcag-„brcis*, and *lcag-dbd* id. — *lcag-fcin* = *rta-lcag C.* — *lcag-yu* **whip-stick,** handle of a whip.

ङ्गङ्ग *lcag-lcig Lex.* w.s.

ङ्गद्ग *lcag-pcd* **a girdle,** made of plaited and interlaced strips and resembling a chain; one *Lex.* adds: *dbu-mai „dril-du lhas-pa* (?).

ङ्गङ्ग *lcags* 1. **iron,** *lcags-kyi* of iron; *lcags-bton-mkhan* a miner digging for iron; *rgya-lcags* Chinese iron; *po-lcags* an inferior sort of iron, *mo-lcags* a finer and better sort of it, *Ca.* steel (?) — 2. an iron instrument, tool, esp. **lock** (of doors), **fetter, shackle,** *ngo fana-ched lcags btab-ché* locking every door *Pth.*; "*bdd-cag lag-cag*" *C.* fettered on hands and feet; *gnam-lcags* 1. thunderbolt, 2. a flash of lightning just striking an object; *me-lcags* a steel to strike fire with, fire-steel.

Comp. and deriv. *lcags-kyu B.* an iron hook, esp. fishing-hook, angle; often fig.: *ñagn-rjei, or bda-kyi lcags-kyis „dsin-pa* to seize with the hook of grace or of religion *Del., Glr.* and elsewh. — *lcags-dkar* tin-plate, white iron plate. — *lcags-skud* **thin wire.** — *lcags-lcim* or *lcyim* **a spade.** — *lcags-lcdl Sch.* a big iron kettle (=*W.* "*cag-dol*" **stew-pan,** large iron pan or pot?) — *lcags-mgar* iron smith, **black-smith.** — *lcags-sgor* iron pan. — *lcags-sgyil* **trevet, tripod.** — *lcags-sgrog* **fetter, shackle.** — *lcags-ñdu* **implements of iron, hardware.** — *lcags-tig* a kind of **gentian,** cf. *tigs-ta.* — *lcags-ldg* **chain** or **chains.** — *lcags-ldl Ca.* an iron **dish** or **plate,** prob. from *ldi-bi.* — *lcags-drégs* (*W.* "*cag-rdg*") 1. **iron dross,** scoria or slag of iron; 2. **dirt** of the intestines. — *lcags-rdd* 1. perh. more correctly *lcag-rdd* **flint-stone.** 2. iron-stone, **iron ore** (?). — *lcags-jird Ö*, a kind of musket, imported from Rum (Turkey). — "*cag-ber*" *W.* an iron bar, **crowbar, handspike.** — *lcags-mag, bcd-mag,* the Turkish ﻛﻮﻣﺎﻕ **flint-stone, tinder-box** *W.* — *lcags-ldgs* an iron **cribble** or **sieve, colander.** — *lcags-zam* iron bridge. — *lcags-zdis* iron kettle. — "*cag-zdi*" *C.* good iron, **steel.** — *lcags-zyal* **rust** *Med.* — *lcags-ri* a wall encircling an estate, a town etc. — *lcags-zlds* a large iron pan for roasting or kilns-

drying corn. — *lčags-ldu* iron hoop, hasp, cramp-iron. — *lčags-sa* iron ore *Ca.* — *lčags-bsrè* **smoothing-iron** *Sch.*

ལྕགས་ *lčàs-ma* **willow**, Salix viminalis, almost the only leaved tree in Tibet, frq. planted in the vicinity of villages; *rgyal-lčàs* the specific name of this tree in *Kun.*; *rdzi-lčàs*, *ser-lčàs* different species of it; *lčàs-dkàr Kun.* a white kind with birch-like bark, cf. *lo*; *lčàs-lò* willow-leaves, 2. (ལྕགས) **matted hair**, *lčàs-lo-can*, or *-pa*, one with matted hair, a penitent; also n. of a place in ancient India, of another in Lhasa, and of a third on the top of the fabulous Ṛirab. 3. **queue, pig-tail** *C.* — *lčàs-rlòn* a flat willow basket *Th.* — *lčàs-kìù* willow-tree, willow-wood. — *lčàs-kìl Sch.*: 'the red willow'. — "*čàs-nìl*" *W.* coolness, shade under a willow-tree.

ལྕགས་ཁྲོད་ *lčàs-čòù Ca.* = *sań-ldù* **a craggy place, a broken country.**

ལྕམ་ *lčam*, also *jyam*, 1. **lath, pole, rafter, spar** of a roof. In Tibet the rafters are placed horizontally, and support a layer of earth; in Mongol tents they are slanting, supporting the felt-covering. — 2. also *brag-lčàm*, n. of an officinal herb used for healing wounds *Med.* — 3. *gyar-lčàm* prob. denotes a glittering fish, or a fish rapidly darting along — 4. v. *lčàm-mo*.

ལྕམ་ཁ་ *lčàm-ma-ba*, perh. **variegated, shining, dazzling** *Glr.*

ལྕམ་ *lčàm-mo*, resp. for *sprùl*, and esp. for *srìù-mo*, acc. to *Ca.* also for *čàù-mo*, **a royal consort, a great man's sister** or **wife**; *lha-lčàm* a princess *Pth.*; *lčam-čùù* a young princess or lady, a young unmarried lady of noble rank; *lčam-drál*, *mčàd-lčam-dral*, *lčam-srìù* brother and sister.

ལྕམ་ *lčàm-pa* 1. n. of a flower *Wdh.*; 2. n. of a kind of vegetables *S.g.*

ལྕི་ *lčì-ba* 1. abst. (*Ld.* "*lčà*", *Lk.* "*ci-a, čì-a*"), **dung**, esp. of cattle; *bòi lčì-ba*, *bd-lčì* cow-dung; *lčì-skàm* dry dung (used as fuel), *lčì-rlòn* fresh dung. — 2. adj. **heavy**, *W.* "*čìn-te*", *yuù-lčì* 1. light and heavy; 2. weight, "*yuù-čì ljàn-ja čì-bì*" *W.* to balance equally, to counterpoise; with regard to food, perh. heavy, oppressing the stomach; but also in a favourable sense: **substantial, nutritious**; fig.: **weighty, important**, *Kyìd-kyi skyes dan bka-stàl lčì-ba des* in consequence of your weighty presents and requests *Glr.*; "*nàm-čòg čìn-te*" *W.* hard of hearing; *čìn-no-ma-čò-ba lčì-ba* a heavy, deadly sin, frq.

ལྕིད *lčìd* v. *ljìd*.

ལྕིན-ཏེ *lčìn-te* v. *lčì-ba*.

ལྕགས *lčàs* denotes a. things, which serve to protect the hands, when having to deal with hot or otherwise disagreeable objects; so gloves may be called *lčàs Sch.*, but esp. *ta-lčàs* (*W.* "*taللčàb*") **pot-cloth** (to take pots from the fire), "*ro-lčàb*" *C.*, also "*lug-lčàb*" id.; hence prob. *mig-lčàs*, resp. *spyan-lčàs* **eyelid**; *mig-gi lčàs-čòr* sty, wisp in the eye, and perh. from some remote similarity *sgo-lčàs*, *sgoi ya-lčàs* the lintel or head-piece of a door; *sya-lčàs* fishgills, *Lex.* and *Ca.*; b. contrivances to facilitate the handling of different objects, as: **the handles** of pots and vessels, the handles, **hilts, bows, ears, loops** etc. of knives, scissors, pincers and other working-tools.

ལྕགས *lčà-ba* v. *yčà-ba*.

ལྕགས-ཕ *lčàg-pa Ca.*, *mnyen-lčàg Lex.*, **flexible, pliant; a supple branch**; *lčag-lčàg byèd-pa* to bend repeatedly *Ca.*; *lčàg-ma* **a root-shoot** of a willow or a poplar-tree, **a rod, switch**; "*čàg-gu*" *C.* the bud of a twig; *lčag-jrdù* a thin branch or twig.

ལྕགས *lčàgs*, *gri-yi lčàgs Lex.* w.s.

ལྕགས-ཀ *lčàk-ka* = *skyìd-ka*, **jack-daw.**

ལྕགས-ཁ *lčàs-ma* **thimble** *Glr.*

ལྕགས-ཕ *lčàd-pa* v. *yčàd-pa*.

ལྕགས *lčam Med.*, *lčam-ta Ca.*: 'a plant, the stalks of which are used as a purga-

tive'; *lhem-dkar* prob. another species of that plant *Med.*

ལྷེ *lhe* 1. resp. *ljags* (ཕྱག) **tongue**, *lhe rkyan-ba* to put forth, to show the tongue *Mil.*; *lhe brgyad-gyis yon-tan ṅán-zad brjód-par mas ma mčis* even with a hundred tongues we should not be able sufficiently to praise the merit... *Pth.* — 2. **blade**, *Ch. gri-lhe.* — 3. (ལྕགས་ཁེ) **thunderbolt**, *lhe ,bébs-paí glog* a flash of lightning accompanying a thunderbolt. — 4. **flame**, *me-lhe.*

Comp. *lhe-kyigs* **the frenum** of the tongue *Ch.* — *lhe-čán* **uvula**, *lhe-čan ,babs* inflammation of the uvula *Med.* — *lhe-gnyis-pa* **double-tongued, deceitful**, *lhe-gnyis byed-pa* to be double-tongued. — *lhe-ldb, lhe-,dra* a fleshy excrescence below the tongue *Ch.* — *lhe-bde* a nimble tongue a babbler *Mil.* — *lhe-spyód* = *le-spyód Thgy., Sig.* - *lhe-,bir* a swelling on the tongue *Ch.* — *lhe-snyan-čad* **alum** *Med.* — *lhe-rtsá* the root of the tongue, *lhe-rtsa-čan* a letter pronounced from the root of the tongue, a guttural. — *lhe-rtsé* the tip of the tongue *Ch.*, *lhe-rtsé-čan* a letter sounded with the tip of the tongue, a lingual. — *lhe-čaṅ-(-ba)* a sharp-tasted, pungent medicinal herb *Med.* — *lhe-yhór* a tongue-scraper *Ch.*

ལྷེག *lheg* a coat of mail for a horse *Sch.*

ལྷེབ་པ *lhéb-pa* to go to kill one's self, **to seek death**, esp. by a leap into the water or down a precipice, but not every kind of suicide; also used of insects that fly into a flame etc.

ལྷོ་ག *lhé-ga*, also *lhog-ma* or *ma* **lark.**

ལྷོག *lhog* 1. *B.*, *C.* **a turret** on a house-top, pinnacle (*W.* "*spen*"). — 2. v. *lhóg-ma.*

ལྷོག་ཏུ *lhóg-pa* prob. **low**, *lhóg-par skye* (a certain plant) is low-growing, it does not grow high.

ལྷོག་ཚེ, ལྷོག་རྩེ *lhóg-tse, lhóg-rtse*, resp. *ysol-lhóg*, **table**, in Tibet, esp. in *W.*, a very rare piece of furniture, and always small and low; *lhog-lhém* table-cloth, *lhog-lhém bstá-ba* to lay the cloth; *rgya-lhóg* a large table, a European table; *mdun-lhóg* 'fore-table', a sort of table before an idol, for spreading offerings on it, v. e.g. *Hook.* I, 173; but it is not the same as altar.

ལྷོགས *lhogs*, *sar-lhógs* **pronunciation** *C.*(?)

ལྷོག(ས)-ཏ *lhóg(s)-pa* I. **to be agitated, to shake, to tremble**, *mé-tog ngo-lhóg Zam.* a flower shaking, waving its head (little used).

II. 1. vb. **to be able**, *de ma lhóg-na* if (he) is not able (to do that); *ji lhóg-kyi Mil.* as much as possible, to the utmost; "*ṅa-ráṅ-gi gaṅ lhóg-pa*" *C.* as far as I am able. More used: 2. adj. **able**, *ldá-kyis mi lhóg-pa* unable, feeble, weak, *rig-pas mi lhóg-pa* ignorant; "*ṅa ṅar ṅig-la lhóg-pa mi*" I am not able to carry the whole at once *C.*; "*lhóg-čan*" clever, skilful, handy, "*lhog-mdá*" awkward *W.*; "*ṅá lhog mi dag*" he does not get on with his mouth, he lisps; also "*ṅa lhóg-pa*" irreverent, disrespectful in speaking *W.*(?)

ལྷོ *lhoṅ*, *sbol-lhóṅ* a frog in its first stage of development, **tadpole** *Pth.*

ཚ

ཚ *tsa* 1. the letter *ts*, the aspirated *c*, pronounced hard and forcibly, like **ch** in *chop* or *church*. — 2. numerical figure: 6, *ta-pa* the sixth volume.

ཚ *tsa* I. **part, portion, share** 1. opp. to the whole, *ta ysúm-du byas* divide it in three parts! *brgyad ta* ,ta *Gir.*; *stóṅ-gi ta* ,ta,ta; *baṅ-mdzód ysúm-ta ṅig* one third

of the provisions *Dzl.*; *dbui ča tsam čig ysir-gyis ma ldu-bar* there being still wanting about as much gold as (the weight of) his head *Gtr.*; *mčin-par sud-bai ča* the following day's first part, i.e. the following morning *Mil.*; *sa-ča* a piece of land *Gtr.*, *C.*, also land, territory, country in general, *ghai sa-ča* the country of Gha *Gtr.*; *mir-ča* frontier parts, frontier province; *ča-sayons* at equal parts, equally, e.g. *ča sbyor* mixed with the same quantity of water *Lt.*; *ča-mnyam* id., *ča-mnyam bcu bčag* accurately weighed in equal parts *Lt.*; *ča tsam*, *ča ‚dra tsam* in part, in some measure; *ča ma ‚dra* or *ma mčhis-pa* partly not equal, differing a little; *ča tsam ha kyan* even if one knows but a little *Mil.*; *ysid omon ‚a ča tsam mi ydi-ba* it being not in the least desirable; *ča-rdzogs* being complete in every part, entire, integral *Sch.* — Esp. 2. **the half**, *ndm-gyi ča stod*, the first half of the night, *mčin-gyi ča smad* the second, the last half of it. Hence 3. **the one part** of a pair, similar to *ya*, *lham ča ydig* the one boot; *ča sgrig-pa* a pair, to match, to couple *Sch.*; an equal, a match, *ča-mčhis-pa*, *ča-‚dra-ba*, *C.* also "*ča-ldu-ma*", similar, resembling *Wdn.* and elsewh.; *la-lá tsir-pa ča-mčhis dgé-ba med* some have no virtue befitting (i.e. leading to) final salvation *Tdgy.*; *ča-med* without an equal, matchless; *čá-ma-yin-pa* unfit, improper, unbecoming *Sch.*, *nag ydag-pa ni ča ma yin* not obeying will not do, is out of place *Tor.* 110, 11. — 4. **a pair**, = *zuu Sch.*; *Zam.*: ཕུ. — 5. **share, portion, lot**, *mčor-ahig bhi-bai čá-nas mnyam* being equal as to their (respective) share of beauty *Gtr.*; *dmán-ča ‚dsin-pa* to choose the humbler (inferior) share, i.e. to be humble,= *dmán-sa ‚dzin-pa Mil.*; in general: *ča ‚dsin-pa* c. genit. to adhere, to be attached to a person or thing *Pth.*; *bdé rnal-ba nai ča yin* ploughing is my business, my lot, my department *Dzl.*; *čá-la* equally, in equal parts, equally divided, *čá-ba nyin dgu mčhan dgu bahi*, *čá-la nyin mčhan bcu-brgyad bahi Mil.* there was a fall of snow during nine days and nine nights; it fell equally portioned out to days and nights, (together) eighteen (the peculiar mode of reckoning is here to be noticed).

II. **sense, intelligence, notion**, construed like *ryyus* and *ytam*; *ytam-ča ‚dri-ba* = *ytam ‚dri-ba*; *ča yod*, *ča med* like *ryyus yod* and *ryyus med*; *nam ‚ši ča med-kyi čos* the doctrine of the uncertainty of the day of death *Mil.*; ... *par ča mčhi-ba* there coming news or intelligence that ...; *shid-ča* v. *shad*; physically: **voice, sound**, *brdag-ča* echo; intellectually: **prospect, auspices**, *Mil.*: *srog-ča* prospects of life (as to its length and preservation), *khyim-ča* prospects regarding the household, *dpyu-ča* prospects, expectations as to one's enemies; "*lam-ča*" *C.* prospects of a safe journey (cf. *sa* 4).

III. **thing, things**, relating to clothes, ornaments, materials etc., cf. *čha*; "*go-ba-ča-čhi*" *W.* a complete suit of clothes; but mostly used in compounds: *skó-ča* neck-ornaments, *glo-ča* ornaments suspended to the belt or girdle, e.g. strings of shells; *dgós-ča* necessary things *Ca.*; *mčód-ča* things necessary for sacrifices, requisites for offerings *Gtr.*; *mčhá-ča* weapons; *yig-ča* prob. writings, deeds, documents *Gtr.*; "*rá-ča*" cottons, cotton fabrics *C.*; *tag-ča* implements, utensils, goods, baggage etc. *Gtr.* — There is still to be noticed the expression: *ča-bčag-pa*, lit. to add one's own share to a thing, 1. to adhere, stick, or cling to, to follow, obey (laws); *sangrgyás-kyi bkai-la ča bčag* they adhere to the words of Buddha; *rgyál-poi bkai-la* to obey the king's commandment. 2. to refer to(?) *C.*

ཆ་ཤིང་ *ča-rigsu Lex.*, *Sch.*: 'share of destiny, of fate; consequence of one's actions' (?).

ཆ་ཚགས་ *čá-mčhan* **soothsayer, fortune-teller** *Sch.*

ཆ་ཡ *čá-ya Mil.*, **hem, edge, border**; *čá-ya ‚dzin-pa* to hem, to turn in (the edge of cloth).

ཅ་ག་ཤ *čá-ga-ʼbe C., Lex.* also *čá-ga-pa*, **grasshopper.**

ཅ་ཅོ *čá-čo Lex., Sch.*: 'things homogeneous, matched'.

ཅ་བ *čá-ba*, pf. and imp. *soń* (the regular form *čas* being nearly obs. at present), in *W.* the usual word for *ʼgro-ba* to go, in *B.* little used and only in later writings, **1. to go,** "*ʼdir-te čá-ce*" to retire, to retreat slowly; "*da ča yin*", or "*da čen*" adieu, good bye, farewell! "*da čen ḥu*" resp., your servant! (in taking leave); "*ʼi-ru ma ča*" go thither, or that way! "*ʼi-ru ma ča*" do not go to this place, do not step this way! **to travel,** "*gyál-la*" (or *dé-mo, yáy-po*) *ča ḥig*" I wish you a safe journey, a pleasant trip to you! "*láy-te čá-ce*" to return, to go or come back; "*ṭiń-la čá-ce*" to follow, to come after or later; "*ča ćug*" let (him) go! give (it) up! let (it) alone! **to be gone, consumed, spent, used, wasted,** "*ḥiń mdá-po ča yin*" a great deal of wood will go, will be consumed. — **2. to become, grow, get, turn,** "*ćan ča dug*" it grows night, it is getting dark; "*gos čá ce*" to grow old; "*nág-po ma*" that has turned black; "*ḥká-ćan čá-ce*" to get information; also with *la*: "*bág-ma-la čá-ba*" (= *bág-mar ʼgrá-ba, ʼgyár-ba*) to become a bride *Ma.*; "*mdá-la mi ča*" this is not used for medicine. — **3.** with a supine (*B.*) or a verbal root (col.): **to be about, to be on the point, to be going,** *ślób-ta čá-ḥai ṭse* when they were on the point of arriving *Mil.*; *nyi-ma ʼčár-du čá-ba daḥ* when the sun was just going to rise *Mil.*; "*me ši ča dug*" the fire is on the point of going out; "*nad ši ča dug*", the disease is decreasing. — **4.** with the gerund it expresses a continuous progress, a gradual operation, an effect by little and little, "*ću ǵil-la ča dug*" the water increases from day to day. — **5.** with the inf. it is used in the sense of the future tense, or like the Greek μέλλειν: **to intend, to purpose,** "*ći ćrid-de dir ḥtiś-ca ča dug*" how long does he (do you etc.) intend to stay? "*nam ḥag śád-ra ću dug*" when are you going to kill the sheep?

ཅ་ཕ *čá-ḥu*, a kind of little ornament worn in the ears *Ld.*

ཅ་ཁྱད *ča ḥyád* **1. thing, implement, instrument,** e.g. a musical instrument *Dal.*, a surgical instr. *Med.* — **2. clothing, dress,** *mi-ślág-pai ča-ḥyad-čan* poorly clothed, ragged *Mil.*; **external appearance,** also of animals.

ཅ་ཅན *ča-čan* v. *ča* I., 1.

ཅ་ཅད *ča-čád* = *čag-čad.*

ཅ་ཅན *ča-čán* **species, division, class** *Sch.*

ཅ་ཐེན *ča-ʼdén* v. *ča* I., 5.

ཅ་ཡིག *ča-ʼdébs* v. *ča* I, 1.

ཅ་ར *čá-ra* **1. oak,** also *mon-čá-ra* (on account of its growing only on the southern ranges of the Himalaya mountains, inhabited mostly by Non-Tibetans) in several species, with pointed, evergreen leaves, a tree much inferior in beauty to the English oak. *čá-ra ǵnas Sch.*: 'the stunted or dwarf-oak'. — **2.** also *ča-ri, ča-li, ča-ḷi*, a coarse sort of **blanket** made of yak's hair.

ཅ་ལ *čá-la* v. *ča* I., 5.

ཅ་ལག *čá-lag* **1.** *C.* **implements, instruments,** required for the carrying on of a business. — **2.** *W.* **things, effects,** loggage. — **3.** *Tar.* 43, 18: *čá-lag daḥ ćóḥ-pa ślébs-par ḥá-pa Schf.*: 'the systematic and complete understanding'.

ཅ་ལ *ča-lá* joined with *ślób-pa Lex.* and *Mil.*, meaning not known; *Wts.* gives: petite lance des bonzes.

ཅ་ལན *čá-lan* = *ḥá-lan*, **some; for the most part, rather** *C.*

ཅ་ལི, ཅ་ལ *ča-li, ča-ḷi* v. sub *čá-ra.*

ཅ་ལུགས *ča-lúgs* **clothing, costume, appearance.**

ཅ་ལས *ča-ḷás* **part, portion, share,** *ḥá-ḥyi ča-ḷás* a part of the body, a limb etc.

ཅ་ཅར *ča-čár* Chakhar, a Mongol tribe *Sch.*

ཆག *ʼčag* 1. **dry fodder** for horses and other animals, as hay, barley etc.; *ʼčag-yhoṅ* trough, manger, crib. — 2. **the fourth finger** *Med.* — 3. resp. for **shoe** *Glr.*, also *ʼpyag(-lhem)*. — 4. *ʼčag-prib-pa Glr.* = *ʼpyag pleb-pa*. — 5. **the breadth of a fist**, *ʼčag gsal* id., *Mdg.* frq. — 6. v. *ʼčag-pa*.

ཆག(ས)ཀྱི(ས) *ʼčag-(d)brim(s)* **piece, fragment** *Lex.*, *Thgy.*; *"ʼčag-ʼbrim-la soṅ"* *C.* it has gone to pieces.

ཆགས་ཁ *ʼčag-skya-ba Sch.*: 'having only one purpose, pursuing but one aim; unremitting, indefatigable'.

ཆགས་ཆགས་ཀ *ʼčag-ga-ʼčog-gi* (or *ʼpyag-ga-ʼpyag-gi?*) various things mixed up or thrown together, medley.

ཆགས་ཀ *ʼčug-grim Lex.* = *ʼčag-dkrim*(?).

ཆགས་ཀ *ʼčag-rgyag-pa* **to doubt** *Sch.*

ཆགས་ཆུ *ʼčag-ʼčug* 1. 1. with *byed-pa*, *„dab-pa*, **to sprinkle, besprinkle,** *ʼčus* with water, *khi-pa*, *khim-rnams* the house, the streets *H.*, *C.* (*W.* *"ʼčab-ʼčib"*). — 2. *Sch.*: *ʼčag-ʼčug ydab-pa* = **starch, to stiffen.**

II. *W.* *ʼčag-ʼčug ʼcd-ʼcé"* **to tread, to trample,** e.g. the narrow paths or furrows between garden-beds; **to clap the hands.**

ཆགས་ཆད *ʼčag-ʼčad* **rent, break, rupture** *Sch.*

ཆགས་ཏམ *ʼčag-ʼdum* **fragment, piece, crumb, scrap, bit.**

ཆགས་ཏེ *ʼčag-„dii* **doubtful, incredible** *Sch.*

ཆགས་ *ʼčig-pa* 1. a large **tuft** or **bunch** of flowers, ears of corn etc. — 2. pf. of *„ʼčig-pa*, **broken**; *ma-ʼčhy(s)-pa*, and esp. adv. *ma-ʼčig(s)-par* also *ʼčig-med-par* uninterrupted, uninterruptedly; *gos-ʼčag-med* without a crack, flaw, or chink. — 3. *lam ʼčhy-pa* v. *„ʼčag-pa*.

ཆགས *ʼčhy-pa* **broken; a broken vessel, pot** etc., **a pot-sherd;** *tsel-(pa) ʼčhy(-po)* a broken dosser or pannier.

ཆགས *ʼčag-bu*, diminutive of *ʼčag-pa*, **a little bunch.**

ཆགས *ʼčhy-mo* **bunch,** *„brus-bu ʼčhy-mo* a fruit growing in the form of bunches or clusters, like the grapes of the vine, the berries of the elder etc. *W.*

ཆགས *ʼčhy-tse* a small **grain,** e.g. of ground grits, *"ʼčhy-tse-ʼbum"* **grandum;** *"bsig-pa ʼčhy-tse-ʼbum"* ground grits, *W.*; *Hind. soojee.*

ཆགས *ʼbag-ʼčhad Sch.*: **the right measure,** *ʼbag ster ʼčag-ʼčhad* if a sufficient quantity of poison has been administered to a person, *Med.*

ཆགས *ʼčag-ʼdis* a wooden **splint** for a broken limb, *"ʼčag-ʼcé"* to put it on *W.*

ཆགས *ʼčags-pa* I. frq. for *ʼčag-pa* 2.

II. vb. **to be begotten, produced;** *ma-ʼčags-pa* not begotten or produced in the usual way of propagation, but = *rdzus-te skyés-pa*, or *lhan-gyis grub-pa Pth.* frq.; *mniil-du ʼčags-pa* to be produced in the womb, as the foetus is; hence *ʼčags* in compounds: animal, *„dab-ʼčags*, *ʼphag-ʼčags* winged animal, bird; *srog-ʼčags* in general; a living being, an animal, = *sems-ʼčan*; *„phrul-gyi ʼbul-ʼčags Glr.* prob. as much as a wonderful child, a prodigy; *ʼbri-la ʼčags-pa* to grow on a tree, of fruits; and in general: **to rise, arise, spring up, originate,** of the world, of new works, buildings, empires, customs, of eruptions on the skin; *"rdl-pa ʼčags soṅ"* *W.* dew has fallen; **to come forth, to appear,** = *ʼbyuṅ-ba*, e.g. *„dal-du ʼčags-pa* to come to light, to appear *Mil.*; *"snul ʼčags"* *W.* sweat comes forth, breaks out, I perspire; even: *rab-tu ʼčags-pa* = *rab-tu „byuṅ-ba* to become a cleric (little used); *ʼčags-rnis* genesis, history of the beginning, esp. of the world; *ʼčags-ʼdul* 1. manner of beginning, origin, procreation *Med.* 2. *W.* form, figure, demeanour, *"ʼčags-ʼdul sdig-po"* coarse, rude, rough.

III. 1. vb. **to love,** (*ἐρᾶν*), *bu-mo-la* a girl; *skyés-pa dan ma-ʼčiṅ yid ʼčags-pa* the mutual affection between a man and a maiden; tender attachment in general, connubial, parental and filial love, *yid-la ʼčags-pai bu-mo-rnams* my dearly beloved daughters *Pth.*; ardent desire or longing

for something, *grags-pa-la* for glory; **to be attached to, to cling to**, e.g. *ha dag srog-la čags-pa* to life, *yul-la* to one's home, to one's native country; often: to suffer one's self to be enticed by a thing, **to indulge in**; *čags-par mi byaḥ ¸jigs-par mi byaḥ-ste* allowing neither desire nor fear to have any influence upon himself *Sambh.* — 2. abst. **love** (*
�ac*), **lust, passion** for, **affection, attachment**, *čags-pa skyes-so* he fell in love *Del.*; *čags-pa spyod-pa* = *¸frig-pa spyod-pa*. According to Buddhistic theory all *čags-pa* is a great evil, as it betrays a troubled state of mind, and a reprehensible attachment to external things; yet even a saint, so far advanced in dispassion and apathy as Milarespa, may sometimes be caught in very tender affections and sensations of *čags-pa*, very like those of other human creatures.

Comp. *čags-ešdi* 1. *Schr.* **love and hatred**, 2. *Gtr.*, *Pth.* **jealousy** (love showing itself in hatred), also *čags-ešdi-gi ¸phrag-dog*. — *čags-spyod* **caition, capitation**, cf. *čags-pa* III., 2. — *čags-ḥdin*, also *ḥen-čags* or *čags-pa* abst. *Mil.*; "*čags-ḥdin čé-ḥé*" *W.*, to love, v. *la*; *čags-ḥdin med-pa* dispassionate, indifferent to all terrestrial things. — *čags-sdins* = *čags-ḥdin*. — *čags-med-ḥdun Pth.* **lustful, libidinous, wanton.**

ཆང *čaṅ* (ལ) resp. *skyems*, *yoḥ-čaṅ*, *mčód-čaṅ* *C.*, a fermented liquor, **beer, wine**, (not 'brandy' *Sch.*); *ha skyes-pa-la mis, čaṅ drinis-pa-la yłam* proverb: to the new-born child a name (is due), to the beer to be drunk a talk; *sna-čaṅ* beer made of barley (the usual kind); *brda-čaṅ* of rice *Gtr.*; *gro-čaṅ* of wheat *Cs.*; *ḥbras-čaṅ*, or *ḥbur-čaṅ* of sugar *Med.*; *rgyas-čaṅ* wine; *sbrul-čaṅ Med.* honey-wine, mulse, mead? *ras-čaṅ Med.*? — *sna-čaṅ*, *sna-čaṅ* eating and drinking, meat and drink. — *skoi-*, *ṭig-*, and *ḥbu-čaṅ* v. sub *ḥbig-ma*. — Fig.: *bdud-ḥa dran-ḥa bdud-rtsi čaṅ* my drink is the wine of wisdom's nectar *Mil.* —

Here the process of brewing may be mentioned. When the boiled barley (*Ld.* "*sho-bdd*", *Tz.* "*ṭab*") has grown cold, some "*pada*" (q. v.) is added, after which it is left standing for two or three days, until fermentation commences, when it is called *gham*. Having sufficiently fermented, some water is poured to it, and the beer is considered to be ready for use. If proper care is taken (and the people of C and Ladak generally do so), the pale beer, thus obtained, is not amiss, and sparkles a good deal, but not being hopped it does not keep long. The people of Lahoul are accustomed to press out the *gham* with their hands, instead of filtering it, and mismanage the business also in other respects, so that their *čaṅ* is a gray muddy liquor, that has hardly any resemblance to beer. The residue of malt, called *sbdi-ma*, may be mixed with water or milk, pressed through a strainer, and used instead of barm in baking bread, cakes etc.

Comp. *čaṅ-ḥdun* **beer-house, pot-house, tavern.** — *čaṅ-čen* **drinking-cup** or **bowl** *Sch.*, *Wis.* — *čaṅ-čen-čen* **an intoxicated person.** — *čaṅ-čen-sa Lex.* prob. = *čaṅ-sa*. — *čaṅ-¸čaṅ-wdon* **a beer-drinker**; "*čaṅ-¸čaṅ-čen mdzi-po dzoms*" a great beer-drinking bout takes place *W.* — "*čaṅ-dad-čen*" **a drunkard, tippler** *W.* — *čaṅ-čaṅs* = *čaṅ-čen Sch.* — *čaṅ-¸čaṅ-gi ḥkyim* **beer-house** *Del.* — *čaṅ-sa* 1. **beer-house** 2. **beer-carousal**, *čaṅ-sa ḥen-po byed-pa* to give or arrange a great beer-drinking bout *Mil.*

ཆང ཆུང *čaṅ-čuṅ* **a little** *Sch.*

ཆད *čad* 1. also *čad-dóṅ*, *čad-mdó*, *W.* "*čád-ka*", **promise, engagement, agreement** *ka-čád* oral, verbal engagement, *lag-čád* pledge of faith by hand; *čad-dóṅ byed-pa*, "*čád-ka čé-ḥé, zum-čé*" *W.*, to give a promise, make a contract; *ytóṅ-(bod) čad(-dóṅ) byed-pa* to agree about giving; *čad-dóṅ ltar byed-pa* to keep, fulfil a promise; *čad-rdó* 1. the stone which is broken in the ceremony of *rdo ytóg-pa* q. v. 2. monument, memorial of a covenant. — 2. in compounds also for *čád-pa* punishment, *ḥus-čád* corporeal punishment.

ཆད་པ *ČAd-pa* I. abst., resp. *čhe-čAd*, **punishment**; the preceding genit., contrary to our usage, is the genit. of the punishing person, thus: *rgyal-poi čAd-pa* a punishment of the magistrates, i. e. a punishment decreed or inflicted by the magistrates, frq.; seldom, if ever, genit. of the punished action, and never that of the punished person. In classical language the usual construction of the words is the following: *čAd-pas ɟčAd-pa* ■ punish, *ma-čig-la* somebody, ... *pas* or ... *pai phyir* for having ...; in more recent literature: *čAd-pa ɟčAd-pa Thgr., Glr.*; *čAd-pa čhö-pa* 1. to receive the fine incurred by another 2. to suffer punishment, to pay a fine; *ňa-la čAd-pa* yog punishment is inflicted on me, I am punished.

II. 1. **to promise**, e.g. *bkA-čas mi ɟgdbar* to obey. — 2. v. sub ɟ*čAd-pa*.

III. adj. **begotten, born, descended** from; the Tibetans are *sprel dai srin-mo-nas* (or *las*) *čAd-pa* the offspring of a monkey and a Rakshasi *Glr.*; *ňa-nas čAd-poi bu* a full child *Glr.*

ཆད་ཁ *čAd-pa* 1. **rent, torn, worn-out, ragged, tattered**, *nyi-ga čAd-pa* a leaky purse. — 2. a limited time, a **term** *Sch.*

ཆད་ཡིག *čAd-yig* a **written contract**; *čAdmdi-gyi yi-ge Glr.* id.

ཆད་ཐུབ་པ *čAd-tub-pa* not to obtain the things hoped for, to be disappointed *Sch.*

ཆད་ས *čAd-sa* 1. a limited time, a **term**. — 2. a **time-purchase** *Sch.* — 3. an **agreement** *Tar.*

ཆན *čan*, also *čan-čig Sch.*, **boiled corn** or **barley** etc.; ɟ*bras-čAn* rice-pap, *nas-čAn* barley-pap.

ཆན་ཁ *čAn-pa* a pair of **scissors**, but the common people know only **shears**, which are for various purposes; the scissors mentioned in surgical books are prob. of a minor construction.

ཆུ *čAb*, resp. and eleg. for *ču* 1. **water**, *dri-čAb* scented water; *sna-čAb*, *phyi-čAb*, water which at the beginning and close of the meetings in the large monasteries is handed round, and of which every one present takes a few drops on his tongue, as a symbol of purification, in place of the original ablutions. — 2. for other fluids, as *spyan-čAb* **tears**, *kal-čAb* **spittle**, *pnaí-čAb*, or *čAb-yaňa* **urine**, *ba-čAb* cow's urine (so with the Hindoos in *Lh.*, the cow being to them a sacred animal). — 3. in some compounds: **power, dominion, authority.** — *čAb-rkyaňa* **brass can, brass-(tea) pot** with a long spout for pouring out tea, *W.*; also n. for Tibet, perh. on account of the large consumption of tea there. — *čAb-Ňiň* **privy** *Ch.* — *čAb-sgo* **door, čAb-sgo-pa door-keeper, porter.** — "*čAb-ɟdi*" (spelling dubious) a wooden **pail**, of a similar shape as *čAb-rkyaňa W.* — *čAb-brim*, *čAb-rim* **tea.** — *čAb-ldiŋ C.* a vessel for rinsing one's mouth with water. *čAb-mig* eleg. for *ču-mig* **fountain, spring.** — *čAb-taňil* eleg. **a watch, a clock.** — *čAb-ɟig* what is subjected to a person's sway, territory, dominion etc., *čAb-ɟig-tu sAŋ-ba* to subject; *čAb-ɟig-gi rgyal-po* a vassal, feudal tenant *Trig.*; *čAb-ɟig-pa*, also *čAbɟbdag* one owing allegiance to a sovereign, a subject. — *čAb-ldiŋ Ch.* eleg. for **letter, diploma** etc. — *čAb-ser* eleg. for *ču-ser* **nectar, pus.**

ཆབ་ཏ *čAb-ta W., C.*, also *Mil.*, **lid, valve**; **buckle, clasp**, *čAb-te*, or *čAb-rtse C.* id.

ཆབ་ལ *čAba Lex.*, *čAba-ɟig Sch.* = *čaba-ɟig* **together.**

ཆམ *čam*, in *čAm-la ɟbka-pa Lex.* w.e.; *Sch.*: ■ throw down, to cause to lie down; to subdue, subject; to spend, consume, **to have done with**; by this last signification it would be a syn. to *zin-pa*, and the circumstance that *čamu* is used in Balti as an auxiliary vb. of the pf. tense agrees with that supposition, e.g. "*zan zin-se čamu*" I have done eating, — *zan zin B.*

ཆགས་པ *čAm-pa* 1. **cold** (in the head), **catarrh**; *sna-čAm* id.; *gre-čAm* catarrh in the throat, bronchial catarrh; *glo-čAm* catarrh in the lungs; *rlaŋ-čAm* an infect-

ing or epidemic catarrh. — 2. *Ca.* = „*čhu-pa* **accord, accordance.**

ཅན-ས *čan-se* **slowly, by degrees, gradually** *Schr.* (cf. *čem-se*).

ཅར *čar*, termin. of *ča*, 1. **into parts**, e.g. *lgó-ba* to divide into parts. — 2. **as an equal, as a match,** . . . *la čar mi ǰod* he is not an equal to, cannot come up to . . . *Thgy.*; . . . *dań ańiń-jirag-čar mi ǰye* prob.: he does not come up to . . . at all (lit. not for the thousandth part) *Pth.*; so in a similar manner: *brgyań čar yań mi sleb Tar.* — 3. affixed to numerals, and sometimes, though less correctly, written *bar*, q.v. The terminations of the cases may be affixed to it: *lńa čdr-gyis* every fifth day *Thgy.*

ཅར *čar*, also *čdr-pa*, 1. **rain,** *čar čen-po* a plentiful rain, *čar drag-po*, or *drag-čdr* a heavy rain; *čar čen-pas* or *čí-bas* as it rained heavily *Pth.*; *čar „bebs-pa* to cause to rain; *čar „bab* it rains, *W.* "*čdr-pa yań*"; *čdr-gyi rgyun* a sudden or violent shower of rain *Tar.* — 2. at Kyelang for **watering-pot;** this utensil having never been seen there before, the word was at first applied to it jestingly, but is now generally adopted; *ču-čdg* 'water-sieve' would be more correct.

Comp. *čar-skyób* **a shelter, penthouse,** protecting from rain. — *čar-čóba* dress against rain, **rain-cloak.** — *čdr-can, čdr-ldan* rainy *Ch.* — *čdr-ču* **rain-water.** — *čdr-dus* **rainy season.** — *čar-„ddd (-byen)* n. of a bird, water-ouzel. — *čar-sprin* a rain-threatening cloud. — "*čar-bhi*" (?) *C.* rain-cloak. — *čar-rlńa* rain and wind *Ch.* — "*čar-ldń*" = *čar-skyób W.* — *čar-lóa* the coping or water-tile of a wall *Ch.*

ཅལ *čal, ańu-čdl* resp. **belly, abdomen,** *Ch.*

ཅལ-ཅིལ *čal-čil kar.*, wavering, fluctuating *Sch.*

ཅལ-ཅོལ *čal-čól Tar.* 184, 20 = „*čal-la-„čol-le.*

ཅལ-ལ-ལ-ལ-ལ *čdl-mar brdil-ba* to spread equally, uniformly (vb. a.)

ཅས *čás* (*Sch.* *čás-ba*) cf. *ča* III., 1. **thing, tool, requisite** etc., *sé-mo-do-la sógpai čás-kyis brgyan-te* adorned with ornaments of pearls and other things *Mil.*; *dgu-sdń-gyi čas rgya čen-po* grand festival arrangements; *čas dí-rnams bóiy* overturn the whole affair! *Glr.*; *bdg-mar rdzóń-bai čas* things to be given to her as a dowry *Tar.* 121, 5; *lńdgs-čas* iron tools or utensils; *ltó-čas* food; *dmag-čas* military stores, requisites for war *Pth.*; „*ńó-čas* provisions *Mil.*; *ldg-čas* tool, instrument *Ch.* — 2. **dress, garment,** *pó-čas* man's dress; *bergós, W.* "*gós-čę*", coat, dress; in a more general sense: **appearance, form, shape,** *bódmed-kyi čás-su byóste* appearing in the shape of a woman *Glr.*; *hór-čas byed* he puts on a Mongol dress *Ma.*; *bú-mai čás-su bugs* he puts on a girl's dress, disguises himself as a girl *Glr.*, *Pth.*; *čas sgyúr-ba* to put on, to assume another dress.

ཅས-པ *čás-pa*, originally the pf. of *čá-ba*, but always used as a separate vb. 1. **to set out, set forth, depart,** *čas dgós-par* as I must depart from here *Thgy.*; *bódda čás-so* they set out for Tibet *Glr.*; *dus-ńig-tu čás-so* they departed at the same time *Dzl.*; *čás-su „ǰug-pa* to send away, dispatch; *sgyóys-čas ptóń-ba* to rush, run towards. — 2. **to set about, to begin,** *ǰód-par* to kill; „*grú-bar čás-pa-ins* when he made arrangements to depart *Dzl.*; also in the following manner; *da ńyir „ddń-ńo ham čás-pa* 'now we will return' they said, making preparations, or: saying thus, they made preparations *Dzl.*; *„tsgo čás-so* he had set his mind on departing *Mil.*

ཅི *či* num. fg.: 86.

ཅི-ཀ *či-ka* **wallet, knapsack** *W.*

ཅི-ར *či-ra W.* **variegated, figured,** of fabrics.

ཅི-ལི-ལི *či-li-li* onomatopoetic word for snuffing up scents by the nose; "*bsim-ńiń di-ma či-li-li ńyer*" *C.* sweet odours are meeting us; *me-tog dri-ma* ཅི-ལি-ལি the perfumes of flowers are perceptible *Mil.*

ཆིག *čig* — *ɣčig* **one**, as the first part of compound numbers: *čig-čeu* 10, *čig-brgya* 100, *čig-stoṅ* 1000, *čig-ɣrí* a myriad etc.; also: *čig-skyés Lex., Schr.*: 'separate, single, one alone'; *čig-skyés Med., čig-čés Med.?* — *čig-čéb* n. of a plant *Med.*; *Sch.* also: *čig-čáb-pa* to be able to do a thing alone; *čig-dril Sch.*: rolled, wrapped, packed up (in one parcel or bundle); *čig-čáb byéd-pa* ▪ talk ▪ one's self, to hold a soliloquy *Schr.*

ཆོ(ས)ˊ *čú(s)* v. *„čhi-ba.*

ཆད་པ *čád-pa* v. *ɣyéd-ba.*

ཆོ་ཏ *čó-pa* equal, uniform, suitable *Sch.*

ཆོས(པ) *čhe(-pa)* resp. **horse**, riding-horse, saddle-horse, *čhe-la „čó-pa* (for *rtá-la čóm-pa*) to get on horseback, to mount; to go on horseback, to ride; *čhe-las yčúl-ba* to dismount, "*čhe bál-la ɣsú*" *C.* may your honour please to dismount; *kyéd-kyi čhe-su „bul* I give it you for a riding-horse *Mil.*

Comp. *čhe-ku „ɣréd-pa* to lead a horse by the bridle *Schr.*; *čhe-ɣa čáb-pa* to have the command of the bridle, fig.: to be expert in ruling *Lel.-Glr.* p. 14, n, *Schl.* where *ɣyéu* is incorr.). — *čhe-čáu* a horse's furniture, **harness** *Ca.* — *čhe-ɣur* **the head-piece** of a bridle. — *čhe-dpón* a master groom, **equerry.** — *čhe-ɣá* **a stable** for horses.

ཆུ *čú* I. num. fig.: 66.

II. subst. (resp. *čsú*) 1. **water**; *čú dań sui bu* is said to be a poetical name for wood; *„bab-čú* lit. descending water, via. brook, river, also rain. — 2. **brook, river**, *čú „ɣyúm-po* overflowing rivers, floods *Ma.*; *čhi-čú* a river or rivulet of the plain; *ri-ɣyúr-čú* cataract, mountain torrent *Glr.* — 3. **water in the body**: *mṅón-čú* dropsy in the pericardium, *púgu-čú* anasarca *Med.*; *púgu-čú-ɣsuṅ* one suffering from anasarca; v. also *čú-sér*; esp. euphem. for **urine**; *mi-čú* urine of men, *bá-čú* of cows *Med.*; *čú ni čú „dra* the urine is like water *Med.* — 4. v. *čú-čhá.*

Comp. *čú-čhú* **river**, e.g. *čú-čhui gaṅ-ga* the river Ganges *Dzl.* — *čú-čhú Ca.*: 'the body of a river', yet v. *čhú.* — *čú-čkyil* the middle of a river. — *čú-ɣkyál* a leather bag for water *Ca.* — *čú-čhál* the voice of the waters, the sound of rushing water. — *čú-čhór, rnó-čhg-čú-čhór* **water-mill** *Glr.* — *čú-čkyér* n. of a bird *Thgy., Sch.*: 'bittern, snipe'; also n. of a plant. — *čú-čkyér* 1. *Lt.*: aciduous mineral waters 2. *C.*: **vinegar.** — *čú-čkyá* 'water-born', the lotus *Glr.* — *čú-čkyór* a handful of water. *čú-čá* the bank or brink of a river. — *čú-čhig* **bay,** gulf. — *čú-„čhir* containing water, po. for **cloud**; a native proposed to use this word also for **sponge**, which is a commodity hitherto unknown in Tibet. — *čú-„čyil* **puddle, pool.** — *čú-ɣúi* 1. full of water. 2. = *čú-ɣsuṅ* (v. *ɣsuṅ*) which latter is prob. the more correct spelling. 3. *Dzl.* ᠵᠤᠰᠤᠨ, 2; ᠵᠤᠰᠤᠨ, 18 — ᠵᠤᠰᠤᠨ virtue, honesty, v. *Schf.* on this passage. — *čú-ɣrí* a sort of knife; *Tor.* 48, 1 *Schf.* razor; also the attribute of a god, a weapon with a curved blade *Stg.* — *čú-ɣréy Sch.*: rivulet, brook; dish-water, rinsings; boiled water (?). — *čú-mgó C.* **source** or **head** of a river. — *čú-ɣsúm* stoppage or retention of urine, **ischury,** *čú-ɣsúm „čhgs* the ischury is removed (lit. bored through) *Med.* — *čú-„ɣrám* **bank** of a river; *čú-ɣrám-ɣyi čhú* a tree on the edge of a river, a metaphor for frail and perishable things. — *čú-ɣyúm* the streaming, continual flowing, **current,** often fig. — *čú-ɣsúm* the water-egg, po. for moon *Sch.* — *čú-čkyá* v. *čkyá.* — "*čú-ta-ɣúr*" *W.* flour-dumplings, boiled in water. — "*čú-stán*" *W.* **swaddling-cloth.** — "*čú-čkyá*" *W.* calamus, sweet-scented flag, or some similar plant. — *čú-čhúm Sch.*: 'a swelling in the flesh, or a tumour filled with water'. — *čú-mčá* the side or **bank** of a river, "*čú-čá čhág-pa*" (the avalanche came down) even to the river side. — *čú-čhór Wdk.* a small prayer-flag stuck up close to the river, in order to avert inundations. — *čú-čhág Sch.*: 'a poisonous plant, hemlock', but Tibetans usually understand by it the stupefying power ascribed to certain rivers. — *čú-čhú* a deep **well.** —

— *ču-mdá* a jet, a spouting forth of water *Med.* — *ču-mdó* 'mouth (of a river), spout (of a tea-pot)' *Sch.*; but v. *mču.* — *ču-mdig* the colour of urine *Med.* — *ču-rdú* *C.* small rounded pebbles, as in brooks. — *ču-ndy* inundation, flood (?) *Mk.* — *ču-rnág* matter, pus *Sch.* — *ču-mdó* 1. pitcher, jug. 2. *Schr.*: chamber-pot (yet in *W.* at least this article of luxury is not known). — *ču-po* water-carrier. — *ču-phyág-po* is enumerated among other synonyms to *gri-po*, signifying a ferry-man, water-man. — *ču-phrin* a little river, brook. — *ču-bár* 1. ('between the waters') isthmus, neck of land. 2. p. n. of a place in Tibet. — *ču-bál* n. of an aquatic plant *Wdt.* — *ču-bán* white paint for the face *Sch.* — *ču-bór* 1. bubble, also *čuí ču-bór* 2. blister, bladder, vesicle, e.g. occasioned by a burn or a vesicatory *Lt.* 3. boil, ulcer, abscess *Thgy.*, 4. *hoi ču-bór* a word describing the foetus five days after conception *Thgy.* — *ču-bur-čum* 1. n. of a bell *Thgy.* 2. the eye *Schr.* — *čú-bo* river, frq., *čú-bo-ri* n. of a mountain with a monastery two days' journey from Lhasa *Gtr.* — *ču-byá* a water-bird; *Sch.*: *ču-byá dkár-po* swan, *ču-byá ngo-dmár* stork (not known in *W.*). — *ču-byí* water-rat *Sch.* — *ču-bhág* v. *bag.* — *ču-sbór* 1. *Sch.*: 'driftwood and the like', prob. more correctly: thin pieces of wood, chips, chaff etc. floating on the water. 2. water-beetle *Med.* — *ču-sbrúl* water-snake, not a mythological conception, like *klu*, but a really existing animal, though for Tibetans a somewhat fabulous one, as they have never seen the creature itself. The eel (*Sch.*) can hardly be meant by it. — *ču-mig* 1. spring, fountain frq. 2. n. of a vein *Med.* — *ču-rtsá* v. *ču-ču*, as a separate article. — *ču-ñúgs* 1. a strainer, sieve, 2. watering-pot. — *ču-tsán* 1. hot water, 2. warm water, not too hot for drinking *Med.* 3. a hot spring *Sch.* — *ču-tsód* 1. the clepsydra or water-clock of ancient India. 2. clock in general, *ču-tsod-ḳór-lo* a wheel-clock. 3. the Indian hour = ¼ *kyim* or 24 minutes. 4. the European hour; *W.*: *ču-tsód *nyis* ma *lón* it is not yet two o'clock. — *ču-dzin* po. clerk *Mil.* — *ču-rdzá* earthen vessel for water, water-jar. — *ču-bán* (*Lex.* नदिकुण्ड) long and broad, area, superficial extent, *ču-bán ḳrú-brgyád-po* eight cubits long and broad *Dzl.*; also *ču-bán-gdób-pa*, e.g. *ču-bán-gdób-pa-la dpag-tsád brgyád-ču Gtr.*; *ču-bán-srab-tág* in length, breadth and height; also separately: *ču-r dpag-tsád* ꤁ꤢꤰ꤀꤀, *bán-du yas* ꤁ꤢꤰ꤀꤀, *mtá-shór-du dpag-tsád* ꤁ꤢꤰ꤀꤀ *yód-pa* 2500 miles in length, 2500 miles in breadth, 10000 in circumference; yet except in this connexion *ču* alone is never used for length. As another signification of *ču-bán-gdób-pa Schr.* mentions moreover: proportioned, symmetrical; others have: beautiful, great, considerable, which e.g. is its proper meaning in: *ču-bán-gdób-pa nya-grodha Sdg.* the stately fig-tree. — *ču-ním* water-tub. — *ču-zlá* 1. the image, the reflexion of the moon in the water; a sort of deception of the senses by witchcraft. 2. the water-month, the first month. — *ču-ydár* a large ladle *Ca.* — *ču-bzón* a covered bucket for carrying water. — *ču-,dón* water-ditch *Sch.* — *ču-yar* col. water-rat (?) — *ču-ríps* dam, dike. — *ču-rí* 'hill of water', billow. — *ču-rnú* water rushing in, inundation, deluge. — *ču-rlóbs* wave, billow *Dzl.* — *ču-lág* the arm of a river *Gtr.* — *ču-bód* *Sch.* dung, manure (?) — *ču-ld* n. of an edible plant *Sdg.* — *ču-lág* floods. — *ču-lón*, dam, dike *Tar.* 56, 15. *Lib.* — *ču-shú* wood drifted away by the water = *ču-grum-gyi shú* v. above; or the translation of कदली plantain or banana-tree with its spongy wood, in the place of which the Tibetan thinks of the *,dm-bu*, a shrub of similar qualities, at any rate a symbol of perishableness, of the frailty of life. — *ču-bán* *Sch.* surface of the water (?) — *ču-bál* v. *bal.* — *ču-ybán* *Dzl.* ꤁ꤢꤰ꤀꤀, 17. a ravine containing water. — *ču-sá* river-mud, as manure. — *ču-sér* 1. animal water, serum, whether normal, or of a morbid character *Med.* — *ču-* matter, pus. — *ču-srdú*, — *ču-tsód*, i.e. a minute; the Indian or Tibetan minute is

equal to 24 of our seconds, = 6 *dbaṅs* Wilk., cf. *ču-tsad*. — *ču-srin* a water- or sea-monster, also Capricorn in the Zodiac. — *ču-lhā* water-god (*Varuṇa*); also = *klui rgyal-po*.

ཆུ་ཆེ *ču-čé*, — *la-čé*, rhubarb, *ču-rtsa* its root, used as dye and as a laxative *C.*

ཆུ་ཅིག *ču-čig* four years age *C.*, *W.*

ཆུ་པ *čú-pa* 1. *C.* a man's dress, coat, — 2. water-carrier.

ཆུ་བ *čú-ba* a large sinew, of which there are 16 acc. to Tibetan anatomy; *čú-ba ldog-pa* a contraction of the sinews *Ca.*, *ld-ba* lameness, paralysis of the sinews *Sch.* — *ču-rgyas* (ཆུ་ཤུ) sinews, ligaments and nerves (there are 900 *rgyas-pa*); with respect to these, as well as to the veins, Tibetan science seems to be rather in the dark. — *ču-rtsa* 'sinew-veins', a term coming nearest to what we call the nerves. — *ču-ba-lha-ldan*, and *lha-lan* *Ca.* names of countries in India.

ཆུ-ཨ-ཤ *ču-ma-rtsi* a medicinal herb *Med.*

ཆུ-ཨ-ལེ *ču-ma-lei*, "*ḥu-gu ču-ma-lai*" *Ld.* an infant, baby.

ཆུ-ཤ *ču-sa* the external and internal urinary organs.

ཆུ *čug* v. *ḥjig-pa*.

ཆུང-བ *čuṅ-ba* 1. adj. col. *čuṅ-ma*, *W.* also "*čuṅ-se*", little, small, *čuṅ-čin-pas* *Dzl.* when he was very little; young, *bu čuṅ-ba* or *-ma* the younger or the youngest son; *lo-čuṅ* young in years; *ma-čuṅ* the younger sister of the mother; "*a-pa čuṅ-ma*" the younger brother of the father; the younger or the youngest of the fathers (in polyandry); *čuṅ-ma-nas* up from infancy; *čuṅ-grogs* an early friend, friend of one's youth; *čuṅ-ṅad* a little, cf. *čuṅ-ṅad*; *čuṅ-(gyi) mi* a devil devouring infants, infanticide-devil; "*nyin-čuṅ-, ṅo-mig-, ḥod-*", or "*nyon-čuṅ-se*" *W.* shy, timid. — 2. vb. to be little, small etc., *mnyis ma čuṅ čig Glr.*, be not timorous, do not fear! *„čhin-ma rgya ma čuṅ čig* let the consultation not be trifling, let at once something of moment be consulted; *„čhin-ma rgya mi čuṅ-bar byed-do* let us now decide on important things *Glr.*; *čuṅs-pa* pf., *čuṅs-pa yin-nam* is it too unimportant? *Mil.* (*čuṅ-„ḥjig* v. *ja*).

ཆུང-ཟ *čuṅ-za*, *C.* also "*čuṅ-grogs*, *čuṅ-„dris*", resp. *bsam-mo*, wife, consort, partner *B.*, *C.*; *lon-pa* to marry; *mi big-gi čuṅ-mar byed-pa* to be made a man's wife, to be married.

ཆད་ occurs only in *čad-ysam-pa*, *-ysan-po*, *-ysan-pa*, *-za-ba*, seldom *-„dza-ba* (*Lex.*) to consume, spend, waste; *čad m zi-ba* inexhaustible.

ཆད-པ *čad-pa* = *„tsud-pa*, *ḥjig-pa*, to go, get in or into, to enter, to put in or into etc., to go into a town *Dzl.*; of food entering the body *Dzl.*; *gan yaṅ rnu-ba mi čad-pa med* all without distinction may enter (my religion), says Buddha, in opposition to the aristocratic exclusiveness of Brahmanism *Dzl.*; *ḥuṅs-su čad-pa*, resp., to impress on one's mind; *ḥoṅ-du* v. *ḥoṅ-pa*; *„dg-tu* to subject *Tar.*; *grubs-su* c. accus. to procure, to provide or furnish one's self with a thing *Mil.*

ཆུ-ཚ *čun*, occurs in *ldi-čun* one that is watering or taking care of fields, *čuṅ-čun* gardens *„di-čun* meadows *Ld.*

ཆུ-ཚ *čun-po* (ཆ-ཚ) 1. bunch, bundle. 2. tuft, tassel, ornament, of silk, pearls etc.

ཆུ-ཚ-ཨ *čun-ma* the second wife in rank.

ཆུ-ཚ-ཏེ *čun-te* *Bal.* little, small.

ཆུ-ཕ-པ *čub-pa*, a corruption of *čad-pa*, *kun čub-par byas* all this is to be well impressed on the mind; *dbaṅ-po lṅa-čad-du čub-pa* to pass through, to penetrate, every organ *Stg.*

ཆུ-ཕ-ཡ *čum-pa*, *„ḥjig-čum-pa* *Mil.*, to shrink, to crouch with fear.

ཆུ *čur*, termin. of *ču*; *čur „ldi-ba* to be drowned.

ཆུ-ཕ-ཕ *čur-ba* a kind of vermicelli, prepared from butter-milk boiled *Med.*, *Ld.* "*čurpa*".

ཚུར་ *ʔur* 1. instrum. of *ʔu*; *Sch.* also *ʔur-ʔtoń-ba* 'to melt'; more correctly: **to gild, to plate** (in the warm or in the cold way), to overspread with a gold or silver liquid. — **after five days** *C.*, *W.*, or, the present day included, on the sixth day, cog. to *bźu*.

ཚ་ *ʔa* 1. nom. fig.: 96. — 2. v. *ʔa-ba*.

ཚ་ཅ་ཅོ་ *ʔa-ga-mo* **such a one,** *lo ʔa-ga-mo ʔig-la* in such and such a year *Dzl.*; *ʔa-ga-ma ʔyod* you so and so *Thgr.*

ཚ་ཁ་ *ʔa-ʔgrin W.* being jealous of one's own honour, zil.

ཚ་ཐོ་ *ʔa-ʔtôs* **arrogance, haughtiness,** *sde-poi ʔa-ʔtôs* the arrogance of the great *Mla.*; "*ʔa-ʔtôs-med-ʔkan*" *W.* affable, condescending, kind; *ʔa-ʔtôs-ʔan* proud, arrogant, haughty; *ʔa-ʔtôs byed-pa B.*, "*ʔa-ʔa*" *W.*, "*ʔsań-ma*" *C.*, to be arrogant, haughty.

ཚ-ཏ ʔa-dôn **a missive** to an inferior, **an edict.**

ཚ-ཆ *ʔa-ba* 1. adj. **great,** (for *ʔań-po*); *bu ʔa-ba* the eldest son, the elder; *ʔa-bar ʔgyur-ba* to become great or greater, to grow, increase e.g. of passions; *ʔa-bar ʔgrô-ba*, *ʔar ʔgrô-ba* id., cf. *ʔar*, *ʔa-bar byed-pa* to make great; frq. in conjunction with nouns: *ʔa-dôn ʔa-ba* great with respect to anger, i.e. very prone to anger; *rigs ʔa-ba* being of high extraction; also in compounds, v. below. — 2. abst. **greatness, high degree** *Mil.*; **superiority, excellence,** ... *kyi ʔa-ba ston-pa* to show the superiority of a thing *Mil.*; "*ʔa-wa ʔrin-wa*" *Ld.* to behave decently, respectably. — 3. vb., pf. *ʔar* **to be great,** not only in *ʔa-ba*, *ʔa-o*, but also in: *ma-rgyal ma ʔa-ʔig* do not be great in pride, i.e. do not allow pride to become great *Mil.*, and so in similar cases; cf. *ʔan*.

Comp. *ʔa-ba Sch.*: 'chiefly; the plurality'. — *ʔa-byôd* **greatness, size** *Dzl.* — "*ʔa-dzil*" *W.*, "*ʔa-dzil-la ʔud ʔoń*" he has entered the class of adults, he has come to full age. — *ʔa-rgyu* = *ʔa-ba*, cf. *rgyu* 3. — *ʔa-brgyud* perb. lineage by the eldest sons *Gtr.* — *ʔa-ʔań* **great and small; size;** *ʔa-ʔań ni* in size. — *ʔa-ʔdôn* the coming to full age *Mil. nt.* — "*ʔa-mi*" *W.* **an adult,** — "*ʔa-ʔtôs*" *C.* grown up, **adult** (*Sch.* 'chiefly'?)

ཚ-ཡ *ʔa-ʔi* one's **elder sister** *Ca.*, **the elder wife** *Sch.*

ཚ-ལ-ཕ *ʔa-ʔki Lil.* = *ʔań-dpôn*, **witness, eye-witness; witness, testimony,** *ʔa-ʔkir ʔdri-ʔa* being questioned as a witness, or asked for a testimony *Stg.*

ཚ-ད *ʔad*, as abst. of rare occurrence, *Sch.*: reason, signification = *don*; *Sch.*: *ʔad ʔań-po* a great thing, an important business or affair. Mostly *ʔad-ʔa* postp. c. genit. **on account of, because of, for;** *ʔad-kań ʔad-du yin* it is in order to see *Pth.*; *rin-gyi ʔad-du* as an equivalent *Pth.*; *ʔań ʔad-du ʔdzin-pa* or *ynyér-ba*, also *ʔjo-ba ʔdzin-pa* or *ynyér-ba* to admit to the discipleship or communion of a god *Mil.* — As an adv. *ʔad-du* seems to signify 1. for a certain purpose, **designedly, purposely, expressly,** e.g. with *byed-pa* to do, to make a thing; *mdzigs-pa* to send off, dispatch. — 2. **again, once more, once again,** = *yiś Mil.* — *dgos-ʔad* the construction of any noun with *yiś-du*, *ʔad-du* etc., regarded by Tib. grammarians as a case of declension.

ཚ-ད-ཏ *ʔad-dôn* v. *ʔa-dôn*.

ཚ-ཨ *ʔań-po B.* and *C.*, "*ʔań-mo*" *W.*, **great** (*ʔań-mo* in *B.* only as fem. *Dzl.* 99[a], b), *ʔań-por ʔgyur-ba*, *W.* "*ʔań ʔal-ʔa*", to become great, to increase, col. also for to grow up; *skyes-bu ʔań-po* a great man, a man of great worth (by his talents and actions), a saint; "*mi ʔań-mo*" *W.* a man of quality, of rank, a nobleman, a rich man; *ʔań-ma* the first wife in rank; *ʔań ʔań ynyis* the first and second wife *Gtr.*; "*ʔań-mo*" *W.* also: **old,** "*ʔi-gu lo ʔa ʔań-mo*" a child ten years old.

ཚ-ཨ-ཚ-ཨ *ʔań-ma-ʔa Lex.*, *Ca.* **stillness, silence,** *ʔań-mer ʔdug-pa Schr.*, *ʔań-mer ʔdzd-pa C.*, to sit still without speaking.

ཚ-ཨ *ʔań(s)* in compounds: 1. *ʔań-ʔań(s)* v. *ʔań*. — 2. *ʔa-ʔań(s)*, resp. *ʔal-ʔań(s)*, *ʔka-ʔań(s)* **farewell exhortation; last will, testament,** *rdzi-la ʔa-*

čʼes(s) „čʼog-pa to deposit a testamentary disposal or devise for a son *Glr.*

ཆེར(ས)-ཆེས(ས)' čʼer(s)-čʼes(s) 1. the noise made by thunder, by the shock of an earthquake etc., „brug-sgra čʼer-čʼes sgrogs-pa the rolling, roaring, clapping of thunder; bkad-gsal „ar čʼes-pa a roaring laughter. — 2. Era čʼer-čʼes v. ʼfrú-ba.

ཆེ་ čʼer termin. of čʼe, čʼer „grò-ba to grow, increase; čʼer skyè-ba to become great; to grow up, čʼer skyès-pa partic. grown up, adult; da-dàn čʼer čʼoi go on! go on! *Mil.*; *rgyal-mtsʼan byè-ba čʼer ma byas Glr.* his government was not (yet) of much consequence (as he was too young); ʼdis-pa čʼer med this is not quite evident to me *Mil.*; perh. *Tar.* 36, 16; 101, 22; 120, 21; 169, 14 will allow a similar interpretation of čʼer. — čʼer-na *S.O.* yes; still more (?).

ཆེ་ čʼe 1. instrum. of čʼe. — 2. pf. of čʼi-ba, as adv. very, Ea-zès ʼdas čʼe-byi as the food is very bad *Dzl.*; čʼer sgrin-pa very prudent or clever *Sch.*; čʼe ʼdir-bar gyin-ʼo it spread very much *Tar.*

ཆེ-ཆ་ čʼe-pa 1. pf. of čʼe-ba to be great, ka-čʼoi gsa čʼe-ʼo he is much too great *Dzl.*; dmag-dpuʼi čʼe-pa a great army; dbaʼi čʼe-pas being very mighty *Glr.*; čʼar čʼe-pa as it rained heavily *Pth.*; dga čʼe-nas greatly rejoicing *Mil.* — 2. to believe, but only when preceded by ʼgid (resp. ʼdugs), or ʼdèn (col.), c. la, also c. accus., or par, that, *Dzl.* ꠰꠸, 18.

ཆ ʼa 1. nom. fig.: 126. — 2. as a word for itself seldom to be met with, e.g. *Ld.-Glr. Schl.* fol. 13, 6, *Tar.* 129, 20; signification not clearly to be made out. "ʼdi-med-pa" *C.* = ʼdiʼ-med-pa to no purpose, vain; fickle.

ཆོ-pa (ཁ) the way or method of doing a thing, e.g. of solving an arithmetical problem *Wdk.*, of curing maladies *S.g.*, esp. used of magic performances, čʼi-ga-pa *Ca.*, čʼi-ga-mkʼan *Mil.*, a performer of such ceremonies. Whether it may safely be used for religious rites or ceremonies in general, is doubtful.

ཆ-ཆ ʼa-čʼa *Bal.* great.

ཆ, ཆ-ཆ ʼa-ʼi, ʼa-ʼis, lamentation, wailing, esp. lamentations for the dead, dirge, „dèb-pa *Dzl.*, „bód-pa, „dzin-pa in more recent literature, byed-pa *Sch.*, to lament, wail, cry, clamour; with la to cry to a person; the crying of a new-born child *Thgy.*

ཆ-ཁ ʼa-ʼkʼrul magical trick, jugglery, often put to rdzu-ʼphrul, also used of the apparitions and doings of goblins *Mil.* Cf. rdzu-ʼphrul.

ཆ-ཆ ʼi-ba to set on (a dog), ʼi-ʼa-ba to set on repeatedly *Ca.*

ཆ-ཁ(ས)' ʼa-ʼbrid(s) *Mil.*; *Ca.*: the mother's family or lineage; ʼa-rigs *Dzl.* frq. *Ca.*: 1. the father's lineage, descent by the father's side; 2. an honourable extraction. — ʼa-ris *Mil.*, frq. = ʼa-rigs, also applied to things, e.g. a cane: čʼo-ris gyi-nas ʼbrin-pa a cane of an excellent kind, not coming from any mean or noxious plant.

ཆ-ཆ ʼi-ʼo 1. die, dice, game at dice. — 2. seal(?) — ʼi-ʼo-mkʼan a dice-player *Ca.*, ʼi-ʼo rtsè-ba to play at dice *Ca.*; ʼi-ʼo-ris *Glr.* the figure of a die, a square figure, in *Glr.* 47, 9 the Mongol translation substitutes a wheel, v. „ʼkʼor-ʼo; a checkered colouring or pattern, e.g. of cotton cloth *C.*

ཆ ʼog 1. for čʼi-ga; bon-ʼog *Mil.* the ceremony of the Bonpos. — 2. v. ʼphèg-pa. — 3. v. čʼog-pa.

ཆ-ཆ čʼog-pa vb., subst., adj. 1. to be sufficient, sufficiency, sufficient, ordpár: ʼdiʼ-la ʼdi-ʼbar čʼog it is sufficient for us, we are satisfied *Mil.*; ʼdris-par (instr. of par) čʼog-pa *Dzl.* ꠰꠸꠹, 10 (there has been) enough of asking, — don't ask any more! gdèn-du ʼbugs kyan čʼog-par ʼdug it is sufficient (for him) wherever he may live, i.e. he is satisfied with any place of living *Mil.*; ʼdiʼ-la nor lons-spyod-kyis čʼog-pa yod we have money and goods enough *Mil.*; „di ;sum-gyis čʼog-ma if these three are sufficient for you *Mil.*; rin-po-čʼe čʼog-par

gyér-nas when they had precious stones enough *Del.*; „*ñi-tsam-gyis čog-pa ma yin-no* that is not enough, that will not do *Del.*; *ngal-pa mi brgya čen čog-pa* his back (is) large enough for a hundred men to ride on it *Glr.*; adv.: *čog-par* sufficiently, e.g. *sbyin-pa* to give *Del.*; "*ma čog-pa*" or "*-ga*" *W.* (col. for *čog-par*), "*dkri-ba ma čog-go sad soñ*" he not only struck but killed him; *phyin-pas čog-gi* it being sufficient (for the present) that I have come *Mil.*; *tsma-čad-la čog-par gyur-te* as all were satisfied *Del.*; *čog-par* „*dzin-pa* to deem a thing sufficient, to be contented or satisfied with it; *čog ldan-pa* vb., abst., adj. to be contented, contentment, content; *ñi-bar čog mi ldan-pai rdzas* a thing at which one cannot look enough *Glr.*, *Pth.*; *yo-byad-kyi* (better *kyis*) *čog ldan-pa* easily satisfied as to the necessaries of life. — **2. to be allowed, permitted, at liberty**, construed in the same manner: *khrid-pas čog* you may have lessons with me, I will instruct you *Mil.*; „*grim-pas čog* I am quite at liberty to compete with you, we may safely compete with each other *Glr.*; „*ñid-ba drdzis-pas čog* you can have meat set before you *Mil.*; with a root: *ba byin čog* then you may render up your sou; hence it is in *W.* the usual word for *rñé-ba*, "*ndi-du ba čog-ce yin-na man*" is it allowed to enter or not? "*brdé-ma za čog*" eating pease is allowed, also: pease are edible; "*li-na Kyoñ čog ka tsi*" he issued an edict, that it should be permitted to fetch wool, i.e. he (the Maharajah of Kashmir) permitted the export of wool; "*lib-na jul čog* when it arrives, I shall take the liberty of sending it to you.

ཆོག-པ *čog-pa* seldom for „*čig-pa* **to be broken** *Mil.*

ཆོ, ཆུ་ཆོ *čoñ*, *gučoñ* a transparent, variegated, half-precious stone brought from India to *Ld.* and considered less valuable than *yu*; perh. cornelian or sardonyx?

ཆོད *čod* 1. *C.* **the cutting off; desisting**; "*ñal-čig gya čhen-po jhé-pa*" to bring about a great remission of taxes, "*bka-lan-čig*" remission of debts; "*za-čig gya čhen-po jhé-pa*" to make a great way; cf. however *phyod*. — **2. partition-wall** *Sch.*, *čod rgyag-pa* prob. to construct a partition-wall. — 3. v. *pčód-pa*.

ཆོད-པ *čód-pa* 1. **to be cut off**, *kun-nas pyin ñi-ma čód-de* both approaches being cut off or obstructed by snow *Mil.*; *čód kyaú mi čód-do* impossible to be severed, *caedendo non caedantur*, *Glr.*; *mi-čód-rdó-rje* a diamond that cannot be cut to pieces, an epithet of a firm unbending king *Pth.* — **2. to be decided, settled, fixed**, *goá-čhi dpyad-kyis* (or *pas*) *mi čod Glr.* the value (of the stone) cannot be fixed, though one should attempt to apprize it i.e. it is invaluable, priceless; *go čód-pa* v. *go*.

ཆོད-ཕྱེ *čód-phe* *W.* 1. **split, cut through**; 2. **distinct**, of words or writings.

ཆོན *čon* 1. *W.* (cog. to *čudf*) **useless**, to no purpose, *rin čon soñ* the payment has been useless, thrown away; gen. adv. "*čon-la*" gratuitously, in vain, for nothing, "*čon-la čon-ce*" to hate without cause or reason; "*čon-la dzad-ce*" to sit idle, to spend one's time unprofitably. — **2. tent(?)**, *čon-čig* tent-rope *Mil.*, *čon-phir* tent-pin.

ཆོམ(ས) *čom*(s) 1. **robbery**, *čomo-kyis zas* „*čad-ba* to live on robbery *Ma.*; *čom-po* robber *Del.*, *čom-po rkún-ma* robber and thief, gen. *čom-rkún*, *čom-rkún-gyi* „*jigs-pa* fear of robbers and thieves; *čom-rkún-po* id. *Sig.* — 2. imp. of „*čomu-pa*.

ཆོམ-པ *čom-pa* **to be finished, accomplished**, *W.*, "*ñi-re čom yin*" to-morrow it will be finished, "*da čom soñ*" now it is done, completed; cf. *čam*.

ཆོལ 1. **inconstant** *Ca.*; *dpyid-čol* fickle spring-weather. — 2. *Ca.*: for *čé-le* in compounds, *ras-čol* a **die** made of bone; *ldiñ-čól* a wooden die; *dmar-čól* shells used inst. of dice(?).

ཆོལ-ཀ *čol-ka* *Sch.*: 'a hole made by a blow; a nest'.

ཆོལ-ཕྱེ *čol-phe* a shallow shore *Sch.*

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ཆོས་ (ཀ) 1. **doctrine**, a particular doctrine, **tenet**, or **precept**; *yaid-kai ʼbu big* an esoteric doctrine, a mystery *Dzl.*; *kyid-ʼbu* for *kyad-par-ʼcan-gyi ʼbu* a peculiar, distinguished, sublime, and therefore difficult doctrine; *ʼjig-rten-gyi ʼbu brgyad* the eight doctrines or principles of the world (though frq. mentioned, I found them nowhere specified) cf. Foucaux Gyatcherr., Translation p. 264; *ʼbu-brgyad-mkhan*, a man of the world, worldling *Mil.* — More esp. 2. **moral doctrine**, whether any separate dogma, or the sum of various doctrines, **religion** in general, both theoretically (system of morality, ethics) and practically (faith, exercise of religion); *lha-ʼbu* the religion of the gods or (Buddhist) deities, i.e. the Buddhist religion, as the only true one, in opposition to all other heresies and false religions (*log-ʼbu*), as well as to irreligiousness (*ʼbu ma yin-pa*); *ka-ʼbu* profession with the lips, hypocrisy *Glr.*; *ʼkrig-pai ʼbu-la brten-pa* those practising the religion of voluptuousness (an expression designedly forcible, like St. Paul's: 'whose god is their belly'); *mi-ʼbu* v. below; *ʼbu ʼdzid-pa*, or *bkid-pa*, *sten-pa*, *mnaʼ-ba*, *sgrig-pa*, resp. *ʼbu-kyi sgrog-glen mdzad-pa Glr.* to expound, to teach, to preach religion; *ʼbu mnaʼ-bai bkid-la ltaʼ-ba* to watch the mouth of the preacher *Pth.*; "*ʼbu ʼdzig-pa*" *C.* to read a religious book; "*ʼbu bkid-kan*" *W.* a preacher; *ʼbu ʼdzid-pai ʼdun-khri* place where sermons are delivered, church *Dzl.*; *ʼbu nyan-pa* to hear religious discourses *Dzl.*; *ʼbu ʼtsʰa* to ask for religious discourses; partic.: one eagerly desiring or asking for religious instruction, an inquirer *Pth.*, *Mil.*; *ʼbu byaid-pa* to act or live religiously, righteously, — *ʼbu ʼbrin-du byaid-pa*; also merely to wish to become pious, to strive after piety; *kyad mnyis-nas ʼbu byaid-na* if you are in good earnest about religion, if piety is the aim of your heart *Mil.*; lastly in a special sense: to become or to be a monk *Pth.*; *ʼbu-la sems ʼgyur-ba Mil.* to show an inclination for religion, to turn religious; *ʼbu-su*, or *ʼbu-la ʼjug-pa* 1. vb. nt. to enter into religion, to be converted, also: to go over to a religion, to turn (Buddhist), 2. vb. act. to convert, to turn a person from a bad life to a good one, to make him a believer, to make another a convert, a proselyte; *ʼbu-la ʼgid-pa* = *ʼjug-pa* 1; *ʼbu ʼgyid-pa* to practise religion; the exercise of religion, worship *S.p.*; *bka-ʼbu* the word of Buddha, the doctrine as taught by Buddha himself; *rtogs-pai ʼbu Thgy.* the knowledge acquired by meditation, independently of books, scarcely different from *dam-chos*, or *rion-ʼbu*; *bstan-pai ʼbu Thgy.* any knowledge derived from other sources. — 3. in a special sense the **religion of Buddha**, Buddhism, *chos-pai ʼbu*, and frq. *chos-pa ʼbu* id. (cf. *ἡ πίστις* Acts 6, 7); *ʼbu dan bon* Buddhism and Bon-religion *Mil.*; *ʼbu-la bla-ʼgyid-par ʼgyur-ba* to live in the enjoyment of true faith. — 4. **religious writings**, and **writings, books, literature** in general, in as much as the Tibetans derivate every science from religion; *bon-gyi ʼbu ʼtsʰa-bdd* the Bon-writings *Mil.* — 5. **custom, manner, common usage, fashion**, *mi-ʼbu* manners of the world *Mil.*; *mi-ʼbu-kyi chis-su* as long as he lived according to the ways of the world *Mil.*; *yul-ʼbu-kyis* according to the custom of the country *Dzl.*; *kyid-ʼbu* the way of distinguishing, of pointing out the characteristics *Glr.* (cf. under 1); **nature, quality**, *Dzl.* 912, 18 cf. *ʼbu-nyid*. — 6. **substance, being, thing**, *ʼbu ʼtsʰa-bdd mi-rtag-pa yin-gyi* as every thing existing is perishable *Dzl.* — Other philosophical expressions containing the word *ʼbu* v. *Was.* (296).

Comp. * *ʼbu-skad* *W.* **book-language**, as opp. to *yul-skad*. — *ʼbu-ska* v. *ska*. — *ʼbu-skyes* v. *skyes-ba*. — *ʼbu-khri* **reading-desk, lecturer's chair, pulpit** *Pth.*; **reading-table, school-desk**. — *ʼbu-khrom* v. *khrom*. — *ʼbu-khrims-pa* v. *dge-bsnyen*. — *ʼbu-ʼkhor* **valgo prayer-mill**; the column of disks on the *mkhal-ʼthin Pth.* v. *ʼkhor-lo* 2, also *ʼkhor-lo* extr. — *ʼbu-grwa* **school**. — *ʼbu-(kyi) rgyal (-po)* 1. honorary title of kings deserving

well of religion. 2. = *yiṅ-rje Sokt. Buddh.* 33, 3. also as a p. n. — *čos-rgyud* **religious tradition**, also = **confession, creed**, *rje-bčuṅ-gyi čos-rgyud „dzin-pa - rnams* those embracing the religious tradition of his reverence, his fellow-believers *Mil*; *čos-rgyud yig-pa* one confessing the same faith or religion *Thgr.* — *čhe-čan* 1. **pious, devout.** 2. v. *čos* 5, *„yig-poi čos-čan yin* **having the properties** of perishableness, being subject to the law of mutability *Thgy.* — *čos-rje* 'lord of the faith', viz. 1. Buddha *Lex.*, 2. devout or righteous lord, title of honour given to distinguished scholars *Tar. transl.* 331, and elsewh.; perh. also = *čos-rgyud.* — *čos-nyid* 1. = *čos* 5, **quality, nature**, *rgyu-mthoi čos-nyid-kyis* in a manner peculiar to the sea, *Dul.* ཀ, 9 (112, 9?). 2. philosophical term: **existence, entity**, = *de-bžin-nyid* (acc. to *Thgy.*) by which the Buddhist however means a negation of being, non-existence, non-entity. — *čos - sdgs W.* = *čos-kri.* — *čos-stoṅ* religious festive entertainment given to saints *Gir.* — *čos-drhi-po* **righteous** with regard to the laws of religion (adopted by Prof. Min. for the scriptural term 'righteous' or 'just'), *čos-drhi-ba* justice, righteousness. — *čos-ldan* = *čhe-čan.* — *čos - sdé* **convent, monastery**, *Wilt., Gir.* — *čhe-po* a religious man, a **divine, a monk.** — *čos-spun* **a religious brother**; such brotherhoods e.g. are formed by two devotees, before going on a pilgrimage. After having been consecrated by a priest, who consults the lot on such an occasion, they owe hospitality and mutual assistance to each other for life. — *čos-spyod* **exercise of religion**; *čos-spyod-bču* = *dge-ba-bču.* — *čos-ḥbyin* is said to be frq. used in book-titles: *bkra-šis-ldan-po-nas čos-ḥbyin „dzad-med ṅgo ḥjoṅ bris* written from Tashilhunpo as a religious gift for infinite increase and blessing. — *čos-blon* **a pious functionary** or official (*bdud-blon* an impious or wicked one) *Gir.* *čos-ma* a religious woman, **a nun** *Ca.* — *čos-med* without religion, **irreligious, wicked.** — *čos - myoṅ* **religious frenzy**, *W.*: "*čos-myoṅ ḥgyo*" he has become deranged, his brains are turned (in consequence of meditating). — *čos - sdg* **priestcraft** *Mil.* - *čos-ḥdzin* religious party, **denomination, sect.** "*čos-ḥdzin-čan*" *W.* inclined to religion, **pious.**

ཆོ་ལ་ *čhé-po Lex.*: = 'tomb, sepulchre; — *prasidrita Sak.* killed, slain; *mčhé-pa-med-pa* entire, perfect; *mčhé-par byed-ba* = *mahimán Sak.* greatness; also the magical power of increasing size at will'.

ཆུ *mčhu* 1. **the side of the breast**, *mčhu-gyi* **his** bosom-child, darling, *mčhu-gyi mčhi-brdzi* bosom-wife (cf. our 'bosom-friend'); *mčhu-du „jug-pa* to put into one's bosom *Gir.*; *mčhu - čhaḥ* **arm-hole, arm-pit**, often = *mčhu*; *mčhu-čhaḥ yyda - poi rtsa-mai bar nas* (the Buddhas are born) from between the ribs of the right side (cf. *mdzal*); "*čhu-da*" *W.* **pocket**, in clothes, cf. *dbu-ruda.* — 2. v. the following article.

ཆུ *mčhu - ba* 1. **apprentice**, *bcoi* in a handicraft, trade or art, *rig - poi* in a science, disciple *Ca.*, *ṅgyé - ma-mčhu-gyi* appr. of a juggler, conjurer *Zam.* — 2. *yi-ger mčhu-ba* words or lines, printed or written in a smaller character than the rest, and inserted in the text (called *mdzyig Ca.*) like our parenthesis, but without brackets; hence 3. **note, annotation** (*Sch.* also: testimony?).

ཆ *mčhi-ba*, alog. for 1. **to come, to go**, *ślad - kyis - par mčhi* I shall come later *Dul.*; **to appear**, used of a god; *skyabs-su* (to put one's self) under the protection of another person, ced.; *„bdag-su mčhi* I will obey *Mil.* — 2. **to say**, *ha mčhi* thus he said.

ཆ *mčhi-ma*, resp. *spyan - čhi* **a tear**, *„byin-pa*; *„dzin-pa Gir.*, *bldg-pa Dul.*, *ptsé-ba Mil.* to shed (tears); *skam-pa* to dry up tears *Ca.*; *„jyi-ba* to wipe off tears *Ca.*; *mčhi-mas brdzi-ba* to be choked with tears, to sob violently *Sch.*

ཆ *mčhig* 1. *Ca.* a stone for grinding spice etc., **a mortar**; *mčhig-gu* a small mortar *Sch.*, **a pestle** *Ca.* — 2. **the nether mill-stone**, *mčhig - ma* the runner or upper mill-stone, *Sch.*, *mčhig skor - ba* to grind *Sch.*

ཁོ་ khö Ca. = khoi; one Lex. = dkyil; v. khoi.

ཁོ་ཆུ khö-bu Ca. = „kio-bu.

ཁོད khöd, kha-khöd, yusi-khöd, W. *mol-khöd* resp. the talk, discourse, speech (of an honoured person) Ca.; *khöd-kha* answer to such speech Khil.

ཁོན khön-pa, resp. *sha-khön* the liver; *khön-chö, khön-ri* the midriff or diaphragm; *khön-ka* liver-coloured; *khön-nam* 'liver-pressing', first breakfast, because according to popular belief water rises from the human liver in the morning, which is depressed and appeased by taking some food; *khön-nam byed-pa* to breakfast.

ཁོལ khöl-pa 1. fishing-hook Dzl., *khöl-pa nya „ldr-ba* to fish with a hook, to angle Ca. — 2. a little bird. W. *'ki-pa'*, Ta. *'ki-pig; ki-pa skyil-mo'* W. sparrow; *khöl-kha* sparrow-hawk; *khöl-mgo* a fabulous stone, like a bird's head, supposed to possess a variety of marvelous qualities.

ཁོལ khöl-ma 1. W. *'khöl-mdig'*, resp. *ßoga-khöl, ßoga-ldä* spittle, prob. also other similar fluids Lx.; *„dor-ba* (W. *'ydä-ce'*) to spit; *khöl-bud* (W. *'khöl-ldud'*) morbid saliva, e.g. of people affected with a cough or with hectic fevers; *khöl-mdzä* prob. id.; *khöl-mdzi*, resp. *bal-bzed*, spitting-box; *khöl-sim, khöl-bkä* W. slavering-bib or cloth. — 2. = *khöl-lham* Tar. 72, 9?

ཁོལ་ལྷམ khöl-lham shoe, boot, *khöl-lham gnyis „dor-ba* to lose both shoes Wdis.; *khöl-lham-mkan* shoemaker, cobbler, seller of boots; *khöl-lham-gyi yö-ba* the leg of a boot Ca.

ཁོ་ཅ khö-ca 1. also *khö-ldga-pa*, elog. for *yod-pa*, to be, to be there, to exist, *da khö* how much is there, how many are there? Ca.; *sö-la dam-pai ßa khö-pa* whoever has the holy doctrine Dzl.; *yul dbus-nas khö-so* (he) is (comes) from the country (? Dzl. — 2. pf. of *khö-ba* 1. *lam rin-po-nas khö-ta* having come from afar. 2. *ßa khö-pa* so-called.

ཁོ་ཚ khö-tsa 1. elog. dwelling, abode, domicile; also when speaking modestly of one's own dwelling: *bdag-gi khö-tsä* my humble roof Dzl. — 2. Lex. wife, partner.

ཁོ་ཚ khö-mdi bad, bad-stand Ca.

ཁུ khö 1. lip, *ya-khö* upper lip, *ma-khö* lower lip; *khö btud khö* Wil. prob.: one must be wise in lowering the lips, i.e. one must yield, giving up pouting; *ka-khö*, resp. *bal-khö* 1. lip 2. word, voice (?) Sch. 3. quarrel, strife, *ka-khö rgyal-pdan ji-ltar byuß bö-na* if one asks, which are the details of the quarrel; *'kom-kö jhd'-pa'* C. *'gydg-pa'* Ca. to quarrel. — 2. beak or bill of birds, *khö-la ßoga-ta „gri-ba* to fly, carrying something in the bill S. O.; *khö-ta* (or *ka-mdo?*) W. id. — 3. n. of one of the lunar mansions, v. *rgyu-skar*.

Comp. *khö-skyd* muzzle Sch. — *khö-sgrö* v. *sgrö*. — *khö-ldr* Sch. (prob. a mis-print for *khö-tor*) pustules, tubercular elevations on the lips. — *khö-rtsis* long-beaked, n. of a bird, and also of an insect (a large mosquito).

ཁོ་ཚ khö-ba, Ca. also *khö-sd*, canine-tooth, canine tooth, eye-tooth, fang, tusk of an animal, *khö-la ytsigs-pa*, W. *'kö-ce'*, to show one's teeth, to grin; *khö-ba-can-gyi sde* the class of the tusked animals, viz. the carnivora (lion, tiger, leopard), and the tusked pachydermata (elephant, boar etc.).

ཁོད khöd, *sku-khöd, khöd-ldan*, resp. for *spun*, brother, sister; *khöd gnyis* my two brothers Dzl.; *sras-mo lha-lham khöd bzi* four princesses, sisters; *dei khöd* his illustrious brother, in reference to a king, prince etc. Glr.; esp. of gods: *khöd bzi* four divine brothers Glr.; *khöd-grogs, grogs-khöd* clerical brother, *khöd-grogs sdä-pa ßogs-par* where many clerical brothers assemble; *khöd-grogs dam-tsig yöig-pa* Thgr. betrothed brothers, religious brothers, = *ßo-spun*; also *khöd-ldan* has this signification.

རྒྱུད་པ *mčěd-pa* 1. **to spread**, to gain ground, esp. of a fire. frq.; also fig.: *bdag-gi ,dod-čhags-kyi me mčěd-par* as the fire of voluptuousness spread or increased within me *Dzl.*; also in the following sense: *mčis-me yčig-la yčig mčěd-par* as one kindles one light by another *Mil.*; *yčig gleń ynyis gleń rim-par mčěd-ciń* as (the news) spread more and more by gossiping people *Pth.* — *skye-mčěd* v. *skye*. — 2. = *ryď-ba*, *mi-mčěd-par dzěd-pa* = *dzěd-pa brtsis-po*.

རྒྱུད་པ *mčěr-pa* **the milk, spleen.**

རྒྱ *mčog* **the best**, the most excellent in its kind, *skyes-bu mčog, mii mčog, rkań-gyniś-rnams-kyi mčog* Buddha; *ayu-čhiń-gis ma yčig-pa* (or *ma*) *mčog yin-te yčig-rtsi bčags-pa byěd-pa rab yin Mil.* the best thing is, not to have been surprised by sin, but after having been surprised, it is the best to confess it (and thus to atone for it); *ynsi-mčog* chief or fundamental doctrine, main dogma, principal commandment etc. *Glr.*; *ňa ni ,jig-rten ,di-na mčog* I am the highest in the world (says Buddha immediately after his birth) *Glr.*; *ynam-mčog* the most glorious or splendid country *Glr.*; *ro-mčog* excellent taste or flavour *Mil.*; *mkas-mčog-rnams* most learned gentlemen *Zam.*; also as a complimentary word; *mi mčog Eyod* most honoured Sir! *Pth.*; *mčog-dmań, mčog dań ćhuńwań, mčog dań yčal-pa*, good and bad, first-rate and common, fine and ordinary, of goods etc.; eminent and ordinary, of mental gifts, talents etc.; *mčog-tu gyur-pa* = *mčog*, e.g. *mi-rnams-kyi nań-na mčog-tu gyur-pa yčig* one that has risen among men, so as to become their chief *Glr.*; *yčal-rnams-kyi mčog-tu gyur-pa* the most splendid of countries. — Adv.: *mčog-tu* very, most, with verbs: *bon-po-la mčog-tu mde-pa ćhe* a great admirer of the Bonpos *Mil.*; gen. with adjectives: *ro mčog-tu mńań-ba* extremely sweet; with the comparative: much, far, by far, greatly, *dibas mčog-tu čhe* ... is far or much greater than that *Dzl.*

Comp. *mčog-skyin phyag-rgyá* a gesture made in practising magic, in conjuring up or exorcising ghosts. — *mčog-ćhiń* the model pair, the two most excellent amongst Buddha's disciples, Sharibú and Maudgalgyibú, v. *Kōpp.* — *mčog-rtsi* longest *Thgy.*

ཆ *mčoń* v. *čoń*.

ཆ, ཆ *mčońs-ba, mčońs-pa* to leap, to jump, frq., e.g. *ćhu* into the water; *mi-seb-la* among the people, e.g. of a mad dog).

ཆ *mčěd-pa* (**ཆ**) I. vb. 1. **to honour**, revere, respect, receive with honour, *kun-gyis bkur źiń mčěd-par ,os* worthy of being honoured and praised by all; usually ccapir. (rarely dp.) in the special sense: to honour saints or deities by offering articles of food, flowers, music, the sound, odour and flavour of which they are supposed to relish, hence to treat, entertain, regale (the gods), and in a more general sense applied also to lifeless objects, e.g. to honour a sepulchre in such a manner; *Glr. mčěd-pa* may therefore in English be sometimes translated by: to offer, to sacrifice, but it should always be borne in mind, that no idea of self-denial or yielding up a precious good (as is implied by the English word), or of slaughtering, as in the Greek θύειν, can be connected with the Tibetan word itself, though in practice bloody sacrifices, abhorred as they are by pure Buddhism in theory, are not quite unheard of, not only animals being immolated to certain deities, but also men notoriously noxious to religion slaughtered as *dmar-mčěd*, red offering, to the *dpaś-lha* q.v. — 2. *C.* resp. **to eat, drink, take, taste**, (in *W.* expressed by **dźin-ie**).

II. sbst **offering, oblation, libation**, *mčěd-pa ,bul-ba*, *W.* **yčal-ie** frq., also *byěd-pa*; *rdźu ma mčěd-par ,bul-ba* to bring an

offering of music *Mil.*; *mčód-pa ma-čags čigs-ta* carrying along with them all sorts of offerings *Gtr.*; *mčód-pai ñyád-par bcu* the ten kinds of offerings *Tar.*; *lha-mčód* offering or libation brought to a *lha*; „*bru-mčód* an offering consisting of grain; *dus-mčód* offerings presented at certain times *Pth.*; *rgyun-mčód* daily offering; fig. *dód-pai mčód-pa Mil.*; *ptsa-rdg-ta sgrub-pai mčód-pa jid* as a thanksgiving bring the offering of meditation! *Mil.* —

Comp. *mčód-ñas* **house** or **place of offerings**, of worship, *Pth.*; adopted as an appellation for the temple of the Jews, as *lhá-ñas* could not be used *Chr. Prot.* — *mčód-ñi* **offering-table**, **Jewish altar**, *Chr. Prot.* — *mčód-lóg* prob. the same, *C.* — *mčód-ñi Gtr.* = *mčód-rdzas.* — *mčód-bstód* words of adoration, doxology. — *mčód-rten Sch.* ཕུ (religious building) and ལྷ (elevated place, elevation, tumulus) 1. etymologically; receptacle of offerings; 2. usually: a sacred pyramidal building, of a form varying in different countries and centuries, esp. near temples and convents, where often great numbers of these structures are to be seen. They were originally sepulchres, containing the relics of departed saints, and therefore called *ydsi-rten*; afterwards they were erected as cenotaphs, i. e. in honour of deceased saints buried elsewhere, but in more recent times they are looked upon as holy symbols of the Buddhist doctrine, v. *Köpp.* I, 333. — *mčód-stáe* offering-table, **altar**. — *mčód-stód Sch.*: an offering with a hymn of praise. — *mčód-stóa* **an entertainment**, an sort of libation, given to the priests *Del.*; perh. also a **sacrificial feast**. — *mčód-sdói* 1. *Sch.* = *mčód-rten* (?), 2. **offering-lamp** *Sch.*, 3. **the wick** of such a lamp (in this sense it is used in a little botanical book). — *mčód-ynás* 1. prop. place where there is offered, **place of sacrifice**, 2. the object to which veneration is shown, image of a god *Gtr.*, **sanctuary**, 3. the offering priest, **the sacrificator**. — *mčód-pa-po* a sacrificer *Ca.* — *mčód-„bál* the offering of a sacrifice *Ca.* — *mčód-sbyin* id. (though elsewhere *mčód-pa* abst., as a gift to deities, is distinct from *sbyin-pa* a gift to men), also: sacrificer; *mčód-sbyin-gyi „dun-ñáñ* house where people assemble in order to perform sacrifices; *srog-gi mčód-sbyin* bloody offerings or sacrifices *Tar.* — *mčód-mé* **offering-lamp**, lighted in honour of a deity, and very common in the houses of Buddhists; "*ñed-mé jhé-te*" *W.* to light such a lamp, (prop. to offer it). — *mčód-rdzas*, *mčód-ñi*, *mčód-pai ye-byód* instruments, utensils, requisite for festival processions in honour of a deity. — *mčód-bóma* or *-bkóma* the upper shelves in the holy repositories, containing the little statues of Buddha etc.

ཚོ*ར*ད *mčór-po*, sometimes „*jyór-po* 1. **pretty, handsome**, neat, elegant, *po mčór-po* a handsome man, *bud-méd mčór-mo* a pretty woman, esp. a smart gaily dressed female. — 2. *W.* also **vain, conceited**.

ལ*ཅ*ད „*čag-čam* col. **broken, chopped; mild, firm, compact**, like the Hindustani *pakka*.

ལ*ཅ*ད „*čag-pa* I. pf. *čag* (s) 1. **to break** vb. n., *mud čag-pa* a broken vessel *Del.*; fig. *ña-rgyál čag* my pride is broken, freq.; *der-„byón-stóe čag* the opportunity of going there has been cut off *Mil.*; "*lam čag-pa* (also *log-pa*)" *C.* a. a beaten, practicable road (a road broken through, v. „*čig-pa*) b. *W.* an impracticable, broken-up road. — 2. **to be broken off**, abated, beaten down from the price, *ko-čag-med-par* there being no room for either asking or abating *Mil. st.* —

II. also *čáge-pa*, pf. *bcags*, fut. *bcag* (imp. „*čag!*) 1. **to tread, to walk, to move**, esp. when speaking respectfully or formally, *yab-mes-kyi ñáñ-kyis bcáge-pai sá-ča* the place where my ancestors did walk *Gtr.*; *ñáñ čáge-pai jigag jigs* „*gro* follow me on my walk *Mil. st.* — „*čáge-ta* or „*čáge-ma* „*gró-ba* to take a walk *Del.*; "*gróm-čag-te*" *W.* to step along solemnly; *čáge-jeb-pa* v. *jigág-jeb-pa.* — 2.

like „grol-ba in a more general sense: ʼbrdzu-pa-la, ʼbyin-la to ride in a carriage, on horseback *Ca.*

ཇ„ʼdzin-pa 1. v. „ʼdzig-pa. — 2. sometimes for „ʼdzig-pa.

ཇ„ʼdzin(-ka)-ka „ʼdzin(s)-sa a place for walking, *Lexic., Ca.*

ཇ„ʼdzin-ba, pf. ʼbzung, fut. ʼbzung, imp. ʼdzin(s), 1. to hold, to keep, to take hold of, skrad-la by the hair *Mil.* — „ʼdzin-shing handle, crook of a stick, *Mil.* — 2. to carry, to wear, to carry about one, e.g. amulets etc. — 3. (yid-la) to keep in memory, in one's mind. — 4. to have, to possess, e.g. the body of a goddess, of a Rakshasi *Pth.*

ཇ„ʼdzin-pa *W.* a (closed) handful e.g. of dough; "ʼdzin-ba" a clod (of clay), a snow-ball etc. formed in the hand.

ཇ„ʼdzad-pa I. pf. ʼdzad, vb. n. to ʼdzad-pa, like ʼdzad-pa, to be cut into pieces, to be cut off, to decay, dkon-ʼbar (to fall) to pieces *Med.*; to cease, end, stop, of diseases *Gtr.*, of life *Lex.*; to cease to flow or to blow, of water or wind; to die away, to become extinct, of a family, a generation; to be consumed, of provisions *Pth.* of bodily strength *Thgy.*; to be decided, byed-byis bzad-par „ʼdzad-na you being determined to kill me *Dzl.* —

II. pf. and fut. bzad, imp. ʼdzad 1. to explain, ʼdy-ta „ʼdzad it will be explained below *Lt.*; yid-la byas ʼdig dang bzad-do give heed, and I will explain it to you *Stg.*; „ʼdzad nyan-pa to listen to an explanation *Sch.*; „ʼjig ʼdzu ytsam „ʼdzad-pa to teach the transitoriness of existence *Sch.* (?) — 2. to tell, to relate.

ཇ„ʼdzib-pa, pf. bzubs, fut. bzub, imp. ʼdzib to conceal, to keep secret, „ʼdzib-pa-med-par sems a candid mind, openheartedness *Stg.* (ctg. to „ʼjdb-pa).

ཇ„ʼdzim-pa I. vb. (pf. bzum *Lex.*), also adj. and sbst. to assent, to agree, agreeing, agreement, srid-la mi „ʼdzim-pa as they did not agree about the government *Gtr.*; „ʼdzum byed-pa to make agree, to reconcile *Mil.*, "ʼdzum mi ʼdzum" col. they do not agree; ka „ʼdzim-pa to agree upon, to concert, e.g. an escape; ka „ʼdzim-par by concert, unanimously.

II. 1. to dance, „ʼdzim-par byed-pa *Sch.* 2. a dancer, ʼbrog „ʼdzim-pa a dancer with a frightful mask; gar-„ʼdzim(s) a dance; „ʼdzim-po a dancer *Gtr.*; „ʼdzam-dpon leader of a dance; „ʼdzim-yig book or programme of a dance.

ཇ„ʼdzo *Ld., Sp.* cupboard.

ཇ„ʼdzo-ba I. pf. bzos, rarely „ʼdzus, fut. bzo, imp. ʼdzo, to make, prepare, construct, but used only in reference to certain things; 1. ynas, valg. ʼdzas, „ʼdzo-ba *Pth.* to prepare a place, house or abode, to settle; mal „ʼdzo-ba to make a bed or couch *Ca.*; dmag-sgar „ʼdzo-ba to pitch a camp; ʼkhrims-ra „ʼdzo-ba to establish a court of justice *Gtr.* — 2. rgyal-ʼkhrims „ʼdzo-ba to draw up a law, to give laws, frq. — 3. dam „ʼdzo-ba to make a vow, to promise, assert, protest, frq.; yi-dam „ʼdzo-ba id.; also to utter a prayer; dkon-ʼbar v. sub dam. — 4. skyil-ʼkhrul ʼdzo-ba = skyil-ʼkhrul byed-pa, v. skyil-ba. — 5. blo-ytad „ʼdzo-ba, c. c. la, to place confidence in.

II. to bite, yzig-la yzig „ʼdzo-ʼkhri zad-la to bite and devour one another *Dzl.*; so „ʼdzo-ba to bite with the teeth (?) *Mdp.*, or to gnash or grind the teeth (?); ʼbri „ʼdzo-ba to gnaw at a piece of wood *Stg.*

ཇ„ʼdzar-rgyan, or „ʼdzar-ʼbin a present given reluctantly *Sch.* (?)

ཇ„ʼdzar-ba, pf. ʼbar, to rise, appear, become visible, of the sun etc., also of the sun's appearing above a mountain, from behind a cloud etc., frq.; to shine, gyas-ri-la nyi-ma ʼbar-ba the shining of the sun upon a mountain covered with snow, a snowy mountain lit up by the rays of the sun *Gtr.*; yzugs-brnyan mi „ʼbar-ba the not appearing of the image which is formed by the reflection of a mirror (as something strange and surprising) *Wahl*; yzugs „ʼdzar-ba byed-pa to cause an image to be reflected (in the water);

dpyid-ba *ḥar* spring has appeared; frq. of thoughts: *nyōm-ma*, or *yid-la* „*Žar-ba* (thoughts) rising in one's mind; *yid-la ḥar kyaṅ Mil.* though I can figure it in my mind; *grogs-su* „*Ḥar* (they) appear as friends *Mil.*; *rgyaṅs-su* „*Ḥar Mil.* it turned into a blessing. — „*Žar-ṅgo* thought, idea, conception, „*Žar-ṅgo* „*byuṅ* an idea comes, a (happy) thought, a (new) light, bursts upon me *Mil.*; „*Žar-ṅgo Mil.* the rising, the rise.

ཞ་ལ „*Žal-ba*, secondary form to „*Žāl-ba* II., 1. *Ch.*; ■ fluctuate mentally; in this sense prob. *Zam.* *ytad-med* „*Žāl-ba* to fluctuate, to waver, without aim or object. — 2. to be confused, in disorder, *smra-* „*Žāl*, also „*Žal-ytāṅs smra Lt.*, as a morbid symptom, prob. he raves, he talks nonsense. — 3. morally: *tsul-ḥrims* „*Žāl-ba S. g.* to break one's vow, *bstāb-pa* to act contrary to the doctrine, to violate it *Tar.*; in a more restricted sense: — 4. to fornicate, to commit adultery, *bud-med smad-* „*Žal byed-pa* a whore, harlot *Mil.*; „*Žāl-pa*, -*po* lecher, fornicator *Sāg.*; „*Žāl-pa-rnams-kyi ṅag* obscene language, mentioned as sub-species of *kyāl-ba*; „*Žāl-mo* whore. — "*Žal-la-žol-lā*" *W.*, *žol-žāl Tar.* 184, ■ confusedly, pellmell.

ཞ „*Ži-ba*, pf. *ši*, 1. vb. to die, of a flame: to go out; *rnal* „*Žiṅ* I will seek death *Dal.*; „*Ži-ba yin* he dies, will die *S.g.*; „*Ži* or *ši-ba-ḥa sā-par* „*gyur-ba Dal.* to be saved from imminent danger of death (but not: to rise from the dead); „*Ži-bar byed-paṅ ḥa* water causing death *Sambh.*; *ši-bar gyur-ro* they perished *Pth.* — 2. abst., the state of dying, death, „*Ži-ba ṅaṅs-ṅa* „*gyur-ba* to die almost (of grief etc.) *Mil.*; *dus-mtha* „*Ži-ba nyāl-ba yin* premature death rarely occurs *Sambh.*; „*Ži-ba mam yod* ■ *med Mil.* when death will come one does not know, (*W.* "*ši-bā*" to die; death; "*ši soṅ*" he has died, "*ši yin*" he will die).

Comp. „*Ši-ba Ch.*: 'the very act of dying,' but I doubt whether such a abst. exists; I only know the adv. „*Ši-bar* at his very dying, at the point of death *Mil.*, when being extinguished *Glr.* (v. *Ḥar* sub *Ḥa* IV. 4, 5), and „*Ši-ba-mo* 1. adj. dying, *dbāl-gro* „*Ši-ba-mo* a dying animal *Glr.*; 2. abst. the dying, „*Ši-ba-mo-ru* = *Ši-ḥar* (doubtful); „*Ši-bar* and „*Ši-gar* may be incorrect spellings. — „*Ši-ltas*, more rarely „*Ši(-bai) rtags* forebodings, fortelling of death *Mal.* — „*Ši-bdag* the lord of death, perh. = *yāṅs-rje*, but it seems ■ be more a poetical expression than a mythological personage; „*Ši-bdag bdud* id. — „*Ši-nad* a disease causing death, a fatal disease *Tar.* — „*Ši-ba-po Ch.*; a person dying(?) — „*Ši-(ba)-med(-pa)* immortal; cf. *ši-ba*. — Note. „*Ši* „*gśō-ba* is prob. only a rather incorrect, yet common expression for the „*gśō-ba* to change one's place of existence, to transmigrate.

ཞ(ས)ད „*Žig(s)-pa* ■ blind *Sch.*, prob. an incorr. spelling for „*Ḥyig-pa*.

ཞ, ཞ „*Žiṅ-ba*, „*Žiṅs-pa* I. vb., pf. *bžiṅs*, fut. *bžiṅ*, imp. „*Žiṅ(s)*, *W.* "*žiṅ-žē*", to bind (in general); to tether (a prisoner) *Dal.*; to bind or tie up, to card, a bundle or package; to tie round, to put on, a girdle *Glr.*; to bind up, to dress, wounds; fig. to render harmless, to neutralize, paralyze, esp. by witchcraft, to exercise, frq.; *bžiṅs* „*grōl-ba* to untie, to loosen, to take off the dressings *Lt.* —

II. abst. any binding-material 1. ribbon, *mgul-žiṅs* necklace, neckcloth, neckerchief. — 2. tether, shackle, also fig. for magic curse, anathema. — 3. string, tie. — 4. cramp, spasm *C.*

ཞ „*Žiṅ-ba* a spurious, glass jewel (*Sohf. Tar.* 142, 9); *ḥaṅs-yas-* „*Žiṅ-ba* p. n. *Ma.*

ཞ(ས)ད „*Žōb(s)-pa*, pf. *bžōs*, fut. *bžōb*, imp. *žōs* resp. to ascend, to mount, a horse or carriage, *rtsa-la*, or more correctly *žōs-la*, to ride, to proceed on horseback.

ཞ „*Žaṅs-pa* to be full, to ■ full *Sch.*

ཇོ་ར་བ „čor-ba, evidently a present-form of the pf. *čor-ba*, **to press, to squeeze.**

ཇུ་ „čü-ba I. acc. to grammatical analogy 1. vb. n. to *yčud-pa*, **to be twisted, distorted**, pf. „čus. — 2. abst. **curvature, crookedness, distortion.** — 3. adj., more frq. „čüs-pa **crooked, wry**, *ka-„čüs Wdā.* the mouth being wry, distorted *Lt.*; also obstinately perverse; fig. *yig-„čüs Med.* frq., prob. = *kam-lôg.*

II. pf. *bčus*, fut. *bču*, imp. *čus*, *W.* "*čuče*", 1. **to lade** or **scoop** (water), *ču-mig-la čü* to draw water from a well *Dzl.*; *čuchu* water-conduit *Sch.* — 2. **to irrigate, to water**, *kui* a field *Ca.* (?)

III. *mdu-gyis „čü-ba-la Tar.* 127, 6, when he was pressed hard, was urged with importunity; (this signification, however, seems to rest only on this passage).

ཇུ(ད)ར „čug-pa **to be mistaken** *Pth.*, v. „*gyug-pa.*

ཇུ(ད)ར „čün-pa, evidently vb. n. to „*čüs-pa*, hence 1. **to be tamed, subdued, made to yield**, *stobs-kyis* by force, *las-kyis* by hard work. — 2. **to contain** *Ca.* — 3. **to wrap** or **twist** *Sch.* — 4. **to fix** *one's self Sch.*; „*čül-sor „čun* entangled in vicious indulgences *Sch.*

ཇ(ད)ར „čom(s)-pa 1. **to wish, to long for** *Lex.* — 2. **to shrink** *Ca.*

ཇ„ „čo-ba, pf. *bčos*, „*čos* (*Sch.*), fut. *bčo*, imp. *čos*, 1. **to assure, to promise**, *ka* „*čö-ba Lex.*, resp. *kül-gyis* „*čö-ba* id. — 2. resp. for *smrd-ba*, like *ysöm-ba* (?)

ཇ„ „čöy-pa, also „*čöy(s)-pa*, pf. *bcoys*, fut. *bcoy*, imp. *čoy*, *W.* "*čöy-čö*", 1. **to cleave, to split**, *kui* wood; *sôg-les „čöy-pa* to saw *Sch.*; „*čog-byed* (a thing) that cleaves, a hatchet *Ca.* — 2. **to confess, to acknowledge**; v. also *bdag-pa* and *ldog-pa.*

ཇ„ „čöd-pa an incorr. form of *čöd-pa* or *mčöd-pa.*

ཇ„ „čöma-pa, pf. *bcoms*, fut. *bcom*, **to chew** *Med.*

ཇ„ „čöl-ba *Ca.* 1. **to believe, give credit to**; *blo-„čöl-ba* (?) col. id. — 2. *Lexx.* = *bön-pa* **to wish** (?).

ཇ„ „čog **wall** *Sch.*

ཇ„, ཇ„ „čöi-ba, „*čöis-pa Sch.* = „*čöi-ba.*

ཇ„ „čöma-pa 1. = „*čöm-pa Glr.* and *Lexx.* — 2. vb. n. to „*čöma-pa* 4 *W.*, "*da čoma soi*" now it is done.

ཇ„ „čor-pa = *mčor-po.*

ཇ„ „čor-ba I. vb. n., pf. *čor*, 1. **to escape, slip, steal away; to drop from**, *skin-mo čor-gyis* as the meal escaped him, as he was deprived of the meal *Dzl.*; *rtsa-krag „čor-ba* hemorrhage, bloody flux *Med.*; *bkrag-„čor* without splendour, lustreless; *nor „čor* the money is gone, spent, lost *Thgy.*; *sdom-pa „čor* the duty is violated *Glr.*; *me-la, čü-la „čor-ba* to be consumed by fire, carried off by water; "*kui mi kui dö-ne ka mi čor*" *W.* I will not drink any beer, then the mouth cannot run away, i. e. then no indiscreet words will escape my mouth; **to flow out, to run, of a leaking vessel, to run over, of a full one.** — 2. **to come out, to break out**, frq. of fire; *krig-pa čor* a quarrel, a war broke out, also of water breaking through an embankment etc. — 3. **to go over, to pass**, from one person or thing to another, *rgyal-sa Bod-nas Mi-nyag-la čor* the supreme power passed from Tibet to Tanggüt *Glr.*; *ykin-gyi dbön-du čor* then I shall get into the power of another *Mil.*; *rkun-ma-la čor* it became the prey of a thief. — 4. *W.* **to run away, flee, escape, slope**, inst. of *brdo-pa*, "*čor-te ča-dug*" he retires, falls back.

II. vb. a., pf. (*b*)*čor*, fut. *ybor* (?) 1. **to pursue, chase, hunt** after, *ri-bon rgyus* hares by means of nets; *nya „čor-ba* to fish *Dzl.*; *Ca.* also to strain (?); „*čor-ngag* a seducer; a swaggerer *Sch.* (cf. *ngag-pa*). — 2. **to light, kindle, set on fire** (?)

ཇ„ „čöl-pa 1. **disorderly, dissolute, immoral.** — 2. disorderly action or conduct, **dissoluteness**, „*čöl-pa ena-ldogs spyad-pa* committing several acts of immorality *Wdā.* — *Ire-bo-„čöl-pa* n. of a demon. (Cf. „*čöl-ba* II).

ཏ„ʼdól-ba I. pf. bdol, fut. ;bol (?) 1. **to entrust** a person with a thing, to commit a thing to another's charge; **to make, appoint**, *dé-la rgyal-po „ʼdól-to* they made him king *Pth.*; *btsún-mó-la rta-rdzi bdól-to* they made the queen tend the horses *Glr.*; *ṭab-;yóg „ʼdól bíg* he may be employed as a kitchenboy, scullion *Pth.*; *dbon-mód-du „ʼdól-ba* to make one powerless, to compel by authority *Glr.*; *bdól-bai pnyar Lex.* manager; *„ʼdól-bai so Ler.* intercessor; *pi-wáṅ-la ram-„dzin bdól-nas gtu blais* she sang with accompaniment of the guitar (lit. committing the accompaniment to the guitar) *Glr.*; *"kyab bdól-ba"* (for *„ʼbol-du*) *"yon-ba" W.* to place one's self under another man's protection. — 2. **to commit, command, recommend**, *lás „ʼdól-ba* to commission one with an affair or transaction; resp. *jirin* (*-las*) *„ʼdól-ba*, though *jirin* (*-las*) seems to be sometimes a mere pleonasm: *bdé-so yul dei tha-mchi-rnams-la jirin-bdól mdzód-do* (the king) recommended the sepulchre to the tutelar gods of the country *Glr.*; *"ʼdól-ba bde-ie" W.* to deposit a thing for temporary keeping.

II. — *„ʼdól-ba* 1. *Ch.* **to change, to turn aside** (?) — 2. **to be thrown together** confusedly, e.g. of the loose leaves of a (Tibetan) book; *„ʼdól-bar byéd-pa* to put in disorder, to confuse, to confound *Ma.*; *dge-sdig „ʼdól-bar „gro* virtue and vice are confounded *Ma.*; *"ʼi tí-ka ʼdól dug" W.* this affair goes wrong, turns out badly; in a special sense: **to rave, to be delirious** *C.*; *"ʼbol-ldb gyób-pa" C.* id.; *"mjid-ʼbol ldb-pa, gyag-pa" C.*, to talk confusedly whilst being heavy with sleep; *"ʼdól-ʼbu" C.* senseless talk; *"ʼdól-ʼbu-ni ʼi-ga, ʼbol-ʼgig" W.* being of a mixed race; illegitimate or bastard child, bastard. — 3. morally: **to break a vow**; *"a-ma ʼdol ma" W.* he has broken his vow on account of a woman, i.e. by having married.

ཏ„ʼdól-ma *Ch.*: 1. a thing committed to another's care. — 2. **a sly, crafty woman**, *Sch.* **a dissolute woman.**

ཏ„ʼdó-pa I. pf. *bdo* or *„ʼdo*, fut. *bdo*, imp. *ʼdo*, supine *bdó-ma Del.* 2, 4, *W.* *"ʼdó-ʼó"*, pf. and imp. *"ʼdo"*, **to make, make ready, prepare, to construct, build**, a bow, a road etc. *Glr.*; *„ʼdó-mas* am I to build? *Glr.*; *drés-ma ṭóg-par „ʼdó-pa* to make ropes out of *drésma* (a kind of grass) prop. to work *drésma* into ropes, *Glr.*; *yzub „ʼdó-pa* to adjust one's ornaments *Sch.*; *bu „ʼdó-pa* to dress, to trim one's self up *Sch.*; *;zur-du „ʼdó-pa* to renew, renovate, repair *Sch.*; *bkai-ba ḥyir „ʼdó-pa Tur.* 95, 20 perh. to retouch, amend, correct, improve. — *ṭsúl-„ʼdo* hypocrisy, a mere outward performance of religious rites and observances *Mil.*, *ṭsul-„ʼdo ma byas spyód-pa* to live without hypocrisy *Mil.*; *ṭsúl-„ʼdo-ṭsám* hypocrite. — *ṭsúl-„ʼdo-pa* or *bdó-pa* acc. to *Ch.* also an established rule or canon.

II. *Sch.*: **to gnaw off** (secondary form to *„ʼdó-ba*).

ཇ

ཇ ja 1. the letter *j*, media, palatal, like the Italian *gi* in Giovanni, *g* in giro; in *C.* as initial deep-sounding and aspirated, *jh*. — 2. numerical figure: 7. — 3. *las*, resp. *;sol-ja*. For the trade in Central Asia it is pressed into brick-shaped lumps, a portion of which, when to be used, is pulverised and boiled, having been well compounded with butter and salt or soda (*bul*) by means of a kind of churn of bamboo (*gur-gúr*), after which it is drunk as hot as possible. Of late years tea grown on the southern slopes of the Himalaya Mountains finds its way into

Central Asia. The tea called *bre-ldi* is considered the best, and of other teas *Ca.* mentions *rtsi-ja, zi-lin-spé-ja* hairy (?) tea from Siling, (a province in the neighbourhood of the Kokonor); *Schr.: ysdm-ja, wéi-ja, bó-ja, ja-ysbie, zou, ha-ldig, a-wi; bzaii-ja*, or *ho-ss* is, acc. to *Ca.*, good ordinary tea, *lai-jug*, or *lai-lai* are sorts of inferior quality. The shepherds in *W.* make use of a surrogate, viz. the Potentilla Inglisii (*rpdi-ja*), growing on the mountains at a height of 15 000 feet; poor people in *Sik.* use the leaves of the maple (*rya-li*).

Other comp. *ja-bkrig* (pronounced "*jkab-jig*"), prob. for *ja-dkrig*, twirling-stick *Ta.* — *ja-mdd*, libation of tea. — *ja-ldig*, or *bdig* grinding-stone, in India and Tibet used for kitchen purposes inst. of our little mortars. — *ja-ddm Sch.* tea-pot (?) — *ja-bdig W.* a little pitcher-shaped brass vessel. — *ja-bin* (pronounced "*jkam-bin*") *C.* tea-kettle, tea-pot. — *jd-ma* the man that prepares the tea in a monastery, tea-cook; *jai dpon* head-tea-cook. — *ja-ril* 1. *W.* grinding-stone; 2. *Lex.* skull. — *ja-sum-can* 'a cup of tea, or: as much as a cup of tea' *Sch.* — *ja-sog* tea-dust *Sch.*

ja-bdd *Lex.* yellowish red.

jag robbing, robbery, *jag rgyig-pa* to rob, to be a robber; *rku-jag-gyu-ral byéd-pa Glr.; jag-pa* frq. robber (not robbery *Sch.*); *jag-dpon* captain of a gang of robbers *Mil.*

ji 1. num. fig.: 87. — 2. the correlative form of the pron. *ci*, what. For the construction of a sentence containing *ci* or *ji*, v. *gsol* II. The explanation there given shows, that in correct language *ji* is always followed by a participle: *ji ydd-pa ste ysol kig* offer what you have, make a libation of what you have. Owing, however, to the slight difference in the pronunciation of *ci* and *ji*, the former is frq. written in the place of the latter; *ji*, of course, is used in conjunction with the same words as *ci*; a few more instances may follow here: *ji-skad* whatever, relative to words spoken: *nas ji-skad smras kyai* whatever I may say *Glr.* — *ji-snyid* 1. as much as, as great as; 2. *C.* very much, every thing possible. — *ji-lta-ba* 1. adj. of what kind, of what nature, ... *ji-lta-ba bzin-du* ... *la yod de-bzin-no* as it is with ... so it is with ... *Stg.* 2. subst. quality, nature, condition *Ca.* — *ji-lta-ba* such as, like as, Lat. qualis. — *ji-ltar* adv. as, in what manner; '*d-mas ji-ltar zér-pa bzin-du* according to what the mother has said *Glr.* — *ji-sa = ci-sa.* — *ji nés-kyis* to the utmost, to the best of one's ability *Dzl.* — *ji ma ji-bzin-du* (?) according to custom or common usage *Sch.* — *ji-mi-snyém-pai bzód-pa* a patience prepared for every event *Sch.* (?) — *ji-tsam = ji-snyid*; *lo lna ldan pa ji-tsam-pa de-bzin-no* they are (as tall) as (children) five years old *Stg.*; *ji tsam byas kyai* whatever they had done *Tsr.*; *ji-tsam-na* or *nas* as soon as, when. — *ji-bzin* as, like, how, *ji-bzin ¸no mi rud* (he) can in no wise, by no means, continue to live *Lt.*; *ji-bzin-du yoda* elliptically: he said how (it was), he answered according to the state of the case (*Sch.f.*) *Tsr.* 89, 8. — *ji-srid* as long as.

ji nom. fig.: 67.

ja-ldig denotes a way of drawing lots by threads of different colours, whence a class of Bonpos is called *jya-bon ja-ldig-can Glr.*

jé-po *Lex.*, "*ja-bum*" *W.*, a globular stone used for grinding spices, = *ja-ril.*

jus *C.* strategy.

jés-ma a sort of silk stuff *Ca.*

jus-ldgs 1. *Sch.*: 'possessed of good manners, of propriety of conduct, decent, agreeable; *jus-bdd* sincere' (?) — 2. *Ca.* clever, skilled, able, experienced, "*bsi-gi lé*" in agriculture, "*mag*" in military matters *C.*

je 1. num. fig.: 97. — 2. a particle, used for expressing the comparative de-

gree of as adj. or adv., and esp. a gradual growing or increase, often with termin. or *la*: *je mas ,gro* (they) go on increasing or multiplying in number *Mil.*; *je ,phel-ba ma* it has become more and more clear or evident *Thgr.*; gen. repeated: *je nye je nye ndi-ste* going nearer and nearer *Mil.*; *je ,ñuñ je ,ñuñ-la ma*, also *je ,ñuñ je nyuñ Mil.* less and less; sometimes also for the superlative degree, *Ca.*: *je ddu-po* the very first, also *Lex.* — 3. *jé-ñig* a little while, = *ri-ñig Lex.* — 4. *Bhar.* 14, *Schf.*: 'an adhortative particle, often connected with a vocative'; *Sch.* has: *je ,ñyal* 'now you, you first!' — 5. = *dbyaña Lex.*

ཇེ *je* 1. num. fig.: 137. — 2. v. the following word.

ཇེ་ཇོ *jé-bo* (ཀུན) 1. *C.* **the elder brother**, also "*je-jó*" and "*á-jo*" (the latter also in *W.*), resp. *jo-ldiñ*. — 2. **lord, master**, esp. **nobleman, grandee**, *W.* "*jo*", *yar-ñiñ jé-bo Glr.* the lord of the manor of Yarlung; "*ñ-ndu jo*" *W.* the nobleman of Tinan; *je-jo mñá-po* my noble brothers (says a princess) *Glr.*; in *C.* used as honorary title for noblemen and priests, in *W.* also for noble Musulmans; in ancient times for certain divine persons, and lāmas, particularly for two, famous in history: *jé-bo ma-skyed-rdó-rje*, and *tsa-dza-gyi jé-bo*, also *jé-bo lá-bya*, *jé-bo rin-po-ñé* v. *Glr.*

ཇེ་ཇོ *jé-mo* 1. **mistress**, the female head of a household, a woman that governs as mistress of her servants *Del.* — 2. **lady**, esp. a **celebrate**, **one** *Mil.*; in *W.* frq. — 3. **goddess** (cf. sub *je-bo* 2), *jo-mo sgrol-ma* the goddess *Dolma Glr.* — 4 p. n. *je-mo-lha-ri* one of the highest mountain summits in West-Bhotan, usually called 'Chomulhari'; *je-mo-ñe-nag* another summit in southern Tibet.

ཇལ་ཕྱག *ñjal-ba*, imp. *ñjal*, 1. **to meet** c. *dań*, = *,phrad-pa*, without any respect to rank, *Mil.* often. More frq. 2. resp.: **to obtain access** to an honoured person; *bal-ddó-ni ñjal-bar yod* he (the incarnated Buddha) may personally be seen and spoken to *Glr.*; **to visit**, **to pay one's respects** to a person, *yab dań ñjal ,dul-le* I will pay a visit to my father *Dzl.*; *jiyis mñár-du ñjál-du* you I shall take the liberty of soon coming back *Mil.*; *rgyál-bai sku dań ñe-mal ñjal* to thee, Buddha, my own humble self approaches (says a prince to his father who appears to be an incarnated Buddha) *Glr.*; *ñjál-bar bá-ba* to ask for an audience *Glr.*; *ñjál-du mi ñub* (they) cannot get in, cannot obtain admittance *Pth.*; "*jal-ñig ió-ba*" (or "*ñag-jal*" *Ca.*) *W.* to salute, to exchange compliments on meeting; *ñjal-jrád-byád-pa* = *,jrad-pa*; used also of a king and his ministers: *ñjal-jrád dań dgá-bai ytam mdá-po mdzad* (they) exchanged many compliments and expressions of joy *Pth.*; to visit or pay one's respects to holy places, as pilgrims do, **to go on a pilgrimage**, also *bal ñjál-ba Mil.*; *ynas ñjál-ba* id., *ynas-ñjál-pa* partic., a pilgrim, palmer; *,di ñjál ñig* do make your pilgrimage to this place. — 3. **to understand, comprehend**, *Zam.*: '*gó-bai ñjál-ba* ཕྱ'; *don ñjál-ba* to understand the sense *Mil.*, yet cf. *,jal-ba* 3. — 4 often erron. for *jál-ba*.

Comp. *ñjál-ña* **audience, access, admittance**, *ñjál-ña ytád-ba*, or *ynáñ-ba* to give audience, *,gége-pa* to refuse it *Mil.* — *ñjal-dár* = *ña-bdag*. — *ñjál-ema-pa* **an usher**, master of ceremonies *Ca.* — *ñjal-jiyig* **salutation**. — *ñjal-mdzás* a visit paid by many together, a grand reception *Ca.*

ཇལ་ཕྱིས *ñjál-pa* 1. = *,jiś-pa*. — 2. *rtsa-ñjál* **meadow** *Bhar.* 83, *Schf.*

ཕྱག what is behind, **hind part**, e.g. of the body, resp. *sku-ñjág*, **posterior, back-side, tail**, often also *ñjág-ma*; *ñjag ndó-ba* col. to turn one's back (on another); *ñjág-ma sgril-ba* to wag the tail; fig.: the further progress and final issue of an affair, **the consequences** = *rjes*, opp. to *dngos* the thing itself, and to *sná-,gro* the preparations *Thgy.*; **the lower end** or extremity, e.g. of a beach, a stick, a river (= mouth), of a procession, train etc.; with regard to time: **the end**, *zlá-ba brgyád-pai ñjág-la*, at the end of the eighth month;

in general *mjug-la*, *mjug-su* adv. and postp., — *mtar*, at the end of, at last, behind, after, with the genit. inf., or the verbal root, gen. opp. to *mgo*. — *mjug-sgro* (*W.* "*jag-ro*") lower or inferior part, underpart, buttocks (cf. *yiug*); *mjug-te* id. — *mjug-btag* (for *btag*), and *mjug-ldeb W.* wagtail. — *mgo-mjug* above and below *Dal.*

ལྕེ་ *mje*, resp. *yabs-mje*, ཁུ, ཁ the penis; *Zam.* avoids the term by making use of circumlocutions, others employ it, esp. *Med.*; also in vulgar use; *mje bsin-ba* erection of the penis; *mje sbibs-su rub* the penis recedes; *mje-mgo* glans penis. — *mje-rlig* the penis and testicles. — *mje-bibs* the membraneous covering or sheath of the penis.

ལྕོད་པ *mjod-pa*, *Zam.* ལུ suffering, enduring, bearing patiently; *Ca.*: obnoxious; *mi-mjod* prop.: free; gen. the world, the universe, acc. to Boddhistic ideas; except in the last mentioned sense the word seems to be little used.

ལྕགས་པ *jag-pa*, pf. *jags*, *Ca.*; *Sch.*: to establish, settle, fix, found; hence prob. *bde-jags* and *kri-jags*, *jags-kri* (*Lex.* and elsewh., but not frq.) time of prosperity, of peace, of rest, a time without disturbances, war, epidemics etc. (*kri* by itself is not known).

ལྕགས་ *jag-pa* 1. *Lex.* = *kha*, or n. of a Lu, also *jag-po*. — 2. vulgo = *yag-po*.

ལྕགས་ *jag-ma* 1. *Sch.*: a sort of coarse and thick grass of inferior quality; so *Pth.* of a hut: *jag-mas phub-pa* covered with such grass. — 2. *Lex.* ཤ་ཏ་ a fragrant grass, Andropogon muricatus. — 3. *Gr.*: a blade (of grass), stalk (of corn), *jag-ma rnil sthi-ma* on every blade, *kui-lai jag-ma yon bag* a bundle of blades of Kusha grass; *jag-rgod Sch.* horse-tail, pewter-grass, Equisetum? — 4. *Sif.* squirrel, perh. — *bya-ma-byi Sch.* (?).

ལྕགས *jags*, v. sub *jag-pa*.

ལྕགས་ *jags-pa C.* to give, to make a present *Georgi Alph. Tib.*

ལྕང་ *jan-ba* to devour, swallow, *Sch.*

ལྕན་ *jan-pa*, *jan-mo* consort, husband, wife *Ca.*

ལྕན་ *jan-ma*, v. *tsan-ma*.

ལྕབ་ *jab-pa*, pf. prob. *bbab*, fut. *bbab*, to sneak, slink, creep privily; to lie in wait, in ambush, *mi-la jab-pa* to attempt a person's life *Pth.*; "*jag-ne jab-te* and *tsa-te*" *W.* to assassinate; *lhog jab byed-pa* v. *lhog*; *jab-bas ma byin-par lin-pa Thgy.* to steal clandestinely. Cog. to *čab-pa*.

ལྕགས ***jab-ma*** nippers, tweezers.

ལྕགས་ལྕགས *jam-mgon* = *jam-dpal*.

ལྕམ་ *jam-pa B.*, "*jam-po*" *W.*, "*jam-jam*" *C.* col. (opp. ■ *rtsib-pa*, *rtsis-pa*) soft, smooth, tender, mild, e.g. of cloth, hair, a meadow, a plain without stones or rocks, of fruit, the air, the character of a person, a person's way of speaking (*ring C.*, "*pé-ra*" *W.*, "*pé-ra jam-po dai*" with mild expressions, fair words, in a friendly manner), of a law; of beverages: weak *W.*; of a (hay-)rake: close *W.*; "*jam-po sab-te*" *W.* to mow off close; *jam-bai* blowing or playing (the flute) softly, piano; *jam-rtsi Med.*, seems to be a kind of medicine; "*jam-sdi*" *W.*, *C.*, plain, without ornaments.

ལྕམ་དཔལ *jam-dpal* (ལུ) *jam-mgon* (ལ), *jam* (*-pai*) *-dbyans* (ལ) one of the two great Bodhisattvas of the northern Buddhists, the Apollo of the Tibetans, the god of wisdom, demiurge, and more particularly the tutelar god and civiliser of Nepal (v. Köpp. II, 21), incarnated in *Thonmi Sambhota*, and afterwards in king *Khri-srom-sde-btsan* and others. Cf. *spyan-ras-yzigs*.

ལྕམ, ཇ *jam-ma*, *rje-jam*, resp. for *thug-pa*, soup.

ལྕམ *jam-mo* post-stage *Sch.*

ཇ, ཇ *ja*, *ja-tsan* rainbow frq., *ja-od* light, splendour

of the rainbow *Pth.*; *ja-than yal-ba* the vanishing of the rainbow frq.; *ja-ba* v. *ba*.

ja-ba 1. also *ja-mo Sch.* lame, gen. *ba-ba*; *ja-bar byed-pa* to make lame, to lame *Sg.* — 2. to bespeak, to concert, to confederate *Sch.*

jar-ma, ja-mo, edict, diploma, a permit *Ch.*, who declares this word to be Chinese.

jar-ba *Lex.* w.a., acc. to *Ch.* = *byar-ba* to pick together, to cobere.

jal-ba, pf. *bkal*, fut. *ykal*, imp. *jol*, *W.* "*bal-be*", 1. to weigh, *jal-byed sras* (a pair of) scales for weighing *Lex.*, *srid-la ykal-ba Gtr.* — 2. to measure, *rin-tsa-tsad jal-ba C.* to measure the length. — 3. to appraise, to tax; to weigh in one's mind, to ponder; more fully expressed by *blos-jal-ba* to understand *Sch.*, although native grammarians refer this signification with less probability to *mjal-ba*. — 4. to pay, pay back, repay, *bu-lon* a debt, *skyin-pa* a loan, *khral* a tax; to retaliate, return, repay, esp. with *lan*: *pan-lan ynad-pas* or *bye-pai lan myin-pas* to return evil for good. The following is a Buddhist principle of law, but prob. existing only in theory: *dkon-mchog-gi rdzas-la lhi jal, dge-'dun-gyi rdzas-la bryydd-ts jal, phal-pai rdzas-la bdun-gyur-ro bryyad jal* divine or sacred objects are to be repaid or made good tenthousandfold, things or property of the clergy sightyfold, of ordinary men sevenfold, and besides the object itself, hence eightfold *C.*; in *Gtr.* there is the following passage: *brkin-pa la bryyad jal ste dad dge.* — 5. often erron. for *mjal-ba*; thus prob. also in: *jal bkal-ba* to bring a present *Sch.* (more correctly: a present of salutation). — *jal-ba* the act, or business of measuring *C.*

ji-ba 1. *Ch.*, also *ßi-ba*, a flea. — 2. *Lex.* and *Ch.*: = *jim-pa.* — 3. *Ch.* = *jdm-pa* soft, smooth. — 4. *Sch.*: disgusting, nasty, e.g. of a fishy smell.

jig-rten (receptacle of all that is perishable) 1. the external world: a. acc. to the common (popular) notion: the whole earth, the universe, *jig-rten-na dkon-po*, what is rare, the only thing of its kind in the world *Dul.*; *jig-rten-gyi lha* the god of the world, a deity of the Bonpos *Mil.*; *jig-rten-las 'das-pa* one that has escaped from this world, one emancipated, blessed *Ch.* — b. the external world acc. to Brahmanic and Buddhist theories, as set forth: *Kipp.* I, 231; *jig-rten-gyi kams* id. *Gtr.*; *jig-rten 'byung-ba* origin, beginning, *ynas-pa* duration, *jig-pa* destruction, *bkrig-pa* arrangement of the world, cosmography (title of a volume of *Sig.*) *jig-rten gsum* the three worlds, earth, heaven, and hades; *jig-rten (ynam-gyi) mgon-po* (*Trilokanath Hind.*) lord or patron of the three worlds, which is also the title of the third of the three highest Lamas, viz. of the Dharma Raja, residing in Bhotan, v. *Cunningh. Ladak* 371; Buddha *Sakya-thub-pa* seems to have the same title, *Pth.* — c. fig.: *bde-ba-can-gyi jig-rten*, or *bde-gro sato-ris-kyi jig-rten* the world of the blessed, like our 'heaven', but of rare occurrence. — 2. world, in a spiritual sense, *jig-rten-gyi byed-ba* worldly things or affairs; *jig-rten-la dgos-pa* (or *jdn-pai*) *bslab-bya* useful maxims of life, moral rules *Gtr.*; *jig-rten-gyi ßa bryyad*, v. *ßa*; *jig-rten byed-pa* short expression for *jig-rten-gyi las byed-pa Mil.* — 3. symb. num.: three. — *jig-rten-pa* 1. an inhabitant of the world, or the inhabitants of the world, the world as the totality of men, and more particularly of the worldly-minded; *jig-rten-pa ni ma-dul-ba yin-par* as the world is unconverted, in which sense also *jig-rten* (by itself) seems to be used. 2. a layman.

jig-pa I. vb. 1. act. pf. *bjig*, fut. *ybjig*, imp. (*b*)*jig*, *W.* "*big-be*, *big ste-te*", to destroy, buildings etc., frq.: to rent to pieces, to divide, e.g. a killed animal *W.*; to ruin, to annihilate, existing institutions or things, also other people: to abolish, annul, a law *W.*: to dissolve, an enchantment; to lay aside an assumed appearance or manner (= to unmask one's self) *Mil.*; to break, violate, one's duty, a vow, *Dul.*;

rma-jig Med. was explained: **healing** wounds. *jig-par byed-pa* = *jig-pa*, frq. — 2. vb. n. pf. *bhig*, and more frq. *big*, *W.* "*big-te*, *big ché-ce*", **to be ruined, undone**, e.g. by mischief-making people *Dzl.*; **to fall to pieces, to decay, to rot**, of the human body etc.; **to be lost, to perish**, *jig-par bin-ta ala* (earthly goods) may be easily lost again *Thgy.*; **to vanish, disappear**, *jig* (or *big*)-*par gyur-ba* id.; *ngo big soi W.* he was quite dejected or cast down; *big yuis byed-pa B.*, *C.*, "*big-ad* (or *-aib*) *té-ta* or *téin-té*" *W.* to 'restore from destruction', to rebuild = dat. frq., also c. genit. *Pth.*; prob. also = across. — 3. **to sink**, draw out moisture *Sch.*, v. *jib-pa*.

II. subst. **decay, destruction, ruin**, entire overthrow, *skyé-ba dani jig-pa kün-la srid-na* as it is the lot of all men to rise and to decay *Dzl.*; *ché-kyi mtar jig-pai ten* symptoms of the final decay of the body *Wdd.*; "*ché-la ñoi big-pa yod*" beer proves his ruin, bear is his destruction *W.*; *jig-pa ché-ten*" *C.*, *jig-pa-can Ca.* frail, perishable.

III. adj., but only in conjunction with a negative: *mi-jig-pa* **imperishable**; *mi-jig rtag-pa* as explanation of a synonym *Lex.*

jig-pa I. vb. (ঞ্চ) resp. *ñdzé-pa*, to be afraid of a thing, is gen. connected with the instr. (lit. 'by'), in later literature and col. with *la*, *srin-poi jig-téi* from fear of the Rakshasa *Dzl.*; *di-la ngo mi jigs* I am not afraid of that *Mil.*; in *W.* frq. in conjunction with "*rag*": "*ki-la jig rag*" I am afraid of him; also relative to the future, like *dógs-pa*: *yi-ge mnin-par jigs-nas* = *mnin-gi dógs-nas*, fearing lest there should be too much writing, i. e. from want of room *Pth.*; *jigs-su-run-ba* dreadful, frightful, frq.; "*jig-ta ñdzr-ri spé-ra sér-té*" *W.* to speak trembling and shaking with fear; "*ngá-pa jig sod*" *W.* I am very much afraid; *jigs-par gyur-ba* to be frightened, *jigs-par byéd-pa* to put in fear, to frighten.

II. subst. (ঞ্চ) **fear, dread**, *srin-poi jigs-pas* from fear of the Rakshasa *Dzl.* *RRG*, 14 (unless *srin-por* ought to be read, as above); *jigs-pa brgyad* the eight fears of life (so among the rest: *rgyal-poi jigs-pa* the standing in fear of the king, who in the East is always supposed to be an arbitrary despot); *mi-jigs-pa* 1. fearlessness, intrepidity; *mi-jigs-pa sbyin-pa* to impart intrepidity; *mi-jigs-pai ldag-pa* a fearless hand, heroic vigour. 2. pardon, quarter, safety *Ca.* — *jigs* (*-pa*)-*can Ca.* 1. fearful, timorous. 2. dreadful, frightful (I never found it used in this sense).

III. adj. 1. (fearing) **fearful, timorous**, *jigs-pai grol-ba-rnams* timorous beings *Pth.* — 2. (feared) **dreadful, frightful**, *jigs-pai mtshon-ca* dreadful weapons; *kyod-pas ñag-par jigs-pa yod* there is something even more formidable than you are *Dzl.*

Comp. *bdr-ché-la jigs skyób-mai smon-lam* a prayer efficacious in the Bardo-horrors *Thgr.* — *jigs-skrag* **fear**; also a terrible object, *jigs-skrag-tu soi* he has been changed into a **fright**, a monster *Mil.*; "*jig-tag tsim-pa*" *C.* (lit. *bsim-pa*) to frighten, deter; intimidate, threaten; *jigs-skrag-pa* to fear, to be afraid *Dzl.* — *jigs-mñan* col. **timid, timorous**. — *jigs-can* v. *jigs-pa-can* above. — *jigs-ñém-pa* v. *ñem-pa*. — *jigs(-pa)-po* one afraid *Ca.*(?) — *jigs-byéd* one that is terrifying *Sch.*, appellation of Yamántaka, who is invoked, e.g. in drawing lots. — *jigs-brdl*, *jigs-méd* **fearless, intrepid, bold**; also noun pers. — "*jigs-ri*" *W.* **fear, terror**, "*jig-ri ñdzr-té*" to be afraid, "*jig-ri kél-té*" to frighten, to menace, to intimidate. — *jigs-sa Mil.*, *jigs-su ñé* it is a very dangerous quarter or region, in that place there is much occasion for being afraid.

jid 1. acc. to *Ca.* = *mchiu*, *kled*, e.g. *rgyal-mtsoi*; *Sch.*: *mtso-jiu* the whole circumference of a lake; prob. more corr.: **the middle**, *Lex.*: *lus-ldan jig-po mtsó-jiu jug* the smooth-bodied Lu slights in the middle of the lake. — 2. *srod-jiu Lex.*; or *srod-byin* **twilight**.

jiu-pa, also *mjiu-pa*, **neck**, resp. *sku-jiu*; "*jiu-pa gyér-té*" *W.* to

turn or move round (as vb. n.), *ʼjib-pa gyir-te bkè-è* W. to look round, or back; *ʼjib-pa čig-è* W. to break one's neck; *ʼjib-pa ziin-è* W. to hug, to embrace; *ʼjib-kyog* a wry neck Ca.; *ʼjib-kèi* the nape of the neck Glr.; *ʼjib-ting* the back part of the neck Ca.

ཕྱིབ(ས)པ *ʼjib(s)-pa* (Sch. also *ʼjigs-pa*) pf. *bzèb* (*ybzèb*), fut. *bzib* (*ybzib*), **to suck**, e.g. of a suckling baby; *mčus* with the lips Lex.; *krag ʼjibs-pa* to suck blood Lex.; **to suck out, in,** or **up, to imbibe, absorb,** also **to blister,** *ʼjib-mèn* W. vesicatory.

ཕྱིབ་ཏེ *ʼjib-tsè* 1. Ca. a kind of sirup. — 2. Wild. a medicinal herb.

ཕྱིམ་པ *ʼjim-pa* B., C., a compound of earth and water, **mud, clay, loam** etc. (W. "*bè-lag*"); *ʼjim-shoi* a small cup of clay, a crucible Ca.; *ʼjim-yzugs* a figure formed of clay Glr.; *rdò-rjèi ʼjim-pa* v. *rdò-rje*.

ཕྱིར་བ *ʼjil-ba*, pf. *bzil*, fut. *ybzil*, **to expel, eject, remove, turn off,** *gyir ʼjil-ba* Lex. id., e.g. ominous animals, vices etc.

ཕྱེ་བ *ʼjè-ba* I. vb. 1. pf. *ʼjus*, **to seize, grasp, take hold of,** c. dat., *dpral-bai mdè-la ʼjè-ba* grasping the arrow sticking in his forehead Glr.; *ybig-la ybig ʼjè-ba* taking firmly hold of each other (in a storm at sea) Glr.; to seize a person (in taking him prisoner) Pth.; *lag-pa-nas* to grasp by the hand, to shake hands (in greeting) Dzl. — 2. pf. *bzas*, fut. *bzu*, W. "*bzè-è* (or *ʼjè-è*)" **to melt, to digest,** as *ʼjè-ba* to digest the food; *ʼjè sèl-ba* digestible, *ʼjè dkè-ba* difficult of digestion; "*ra ʼjè-è*" W. to digest intoxication, to sleep the fumes of wine away; *ʼjè-byèd* a sort of bile, the bile as the promoter of digestion Med. Cf. *bzè-ba* II.

II. sbst. 1. **digestion,** *ʼjè-ba* also the digestion is in order, is easy Med.; *ʼjè-sdòs čen* the digestive power is weak Med. — 2. a **fee** Sch. = *ʼji-ba*.

ཕྱུག *ʼjug*, sometimes for *mjug*.

ཕྱུག་ཁ *ʼjug-kèga* Ca. **entrance, way** of access, to a tank or river, Ghât (*Hind.*).

ཕྱུག་པ *ʼjug-pa*, 1. pf. and imp. *bugs*, W. "*bug-è*", vb. n., 1. **to go** or **walk in, to enter,** *kèi-pai*, or *čui mdè-du ʼjug-pa* to go into the house, or into the water; *rgyè-mtsho ʼjug-pa* to put to sea, to set sail Dzl.; *lam-du ʼjug-pa* to set out, to start, to prosecute a journey; "*mdè-na-la bug-è*" W. to go to bed. In a special sense: a. of a demon, entering into a man to take possession of him, hence "*lè-bug-kan*" W. possessed (by a demon); *ʼjug-ngo* Med. the place where the demon entered the body. b. *dgè-ba-la ʼjug-pa* to walk in the path of virtue; acc. to Sch. *ʼjug-pa* by itself, without *dgè-ba-la*, implies the same, and in conformity with this a Lama gave the following explanation of the expression *ʼjug-pai las* in Thgy.: works that are a consequence of having really entered upon the practice of virtue, positive good works, opp. to the negative good works of the ten virtues. *čos-la ʼjug-pa* to turn to religion, to be converted; *čos* or *bstan-pa bzig-la ʼjug-pa* to adopt a certain religion, a certain doctrine. c. *bud-mèd-la ʼjug-pa* to lie with, sleep with a woman Med.; "*bdè-la bzug-è*" W. euph. expression for: to commit adultery. d. "*dèn-du bzug-è*" W. to appear, in reference to gods. e. *rjès-su ʼjug-pa* v. *rjès-su*. — 2. **to set** or **fall to, to begin,** *rig-pa skyèl-bas rtsòm-pa bsam-la ʼjug* a skilled, an experienced man is prepared for anything, knows how to set about it, how to manage it Med.; gen. with the inf.: to begin to do, to commence doing a thing, *rtsig-pa-la*, resp. *dgòns-pa-la ʼjug-pa* to begin to think upon Dzl., Glr.; *stòn-pa-la ʼjug-pa* to begin to show Dzl.; *ybig-la ybig rnam-par bzlag-pa-la bzigs-pas* being in the best way of entirely exterminating one another Sty. — 3. pass. of *ʼjug-pa* II, 3, of letters: **to be combined, to be preceded, to be followed,** *zla yig ròm-du ba bzigs-čan* (words) having *zl* preceded by *b*, i.e. beginning with *bzl* Zam. — 4.

to take place, to exist, *ze-ñiñ-kyéd bégs-par mión-pas* as evidently a difference in size is existing (?) *Dzl.* ५०७, 3.

II. pf. *béug* (perh. also *‚jugs Lex.*), fut. *yéug*, imp. *ñug*, *W.* *"ñug-ce"*, vb. n., with *nói-du* or termin.: 1. **to put into**, e.g. meat into a pan, a key into the key-hole, a culprit into prison; **to infuse, inject,** *yéug-par byá* this must be infused *Med.*; also fig. *"ñyiñ-rus ñug-ce" W.* to inspire with courage. In a special sense: a. *dé-la blo ‚jug-pa* to set one's mind on, to apply one's self to *Gtr.* b. *mi ñig ñiñ-la ‚jug-pa* to convert a man, to induce him to adopt a certain religion; *‚jug-pa* also without an object, to missionate successfully *Fiser Introd. du B. au Cachem.* 68. — 2. **to make, render, appoint, constitute,** with the accus. and termin., or col. with two accus.: *mi ñig rgyal-por ‚jug-pa* to make one king *Dzl.*; *mión-du ‚jug-pa* to make public or manifest, to disclose, to show *Sumb.*; *"nói ñug-ce" W.* to clear, clarify; frq. with the supine or root of a verb: a. **to cause, compel, prevail on,** *zar ‚jug-pa* to prevail on another to eat something *Dzl.*; *skrod-du yéug-go* I shall induce (them) to expel (you) *Dzl.*; *ñúgs ‚jug rgyu yin* he will induce (the god) to take his abode *Gtr.*; *‚gróñ-ni ‚jug-pa* to be the cause of somebody's death *Mil.*; *yid-la ‚jug-tu ‚jug-pa* to cause a thing to enter a person's mind, to put in mind, to remonstrate; *‚yiel-bar ‚jug-pa* (resp. *mdzad-pa*) = *spel-ba* to increase, as vb. n.; *"ñuñ ñug-ce" W.* to cause to exist, create, procure; *"ñul ‚jug-ce" W.* = *"skol-ce"* to cause to boil; *dar-du ñug ñig* cause it to spread *Gtr.* b. **to command, order, bid,** *dmag ‚dzin-du béug* he ordered the soldiers to take (the man) prisoner (but he escaped) *Dzl.* ५५५, 3; *byed-du ‚jug-pa* to bid one do a thing, frq.; *bsun-mo blon-pos ‚gróñ-ni béug* he gave orders for the queen being protected by the minister. c. **to let, suffer, permit,** *mión-lam ‚dzin-ni ñug* allow me to say a prayer; *ríñ-tu mi ‚jug* I shall not give permission to build *Gtr.* d. **to give an opportunity** *Thgy.* e. in a general sense: *dal-du ‚jug-pa* to do things slowly, to be slow *Mil.* — 3. **to put** grammatically: *mión-du ‚jug-pa* to put or place before, *mión-jug* a prefixed letter, a prefix; *rjes-‚jug* final letter, *yés-‚jug* the last but one; also to put, to use a word in a certain signification, *rgyu-mtsan-la ‚jug* is used with reference to cause *Gram.* — 4. **to banish, to exile** (prob. erron. for *sp‚ug-pa*), *byiñ-la* to northern regions *Gtr.* — 5. *sgo ‚jug-pa* v. *sgo.* — 6. inst. of *‚byug-pa.*

ཇུག་ *‚jug-pa* abst. 1. **the going into, the entering;** in a special sense 2. **the beginning, the first stage** of a disease *Mhp.* — 3. (**ལས**) the incarnation of a deity.

ཇུ་ *‚júñ-pa* **avarice,** *Dzl.*, *Lex.*; *‚júñ-pa-can* avaricious; *‚júñ-‚júr* a miser, niggard.

ཇུ་ *‚jud-mión-mu*, or *‚jud-‚ñiñ-mu Lex.* ('accessible to all') **a prostitute;** *‚jud-mión byéd-pa* to be a harlot.

ཇེ *‚jéd-pa*, and more frq. *‚dzéd-pa*, secondary forms of *‚jóg-pa.* Cf. *ñéd-pa*, *‚ñéd-pa.*

ཇོ *‚jón-pa*, pf. *bóun*, fut. *yóun* (cf. *bóun*, *ñun*) *W.* *"ñon-ce"*, *Ca.*: **to subdue,** make tame; to make confess; *W.*; **to make soft, to soften,** e.g. iron; **to punish,** by words or blows; **to convert.**

ཇོ *‚jóm-pa*, pf. *bóum*, fut. *yóum*, imp. *ñum*, **to shudder, to shrink.** (Acc. to grammatical analogy *‚jum-pa* ought to be vb. n., to cause to shudder, and *‚jóm-pa* vb. n.) *ko ‚jóma-pa Lex.*, contraction of the muscles, shrinking, shuddering *Sch.*

ཇུ *‚jur*, supine of *‚ju-ba*; *‚jur mi ‚dod* indigestible *Sch.* (?).

ཇུ *‚júr-ba* 1. (pf. *bóur*, q. v.) *Ca.*: complication; *Sch.* also: to struggle against, to resist. *Pth.*: *‚júr-bar ‚gyúr-ba* **to be entangled;** *‚júr-ba Sch.*, *"‚júr-pa" C.* tangled yarn; *sréd-buí ‚júr (-pa) Lex.* w. s., *Sch.*: 'the tightness of the yarn'; *‚jur-mtsig* wrinkled, as the skin is in old age *Thgy.*; *‚jur-mig* a wire-drawing plate, *‚jur-mig-nas ‚dríñ-pa* to draw through this plate *Thgy.* — 2. = *‚dzúr-ba*

to evade, to shun, to go out of the way, *jur-med* unavoidable *Mil.*

ཇུ་ *jus*, v. *ju-ba* I, 1.

ཇོ་ཝ་ *jówa-pa*, *jówa-po*, **well-sounding** *Sig.*; *sugan - jówa* harmony, euphony.

ཇེ(ས)ས *jéu(s)-pa* 1. **dexterity, cleverness** *Lex.* 2. **skilled, clever;** *Sch.* **decent;** *jéus-po* id.

ཇ་ *jo - sgéy* a coquettish, alluring, seducing attitude or posture; *Lex.*: *jud-mdzin jo-sgéy jog* the harlot assumes such an attitude.

ཇ *jó-ba*, pf. *bzos*, ft. *bzo*, imp. *jos*, **to milk,** *ri - ma jó - ba* to milk a goat, *o-ma jo-ba* 'to milk the milk'; *kyód-kyis ó-ma bzos dug, ngas mi bzos-pa med*, it is you, not I, that have 'milked out the milk' *Glr.*; *jó (- ba) - po*, *jó - mkhan*, milker, milk-man, *jó(-ba)-mo* milkmaid; *dód - joi ba* a cow that is able to fulfil every wish.

ཇོ *jóg-po* I. pf. *bzag*, ft. *ybag*, imp *bag*, *C.* col. "*bág - pa*", 1. **to put, to place,** e.g. the foot on the ground; also to place persons, to assign them a place *Dzl.*, *Glr.*; fig. = *gód-pa* (e.g. *dgó-ba-la, byan-čhub-la, byan-čhub-kyi lam-la*) v. *gód-pa* 3; **to put in order, to arrange,** *jig-rten-bzag-pa* the arrangement (system) of the world; *lus drán - par bzag - ste* sitting straight, bolt-upright *Dzl.*, *Mil.*; *bzag-na mi sdod* if one places her any where, she will not remain there *Mil.*; *stén - du yar bzag* (the anchors) were placed above, were weighed *Pth.*; *las-su jóg-pa* to set one a task, to employ one in a certain service *Dzl.*, *rgyal-srid-la jóg-pa* to appoint one to the government i.e. to make one king; *lems* (resp. *sugs*)-*la jóg-pa* to take to heart *Glr.*, *Mil.*; *lus-la gnas ,dzin bzag-la* if we fancy the human body to be a ship *Thgy.*; *mám-mka rám-gi sdód-du bzag* transfer it to the nature of the ethereal space, i.e. figure it to yourself as ether *Mil.*; *pyir jóg-pa* 1. to leave behind, at home *Dzl.*; 2. to put by, to lay aside *Dzl.*; (another reading omits *pyir*). — 2. **to lay or put down,** a burden etc., "*bdg-la bag*" put (it) down and come! *C.*; *nor (y)sog jog med* heaping up treasures and depositing them was not, i.e. was never heard of; *yoóg-jog-mkhan* a hoarder up, a miser *Ca.*; **to leave, to leave behind,** *lag - rjés* a trace or mark of activity, monumentum *Glr.*; **to leave, quit, abandon,** *rám - gi yul* one's own country *Glr.*; *pdás-par ma bzag-par* so that it is not abandoned, given up, to poverty *Thgy.*; "*yig-la bag*" *C.* (= "*jisi - ti bor*" *W.*) throw it away! **to depose,** *yi - ger bris jóg - pa* to depose in writing, *literis mandare Glr.*; *sá-bon, yduis-brgyud jóg-pa* to leave an offspring behind, to propagate the species; **to lay up, to keep,** as holy relics; **to lay aside,** *rá-big bzg-la* setting aside, apart, for a while *Dzl.*; *mngón-par jóg-pa* v. *mngón-pa*; *sgrol-lam jog* shall we turn them out or leave them? *Mil. nt.*

II. pf. (*b*)*kogs*, fut. *ybag*, imp. *bag*, *W.* "*bag - ce*," **to cut, to hew, to square,** a pan, timber etc.; **to carve, to chip,** a thin piece of wood etc.

ཇ *jog-po* n. of a Lu *Mil.*, = *Jag-po*.

ཇ *joi* = *lcam*, **tadpole.**

ཇ - ཇ *joi - jói* col., *Sch.* *jdé - po*, **oblong, longish, oval, elliptical, cylindric, bottle-shaped** etc.; col. also applied to stature: **tall;** *joi - nyems - čam Wdi.* oblong shaped, in relation to leaves, cones of fir etc.: *ló-ma joi-stáb nyág-pa-čam* split into narrow slips, wing-cleft (leaves of caraway) *Wdi.*; *dbyibs - jói* an oval form.

ཇ *jói-ma Ca.* = *lbóg-ma*.

ཇ *jóm - pa*, pf. *bcom*, also *bom*, fut. *ybom*, imp. *čom*, *W.* "*čom-ce*" 1. **to conquer, subdue, oppress, suppress,** an enemy; *dód-čhags-kyis bám-nas jóm-pa* to be quite overpowered by lust; *nad jóm - pai sman* a medicine for a disease (to overcome it); *rdó-ta ybom-pa ,di* the following overpowering (charm);

bdém-mo an exclamation like: I am done for! *pavil* — 2. to **destroy**, towns etc. *Gtr.*; *bdém-la ybág-go* id. *Gtr.* — 3. to **plunder, spoil, rob**, *jóme-pai grabs byéa-pa-la* as they were about to rob him *Mil.* — 4. to **finish, accomplish** *W.*, cf. *ldém-pa.*

ཇོ་ *jor* I. *C.*, also *yzor*, **hoe, grubbing-hoe, mattock, pick-axe** (*W.* "*tág-ke*"), *jór-gyis rkó-ba* to turn up with the hoe; *jór-po* a large mattock, pick-axe, spade, *jór-bu* a small one, a hoe; *jor-yi* the handle of a hoe, *jor-ldags* the iron of a mattock *Ca.* — 2. supine of *jó-ba.*

ཇོལ་ *jól-ba* I. vb. 1. to **hang down**, of a cow's udder, of the long hair on a yak's belly, of tails etc.; *jol-jól* hanging-belly, paunch. — 2. gen. *byél-ba* **to turn aside, to make way.**

II. sbst., also (*Ca.*) *jol-jól* and *yzól-ba*, **train, trail; reflux** *Ca.*; *jól-gos Ca.*, *jól-ber Wdk.*, *Pth.*, a robe or garment with a train; *jól-can* having a train; *jol-méd* without a train *Ca.*

ཇོལ་ལི *jol-li* **hanging**, cf. *pyan-ni*, *grod-pa jol-li* hanging-belly, paunch, cf. *pyal Lex.*

ཇོལ་ལོ *jól-mo*, acc. to the descriptions given by natives, a bird of the size of a blackbird, of lively motions and an agreeable whistling, in the neighbourhood of Lhasa, building in willow-trees and thorn-bushes; *Ca.* has: a turkey-hen.

ཇོ་ལ *rjéa-ma*, or *rdzaa-ma*, **store-room** *Thgy.*

ཇེད་ *rjéd-pa* **loan** *Ca.*, gen. *réd-pa.*

ཇེ་ལས *"zib-las"* (?) *W.*, **service** done in usage, compulsory service, in the fields, on roads etc.

ཇེད་ *rjéd-pa*, *rdzéd-pa*, = *rgéd-pa Lex.*

ཇུན *rjun*, *nad-rjún Mil.* a disease.

ཇེ(ཏ) *rjé(-bo)*, also *rje-u*, **lord, master**, 1. **ruler, king**, *yál-gyi rje ndzéd-nas* ruling over a country, acting the part of a sovereign *Gtr.*; *bod-kóma-byi rjé-bar gyur* he became sovereign of Tibet *Wdk.*; *ad-yi bdag-po mi-yi rje Mil.* lord of the ground, ruler of the people; *rjé-bo dai bran*, *rje-ldó Stg.*, master and servant; *rje-blón* king and minister; *rje ci lags* sir, what does that mean? *Gtr.*; also a title before names, esp. names of kings, *jó-bo rje Dipangkóro Gtr.*; *rje-bdud rje-bdén* the gentlemen devils and the gentlemen goblins (messieurs les diables et messieurs les farfadets); *rje dkon-mcóg-la yál-ba ,déba-pa Mil.* is in fact an empty phrase in the mouth of a Buddhist philosopher, but may nevertheless be used in Christian language for addressing God as 'our Lord'. — 2. a **nobleman**, a person of rank, *rjen(i) ríga*, *rje-ríga* = *rgyal-ríga* the caste of nobility. — *rje-dpón* (*Lex.* ཚ) = *rje*, master, lord, prince *Ca.*; *rjé-ma*, also *yzéa-ma Ca.*, col. "*bé-ma*", a lady of rank, *rje-čáa* a young lady, a miss; *rjé-wda* a young gentleman; also a term of address *Ca.* — *rje-btsún* **reverend sir**, a title of the higher priesthood, *rje-btsún-ma* fem. — *rjé-so* (or *bé-su*) *byéd-pa* to show deference, to pay one's respects; *bé-sai ytam*, or *bé-sai skad* courteous words, esp. ceremonial and complimentary terms, e.g. *dbu* for *mgo* etc. *W.*: "*yul-ba bé-be, yul-la pé-ra*".

ཇེ-ཏར *rje-dár* the lower part of the leg, **the shank** (*W.* "*sug*"); *rkan-lág rje-dár* the lower part of the arms and the legs *Med.*

ཇེ *rjé-ba*, pf. *brjes*, fut. *brja*, imp. *brjes*, *W.* "*bé-ce*", **to barter**, to give or take in exchange; *,di-day-gis brjes* it may be exchanged for those *Dal.*; "*zan dai mag bé-ce*" *W.* to risk one's life for the necessary food (as thieves do); *brjé-byai* nor articles of barter; in a more general sense: **to change, to shift**, *min* the name, *gos* the clothes *Dal.*, *ynas* the place, *ts* the life, i.e. to die *Ca.* — *brjé(-bu)-po* a barterer *Ca.*

ཇེད་ *rjéd-pa*, pf. and fut. *brjed* 1. **to honour, reverence** c. dat., *mčód-čén brjéd-pa* id. *Dal.*; *brjéd-pai ,a* venerable *Lex.* — 2. **to forget**, frq. (cf. *las-pa*); *brjéd-du ,jig-pa* to make forget, to cause to forget.

Comp. *rjéd-ném-čen Lexx.* (ལན্ধিলন্ধুলি) **forgetful, oblivious**; *Ca.* gives inst. of it: *rjéd-ném-čen*, but also thus no clear etymological explanation is obtained. — *rjéd-ku* draught of oblivion, of Lethe *Ca.* — *rjéd-bsnyén* (etymology?) *sgrig-pa* technical term for the common practice of Indian servants to hide an object belonging to their master in some obscure corner, and after waiting (*sgrig-pa*) for some months, until it may be assumed that the thing is altogether forgotten (*brjéd-pa*), to appropriate it to themselves. — *rjéd-to* list of notes, memorandum-book, journal, diary, rash-book etc. *Gtr.*, *C.*, *W.* — *rjed-rdá* prob. monumental or **memorial stone**. — *rjed-byéd* specifications or **lists of goods**, pieces of luggage etc. which the Tibetans number and mark with the letters of the alphabet. — *rjed-byéd* 1. a demon that takes away the power of memory, also *rjed-byéd-kyi ydon*. 2. epilepsy (ঘবঘাত) *Med.* — *rjed-sdá Ca.*: 'the meat of forgetfulness'.

ཇེ་ནེ་ཕ *rjés-ne-ba* v. the following word.

ཇེ་ནེ་ *rjés-pa* 1. not covered, **bare, naked**, *B.*, *C.* (*W.*: "*ker-nyál*"), *rkaú-rjés* (-*pa*) barefooted, unshod; *kabs-rjés-par yód-ba* or *yídgs-pa*, resp., to be barefooted, to go barefoot; *ydoú rjés-du sdód-pa* to sit with unveiled face, *ugo-rjés-pa* with uncovered head, *rgyab-rjés* with a naked back *Ca.*; *rjés-par ‚dón-pa C.* to strip perfectly; *dmar-rjés* stark naked *Sch.*; *rdí-pai rjés-pa* a naked sword; "*kés-pa ma*" *W.* give it (me) not wrapped up! *sa-rjés* the bare ground, not covered with a carpet *Ca.*; *rjés-ne-ba* undisguised, obvious to the understanding, manifest *Mil.* — 2. **raw**, not roasted or cooked, *ša-rjés* raw meat, *dmar-rjés* red raw meat; *mar-rjés* not melted butter; *nas-rjés* raw barley; also the meal of it: *W.* "*nar-jés*" barley-flour, cf. *Sch.*: *bra-rjés* buckwheat-meal. — *rjés-sá Med.* (*Ca.* also *rjés-rigs*) victuals that may be eaten raw. — 3. not ripe, **unripe** *W.*

ཇེད་ *rjés* 1. **trace, track, mark left**, impression made (on the ground), *jyi-rjés Med.* prob. id.; *mi-rjés* a man's track, *rta-rjés* a horse's track *Gtr.*; *bé-rtsai* rjés the track of a waggon or cart, a rut; *rkaú-rjés*, resp. *kabs-rjés*, the trace of one's foot, footprint, *rkaú-rjés byuú* a footprint is made; *rkaú-rjés ‚jóg-pa* to leave a footprint behind *Mil.*; *byas-rjés* proof of an accomplished deed, whether it be the work itself or some indubitable result of it; *lag-rjés*, resp. *phyag-rjés* impression or mark left of one's hand, hence fig.: action, deed, charitable institution, pious legacy, whereby a person wishes to immortalize his name. — 2. **the hind part** of a thing *Sch.*(?) — 3. in relation to time: that which follows, **the consequence, the course** or **progress** of a thing, **the last**, — *mjug*. — 4. adv. and postp. inst. of *rjés-su*, v. below. — *rjés yód-pa* 1. *Sch.* to destroy, blot out, efface a track or trace, in *Med.* to eradicate the trace of a disease, to cure it thoroughly, 2. *Sch.*: to separate, disjoin the hind part(?) 3. *W.* "*ka čód-ki*" to follow a trace or track, to find out or to come upon the track. — *rjés dzin-pa* to 'seize' the track, to overtake *Gtr.*, also to be able to follow the track, *ri-mo kyai rjés mi zin-pa* a goat that cannot follow the flock *Mil.* — *rjés-la*, *rjés-su*, *rjés*, adv. and postp., afterwards, hereafter, for the future, later; after, behind, *dei rjés-la*, *de-rjés* after that, afterwards, later *Mil.*; *dé-dag ‚dás-pai rjés-su* after these were gone *Gtr.*; *bkag-rjés* po. — *bkag-pai ‚dg-tu Lt.*; *ngai rjés-su* after my death. *rjés-su* in conjunction with verbs corresponds to the *Sk.* অনু and is often not to be translated, or serves only to give additional force to some other word or expression: *rjés-su ‚grú-ba*, *‚brdú-ba* to go after, to follow, to come after; also fig.: *spyód-pa tsma-čád ya-rabs-kyi rjés-su ‚brdú-ba* to imitate the nobility, the free-born, in their whole demeanour *Gtr.*; *lú-ba dan spyód-pa ném-pai rjés-su ‚grú-ba* to imitate idleness and wickedness, or idle and wicked

people *Ld.-Glr.*; *slob-dpon-gyi rjés-su brjód-da* saying after the teacher *Thgy.* — *rjés-su ‚dzin-pa* **to receive** *Pth.*: *Ktl-por rjés-su bzin-nas bla-gdu-kyis bskyón-du yaol* pray take me (the orphan) into your service, and provide me with food and clothes; to receive as a disciple or follower = *Któ-du ‚dzin-pa* frq.; **to draw after** (after death) *Mil.*; **to assist**, *‚di rjés-su mai bg* do take care of, or provide for this man (as a future co-disciple) *Mil.*; finally with respect to charms and spells: to commit to memory or keep in memory ni f. — *rjés-su ‚jug-pa* 1. vb. a. **to add, affix**, 2. vb. n. **to follow**, *bdag dai bdag-gi rjés-su ‚jug-pai slob-ma-rnams* I and the disciples that follow me *Mil.*; in a similar sense: *mi-la rjés-su slob-pa* to follow another as a disciple *Dzl.* ২৫৩,3 (২৫৩,7 seems to be a corrupt reading). Also in the following phrases *rjés-su* may be understood in the sense of: afterwards, subsequently: *rjés-su drán-pa* **to remember, recollect**, keep in mind, *rjés-su drán-par byód-pa* to bring to one's remembrance, to remind *Pth.*; *rjés-su ‚gyód-pa* **to repent** *Ca.*; pleon. or without any obvious meaning in: *rjés-su mthún-pa Thgy.* **to agree**, to accord, *rjés-su rnyód-pa Sty.* **to find**, *rjés-su dpóg-pa* **to weigh, to ponder** *Ca.*, *rjés-su snyón-brtsé-ba Thgy.* **to pity**, *rjés-su bzód-pa Tar.* **to instruct**, and thus in similar expressions, esp. in one of frq. occurrence in legends: *rjés-su yi-rás-ba*, resp. *rjés-su ‚tugs-rás-ba* (*Sch.* erron. *‚tugs-pa!*) **to rejoice, to enjoy**, for which sometimes also *rjés-su ‚gyés-pa* is used, e.g. *dbyé-ba-rnams-la rjés-su yi-rás-ba* ■ rejoice at people disagreeing, to enjoy dissensions and jarrings *Sty.*

Comp. *rjés-skyés* (**ব্রজ্ঞ**) born later; younger brother. — *rjés-grub-kyi min* **by-name, surname** *Ca.* — *rjés-‚jug* 1. **following**, coming after, *gyí-rdés rjés-‚jug ‚tsams-kód* all the following generations *Pth.* 2. **final consonant.** — *rjés-tág* prob. the same as *rjés-la Wdz.* — *rjés-tód Mil.* ■ said to denote short interruptions of meditation by taking food, but no more than is absolutely necessary for the preservation of life. — *rjés-dpag* 1. consideration, deliberation, 2. *Was.* (297) a syllogism consisting of three propositions. — *rjés-nas* = *rjés* 2 hinder part *Ca.* — *rjés-méd* without leaving any traces, **trackless**, *‚jig-pa* to destroy thoroughly *Glr.*

ཇེས་ *rjés-pa* v., *rjé-ba.*

ཇོད་ *rjód-pa* pf. and fut. *brjod*, **to say, pronounce, utter**, e.g. a charm or magic formula; *ngé mtsi bód-du rag* W. I hear my name mentioned; *mnás-rgyás-kyi mtsán-nas* to pronounce or invoke the name of Buddha *Dzl.*; **to propound, promulgate**, *ón* a religious doctrine; **to enumerate, set forth**, *légs-pa* or *nyés-pa* the good or bad qualities, actions etc., *yón-tan* the excellence or superiority of a person *Dzl.* and elsewh.; **to treat** of a subject in writing: *thág-pa-rnams ni ‚dir brjód-bya* we have now to treat of the rest *Zam.*; an author even says *ka brjód-de* with regard to his own words (after a bombastic poetical exordium, like the 'dixi', of Roman orators) *Glr*; *rjód-du méd-pa* unspeakable, inexpressible, ineffable, *rjód-du méd-ciń dpág-tu méd-pa* id. *Dzl.*; *brjod(-kyis) mi láń-ba* (or *lóń-ba*) id.; also vb.: to be inexpressible or inexhaustible, frq.; *re-rés mtsi-nas rjod mi lus* one cannot mention or enumerate them all *Mil.*; *don mdzód-pa rjod mi láń-ba* his utility is beyond description *Dzl.*; *rjód-kyis mi láń-bai phyir mi bkod* I do not write it down, because it is impossible to relate every thing *Pth.* (v. *brjod*).

ཇོག *Jogs*, resp. for *lce*, **tongue**, *Jógs-kyis ‚ób ‚dór-ba* to spit, ■ spit out; *Jogs-ćób* spittle, saliva; *Jogs-dbugs* breath.

ཇོ-ཤོ *Jó-mo* p. n. of a district 1. in Ü, 2. in Kams.

ཇོ-ལྷ *Jó-lha*, or *Jó-gu Lt.*, *W.*, **green** (gen. expressed by *ngón-po*, notwithstanding the ambiguity), *Jó-skyá* greenish white, *Jó-nág* greenish black, dark green. — *Jó-pa* green corn, in the first stage of its growth (in the second stage ■ is

called *sig-ma*, in the third *sṅyi-ma*). — *lo-ǰhi-ba* having a green blade. — *ǰhi-ba* greenness, verdure (grass, foliage, shrubs), *Lex.*: ལྷ — *ǰhi-dmar* greenish red; *ǰhi-ser* greenish yellow.

ལྷ་ *ǰhi - ṭhi* (spelling?), **solid**, not hollow, *W.*

ལྷ་ *ǰhi-ǰhi* **filth, dirt, dust, sweepings**; *ṭhid-pa ǰhi-ǰhi mai* a great deal of foul mucous expectoration *Lex.*

ལྷ *ǰhi W.* **flat, plain, even**; "*ǰhi - ǰhi-ba bor*" lay or put it down flat; "*ǰhi ti-te ḍug*" sit down flat (on the ground)!

ལྷ *ǰi-ba*, 1. **a flea** (*ǰi-ba*). — 2. **heavy, weighty.**

ལྷ *ǰid-pa*, **heaviness, weight**, *ǰser daṅ ǰid-pa mnyam-pa ḍgos* it must be weighed up with gold *Gtr.*; *de daṅ ǰid mnyam-po* of equal weight, equal in weight *Med.*; *ǰid-ṭan*, *ǰid-ldan* heavy; *ǰid-ṭe-ba* very heavy; *ǰid - med* light, not heavy; *ḥa ṭoṅs - ṭhid - kyi ǰid ǰab* he sat down with the whole weight of his body *Ca.*; *ǰid-kyis ṅes-pa* pressing down by his(its) weight.

ལྷ *ǰin - pa Ca.* **to enter, to penetrate**, *bsd-la* one's mind, = to be perceived, understood; *ṭsoṅ-ǰin* a die or colour penetrating and remaining fixed in cloth etc. *Cf. ṭsin-pa.*

ལྷ *ǰoṅs* **a large valley, principal or main valley; region, district, province** *Dal.*; *ǰoṅs daṅ yul-ǰhor* countries and provinces; *ǰoṅs ṭsen-po* a large country; *kā-ba - ṭaṅ-gyi ǰoṅs ḍi, gdoṅs-ṭaṅ(-gyi) ǰoṅs* Tibet, frq.; *ṅaṅs-ǰoṅs* woody country; *smaṅ-ǰoṅs* a country of medicinal herbs *Zam.*; *mi-gsoṅ ǰoṅs* a very poor country, starving country *Mil.*; *ǰoṅs-la* in the valley, in the plain; *ǰoṅs-mi-rnams* country-people *Ca.* — *ǰoṅs* (-*su*) *rgyu - ba* to rove about, *ǰoṅs sgyur-ba* the end of the estival fast of the monks (about the end of August), when they are permitted to rove about the whole district of their monastery.

ལྷ *ǰoṅ-po* a country of gods, **paradise**; *ǰoṅ - shi* a tree from paradise, or any large and beautiful tree; *ǰoṅ-poi ṅaṅs* a beautiful forest.

ལྷ *brjid*, *Tar.* 11, 14, but more frq. *ysi-brjid*, **brightness, splendour, lustre**, gen. of gods and saints, v. *ysi*; also *dpal-brjid Lex.*; *brjid-pa* to shine, glisten, glitter *Ca.*, *brjid - kyis brjid* shining with brightness *Lex.*

ལྷ *brjé - ba* a making up, a compensation by **barter**, *brjé - ba byed - pa Glr.*, "*brjé-ba gyab-ce*" *W.*, to give an equal measure in bartering, e.g. of salt for barley.

ལྷ *brjod* (cf. *rjód - pa*) **sound; talking; speech**, *brjod bde-ba* euphony; also well-sounding, agreeable speech; *brjod mi bde-ba* the contrary; also: "*dha jo mi de*" *C.* it is not meet now to speak about it; *brjód - pa* speech, utterance; *mṅon - brjód* synonymy, explanation of words; *Ca.* also: 'a poetical term'; *mčod-brjód* praise, eulogy, *Sch.*: invocation of a deity; *ṭo-brjód Schr.*(?), and *ṭód-du brjód-pa*, *Tar.* 140, 2 sec. ■ *Schf.*: preface, introduction, in *C.*: to approve, sanction, command, *Was.* (270) in the title of a book: — ཐུགས་ཀར w.e.

Comp. *brjód-byu* abst., *Zam.* also *brjód-pa*, = ཁྱད་ཆོས an attribute, predicate *Lex.* — *brjod-med* 1. a speech not earnestly meant, empty words, mere talk. 2. *Mil.*: the unspeakable, the transcendental, identified by some with the Nirvana, by others not. — *brjod-ḍód Tar.* 210, 7: *brjod-ḍód-sam* acc. to *Schf.*: 'a mere supposition'; but in a passage in *Mil.* it seems to denote the (conceited) habit of constantly proposing one's own opinion, and so it might also be understood in *Tar.*

ཉ

ཉ nya, I. the letter ny, double-consonant, distinctly pronounced like ন + য (Sak. ন্য), and used only as initial letter; therefore differing in its nature and sound from the Sak. ন, though representing it in Sanskrit words.

II. symb. num. for eight.

III. fish (মৎস্য), nya „dzin-pa, W. "nya rdzin-ba", nya „ʼdzer-ba (or bsor-ba) Dzl., nya ldzin-pa (bldzi-ba) Pth. to catch fish; „dzin-nya Ld., an eel Ca; rgyal-poi yzal-nya the king's table fish Pth.

IV. also nyi-ʼbu (cf. ʼbi-ba). 1. tendon, sinew; W.: "ʼdzi-pe nya did sok" my foot is asleep. — 2. col. mark, left by a blow, a weal, "nya lous" the blow has left a weal W.

V. 1. the fifteenth day of a lunar month, the day of the full moon. — 2. = ʼbar ni f.: zlá-bai nya drug-la on the sixth day of the month Mil.

VI. nya Sch. 1. lock (?) — 2. muscle Med., nya-bzi the four principal muscles, viz. those of the arms and the calves of the leg, v. also the compounds.

VII. "nya ʼdd-ʼi" W. to arrive sooner by a short cut; cf. also "ʼtsd-nya".

Comp. nya-rkyal the bladder of a fish Ca. — nya-skyogs gills. — nya-krd sea-eagle, white-tailed eagle Sch. — nya-krdb-ʼdzin carp Sch. — nya-krab-ʼdzin sturgeon Sch. — nya-krom fish-market. — nya-gdn 1. full of fish Sch. 2. full moon Ca. — nya-grd, nyai grd-ma small fish-bones. — nya-gyur = nya-ldg 2 S.g., C. — nya-rgyal fishing-net. — nya-rgyab C., earth heaped up (like the back of a fish) on the top of outer walls to prevent the entering of the wet. — nya-rgyas (zlá-ba) full moon Pth. — nya-sgrol fish-spawn, roe of fish. — nya-lcebs fish-gills Ca.; mother of pearl Schr. — nya-ʼbi tendon, sinew; perh. also a large nerve in the nape of the neck. — nya-ldil fishing-net; "nya-ldil-pa" fisherman W. — nya-ldis a load of fish Sch. — nya-ldir 'a muscle' Sch. — nyá-pa fisherman Ca. — nya-jyus (Ca.: fish-gills) mother of pearl S.g. and col. — nya-mtsó Sch.: a sea-monster (this word seems not to be generally known). — nyá-mo a (female?) fish Mil. — "nya-tsil" bow-net, kiddle W. "nya-tsdg C. id. — nya-tsil the fat of a fish. — nya-tser fish-bones Sch. — nya-tsdi-pa fish-monger. — nya-„dzin Ca., "nya-kug" W., angle, fishing-hook. — nya-zdn a fish-eater, one feeding on fish Ca. — nya-zin fish-bone Ca. — nya-ldg 1. Ca.: 'a contraction or sinking of the sinews', 2. Sch.: cholera (Urd. ہیضہ) — 3. Med., also nya-lhdg, a name for a disease. — nyá-la 1. flesh of fish 2. W.: meat cut into long narrow strips and dried in the sun, in C. "la-bzug". — nya-yzug the fin of a fish Ca. — nya-sdg fish-scale. — nya-sog prob. the backbone with the bones attached to it, resembling a saw.

ཉ་ལ, ཉ་ལ nyá-ga, nyag, a steel-yard.

ཉ་ལོ nyá-lo body, figure Sch.

ཉ་ལ nyá-ma (Sch.: 'mistress of the house, housewife'?) hearer of a Lama, without being a regular disciple Mil. frq.; nyá-ma pá-ma-rnams Mil. (cog. = nyán-pa?)

ཉ་ར nyá-ra care, rya-ra byéd-pa Sch., "nyá-ra ʼdd-ʼi" W., to take care of, to provide for a person, to keep a thing well; "nyar gé" C. for nyá-ra byed dgos; cf. yzyá-ʼku.

ཉ་ར་ཉ་ར nya-ra-nya-ri weak, feeble, frail, e.g. of a worm Thgy.

ཉ་ལ nyag 1. v. nyá-ga. — 2. v. nyág-ma. — 3. also nyág-ga, nyag-ʼdzin, notch, indenture, lá-ma yrd-la nyág-ga-ʼdzin having

multifid leaves, like those of caraway *Wdt.*; *nyag-pa mid-pa* not cleft, not indented. — 4. of wool, *nyig-tu* „*drên-pa* to draw out into threads, to spin *Mil.*

ཉག་ཉིག *nyag-nyig Ch., Sch.* also *nyag-nyig* filth, dirt.

ཉག་ཉུ *nyag'-nyig Mil.* = *sna-tsogs* (?), of rare occurrence.

ཉག་ཐག *nyag-tâg* thread; chain, of gold *Mil.*, of iron *Mil.*; cord for stringing turkoises *Mil.*; a cable *Schr.*

ཉག་ཁྲིད *nyag-khrid* scale of a steel-yard, *nyag-rtsi* weight of a steel-yard

ཉག་ཕྲན *nyag-phrên* a small beam, a pole *Ch.*; an arrow; *nyag-phren-mdâ* arrow *Mil.*

ཉག་ཅིག *nyig-ma*, also *nyag-ri*, single; *nyag yôig* 1. id., *skra*, or *spu nyag(-ma) yôig* a single hair, frq.; *skrâ-yi nyig-ma* id. (a man has 21 000 of them *Mvd.*) — 2. a minimum *Mil.* — 3. *Sch.* also: bachelor, old voluntary bachelor. — *sems-rgyas-nyag-yôig Thgy., Pth.*, only Buddha, or nothing less than Buddha.

ཉག་ཅོ *nyig-mo Lex.* w.s.; woman *Sch.*

ཉག་ཏིང *nyag-tîi* beam of a steel-yard.

ཉ་ཀ, ཉ་ཁ *nyâi-ka, nyâi-ga Sp.* currant, Ribes.

ཉའི *nyên-ti Pur.* thy, your (?).

ཉན *nyên-pa* (*nyên-to, nyên-tsam*), imp. *nyon* 1. (also, though seldom, *mnyên-pa*) c. dat. or accus. to hear, to give ear to, to listen (cf. *ston-pa*); *slob-dpon-gyi thâd-du ôn nyên-pa* to attend to the religious instruction of the teacher; *dag* or *ôag nyên-pa Dal.*, *kâ-la*, or resp. *bâi-la*, or *bka-nyên-pa* to obey, to yield; *ma jî-ltar sêr-poi kâ-la nyên-na Gtr.*, *da ner nyên-na Mil.* if you listen to my word; *Tar.* 14, 14; 17, 16 c.c. *las.* — 2. to listen secretly, to be an eaves-dropper, *°phag-nyen jhâ'-pa'* *C.*, *°phag-nyên ôi-ôa, tsâi-ôa'* *W.*, id.; *nyên-mkan* col. *nyên(-pa) -po*, fem. *nyon (-pa) -mo, B.*, a hearer, auditor; *nyan-ôa* id.; but esp. of the personal disciples of Buddha, the Śrāvakas, *Kōpp.* I., 419; *Burn.* I., 296; *nyan-ôa bcu-drug* the sixteen *gnas-brtan* q.v.; *nyan-ôa-ma* a female hearer; *ka-la nyên-pa, nyên-mkan* obedient, *kâ-la mi nyên-pa* disobedient. — 3. to be able, later *B.*, and col., gen. with a negative: „*gro ma nyên-pas* not being able to walk (on account of illness) *Mil.*; also like *ma bzôd-pa* not being willing; without a negative: "*nyên yin*" *W.* yes, I shall be able; inst. of *rtsi-ba*: "*ma-nyên yôd-na kyoi*" *W.*, bring it me, if it is still eatable.

ཉན *nyon*, also *nyan-ôig, nyan-yde* cricket, locust *Sik.*

ཉ(ས)ˊ *nyan(s)*, resp. *ôgu, ôgu-nyan(s)* 1. soul, mind, *nyâma-kyi grogs* companions of the soul, viz. the murmuring springs and rivulets in the solitude of alpine regions *Mil.*; *nyâma-kyi ôaô* the soul's wine, i.e. religious knowledge *Mil.*; *nyama dgô-ba* 1. well being, comfort, cheerfulness, *nyama mi-dgô-ba* an unhappy state, discomfort, *nyamu-dgô gîs-ru blonr* sing a song of joy! *Mil.* 2. gen. adj.: agreeable, delightful, charming, *nyâma-dga-bai* *sa-yuds* a charming country *Gtr.*. — 2. thought, *nyama skye* or *ôar* a thought rises. — 3. strength, magnitude, height, state, manner, *nyama-(kyi) ôaid byed-pa Pth.* (also with *bzôd-pa* or *lên-pa C.*) to try, to put to the test, e.g. one's strength; *ôgu-dôn-gyi nyama sôd-pa* to try the degree of a person's devotion or spiritual progress *Mil.*; *snra-nyâma, byad-nyâma* manner, — and particularly a pleasing, agreeable manner, — of speaking or dealing.

Other phrases are: *nyâma-su lên-pa* to take to heart, to interest one's self in or for a thing *Dal.*, to commit to memory, to learn (v. below); *nyâma-su nyôi-ba* to suffer, undergo, experience *Dal.*; *nyama ôei-ba* v. the compounds; *nyama bzôd-pa C.* to try, to examine; *nyama „brô-ba C.* to irritate, provoke, vex; *nyama nyôi-ba* = *nyâma-su nyôi-ba*; *nyama bkôg-pa* is said to be = *drôn-pa nyâ-bar bkôg-pa*, v. *nyâ-ba*; *nyama lên-pa* 1. = *nyâma-su lên-pa*, v. above, 2. col. to measure out, to

take the measure, the dimensions of, to survey, as land, nor the property, to take an inventory, to ascertain or compute the state of one's property, 3. *C.* = the following; *nyams sdd-pa* cog. 1. to try, to test, *byed-dam mi byed* whether he will do it or not *Mil.*, to tempt, *ñgo-ldan-gyi nyams sdd-pa* v. above. 2. to mock, scoff, trouble maliciously, provoke, irritate *C.*

Comp. *nyams-dgé* v. *nyams-ldbs.* — *nyams-rgyud Mil.* = *nyams, nyams-rgyud-la shyés-pa*, intellectually skilled, well versed. — *nyams-sé* **anxiety, fear, dread,** of a thing, with the dat. or instr. *Mil.*; *nyams-sé-las ñdr-ba* ■ be delivered from anxiety *S.g.*; *nyams-sé-ba* vb. to be alarmed, to be in great anxiety *Sch.*; adj. dreadful, horrible, *mag-ñdl nyams-ka-ba* a horrible forest *Dzl.* — *nyams-bzég* is said to be used resp. or euphem. for *skyon*, e.g. for damage done to an image of a god by water *C.*; *nyams-ñdgs* *sin Schr.*; in *Thgr.* it seems to be used in this sense. — *nyams-ñdn* 1. **faint, weak, languid, exhausted,** by hunger, illness etc. *Dzl.*; **poor** in learning, destitute of knowledge, ignorant *W.*; destitute of money, destitute of virtue *C.* 2. *W.* col. for *nyams-ñdn.* — *nyams-rtogs* resp. **knowledge, cognition, perception,** *nyams-rtogs bkg yod, nyams-rtogs brdá-po skye* or *„ñrnis*, a perception, a good thought arises (in my mind); in a general sense: *nyams-rtogs-kyi mtsar ñgén-pa* to obtain perfect knowledge *Mil.*, frq. — *nyams-stobs* **strength,** *zin* is gone *Med.* — *nyams-stoñ-ysdl* v. *ysdl-po.* — *nyams-brtsa byed-pa* **strengthening, restorative, nourishing** *Med.*, (but *nyams-brtsa* he recovered, grew well, got up again *Dzl.*) — *nyams-ñdg-pa* **suffering, tormented, exhausted** *Dzl.*; *nyams-ñdg-pai skad* or *sgra* lamentation, doleful cries. — *nyams-ñdbs, nyams-dgé Sch.*: 'appearance, colour, figure, state' (?). — *nyams-myés Tar.* **enjoyment, delight,** *nyams-myés ma skyes rnis*, although I had no real enjoyment of it *Mil.* 81.; *ñdr-bai nyams-myés* prob. perception by the senses, knowledge acquired through the medium of the senses *Mil.* — *nyams-rtsal Dzl.* 76., 7 **skill.** — *nyams-mdzés-ba C.* **wonderful,** most beautiful. — *nyams-lén* a memorial verse, a rhyme or verse serving ■ retain things in memory *Mil.*

ཉམས་ *nyáms-pa* **injured, hurt,** e.g., by a fall *Dzl.*; of lifeless things: **spoiled, damaged** *C.*; **impaired, imperfect,** *stobs-nyams, dbdn-po nyáms-pa, yán-lag nyams Lex.* (as explanation of *hó-ba*); *sems-nyáms* (the sick person) speaks little *Med.*; "*sem-nyáms sdé-ñon*" *W.* discouraged, disheartened; esp. relative to a violation of duty, failing in, *tsúl-ñrims* (or *tsúl-las*) *nyáms-pas* because he has failed in, acted against the moral law *Dzl.*; *bsód-pa nyáms-par „gyúr-bas* because their patience failed *Dzl.*; also **stained** *Glr.*, e.g. *ñrdg-yá* with blood; *nyáms-par byéd-pa Wdn.*; *nyáms-su „jíg-pa Glr.* to spoil, deteriorate, destroy; *ma nyáms-pa* entire, complete, untouched, uncorrupted.

ཉར་ *nyar* 1. v. *nya-ra.* — 2. *Ca.*, also *nyar-nyér*, **oblong.**

ཉར་ཡུད་ *nyér-yúd W.* inst. of *ñar-yúd*, **skin, skin-bone.**

ཉལ་ཉིལ་ *nyal-nyil*, or *nyal-nyúl* **filth, dirt,** foul matter, loose and dry dirt that may be removed by sweeping *Ptk.*, *Dzl.*

ཉལ་ *nyál-ba*, imp. *nyol*, 1. **to lie down,** e.g. before a tigress *Dzl.*; to lie down, **to sleep,** *nyal(-du) soñ* (he) went to bed *Glr.*; *ryya-srdi-la nyal „dzig-go* (he) slept in the street *Glr.*; *mi nyal sdm-la* when people go to bed, at curfew *Mil.*; *rta nyal byéd-pa* to make a horse lie down *Glr.*; rarely of things: *rtswa nyal* the grass is laid-down (by the wind or rain) *Dzl.*; *ra „ag nyál-bai nya so Zam.* calls the letter *rnya*; fig. to rest, *bdd-bar nyál-du mdd-do* (he) had no rest, viz. from envy *Dzl.* 76, 14. — 2. with *dan* or *la*, **to lie with** (a woman) *Dzl.* and elsewh. — 3. fig. **to dwell, to live** *Mil.*

Comp. *nyal-ñri* **couch, bed, sofa** *C.* — *nyal-gdn* **counterpane, quilt, blanket** *Sch.* — *nyál-po* **cotton,** *nyál-po byéd-pa* to practise cohabitation, *mdn-du* immoderately *Med.* —

nyid-ba bastard, whereson *Ma.* — *nyid-sa* sleeping-place.

nyi 1. num. fig.: 38. — 2. num. inst. of *ynyis* in compounds, *nyi-brgyad*, *-stoń*, *-ḥri* etc., *nyi-ḥri* also title of a book, the Prajñā Paramitā, containing 28 000 Ślokas. — 3. for *nyi-ma*.

nyi-ḥid a lake in Nepal *Pth.*

nyi-ma (*Bal.* "*nyd-mo*", 1. **the sun**, *ḥer* becomes visible, rises; *ḥer* id., also: has risen, shines; *mub*, *rgas*, *W.* also "*skyod*, *bud*", sets, is setting; *nyi-ma mub ṭar bar* (for *ṭsei bar-du*) until sun-set *Sch.*; *nyi-mai ynyen* akin to the sun, the Śākya race *Ca.*; "*da nyi-ma rin-mo*" *W.* now the sun stands already high in the heavens; "*nyi-ma-gaṅ-ḥdr*" sun-flower, Helianthus. — 2. **day**, = *nyin-mo*, opp. to night, frq.; "*nyi-ma-ṭa*" *W.* the whole day, all day long; "*nyi-ma-ṗid*" *W.* noon, mid-day; *nyi-ma ycig* one day, once *Dal.*: *nyi-ma-re-rer* daily.

Comp. *nyi-dkyil* **disk of the sun** *Sch.* — *nyi-gsoń*, *nyi-mai gsoń* **noon**, **mid-day**; meridian(?) *Ca.* — *nyi-dgd* seems to be the n. of a medicinal herb *Med.* — *nyi-rgyas* **sun-set.** — *nyi-ldog* **the solstice**, *dgun-nyi-ldog* winter solstice, *dbyar-nyi-ldog* summer solstice *Wdk.* — *nyi-nub* = *nyi-rgyas.* — *nyi-ṭsi* 1. *Sch.*; the time or duration of one day. 2. *Lex.*: = ཕྱོགས direction, place, country(?); *nyi-ṭsi ayyid-pa Lex.*: a kind of ascetic; *nyi-ṭsi-ba Sch.*: ephemeral; single, simple; *Thgy.*: n. of a class of infernal beings. — *nyi-ṭsid* **sun-dial**, *nyi-ṭsid-kyi ḥkor-lo* the circle of a sun-dial *Ca.* — *nyi-ḥdzin* **eclipse** of the sun (cf. *sgra-ycań*). — *nyi-zer* **sun-beam**, *nyi-zer rtsi-la ḥon-nas* riding on a sun-beam *Mil.* and elsewh.; *nyi-zer-gyi rdul* a mote floating in a sun-beam. — *nyi-zla* sun and moon; also the figures of sun and moon connected, crowning the top of the *mčod-rten*; *nyi-zla ḥadod mi ou* sun and moon will not stand still *Mil.* — *nyi-ḥog* below the sun; the earth *Was.* (49); *nyi-ḥog-gi rgyal-ḥoms Gtr.* id.; it seems, however, to denote a certain country, acc. to Mahāvyutpatti the same as Aparāntaka, *Williams*: the western country; cf. *Schf.* on *Tar.* 92. — *nyi-od* **sun-shine.** — *nyi-yol* any **screen** or **shelter** from the sun's rays: awning, curtain, parasol, pent-house *Sch.*; "*nyi-rib*" (prop. *sprib*) *W.* id., umbrella. — *nyi-ḥdr* **sun-rise** *Ca.* — *nyi-ḥbag Sch.* a cold day(?) — Cf. *nyin-mo.*

nyi-ma (inst. of *nyis-ka*), often in conjunction with *ḥdus-pa*, **twenty**, *nyi-ma-rtsa-ycig B., C.*, "*nyi-ma-nyer-ycig*" *W.*, *nyer-ycig*, twentyone.

nyig-nyig *W.* **loose**, **slack**, lax, not tight or tense.

nyid-ka, *Sch.* ངང *Ca.*: 'heart, spirit, essence', cf. *nyid-po.*

nyid-ta *Sch.*: **sure**, **trustworthy**, *Lex.*: *nyid-tor* = *ma-par.*

nyid-lag, a category not familiar to us; gen. mentioned together with *ynas-lag*; it might be translated by: members of a second order, parts of the *ynas-lag*; the exact meaning must however remain undetermined, as the Tibetans themselves are not able to give a clear definition of it. In *C.*: inner parts of the body, opp. to outer. In books, phrases like the following are to be found: *ynas-lag daṅ nyid-lag ḥoms-ṭsid daṅ ldan-pa*; *ynas-lag daṅ nyid-lag ma-ba*; *ynas-lag daṅ nyid-lag ycad-pa*; evidently the *nyid-lag* are smaller, but more numerous than the *ynas-lag*. In *Pth.* also *nyid-sprul* is found besides *ynas-sprul*, emanation of the third order; v. *sprul-pa.*

nyid-mdzaṅs sbyor-ba to be re-born *Stg.*

nyid 1. **self**, **same**, opp. to other persons, *ma nyid* the mother herself *Dal.*; *ṅi de ni rgyal-po nyid yin-no* this man are you yourself, o king! *Dal.*; the very, just he, just it etc., *las byed-par ynas nyid-la* just where I am working *Dal.*; *deṅ druṅ-nyid-na* (or *du*) close by, to, or before, hard by, *Thgy.*; *dus de-nyid-du* at the very moment, frq.; *mčod-byaḥ nyid* that which is venerable par excellence *Tar.* 15, 18; *ynas-*

tsa nyid Tar. 15, 14 id.; *dé-nor mi riñ-ba-nyid-na* a very short time after *Tar.*; when added to adjectives it denotes abstract nouns, as in English the terminations: -ness, -ship, -ty, -cy, -y etc., but it is chiefly limited to the language of philosophical writings, from which a few expressions only (such as *stoñ-pa-nyid* the emptiness, the Buddhist vacuum) have found their way into col. language. — 2. In the more recent literature it is used resp. for *khyod*, thou, you; *nyid-kyi* thy, your *Pth.*, *Ma.*; *nyid-rañ* you (col. "*nyi-rañ*, *nye-rañ*") *W.*, *C.*, resp., like the German '*Sie*'; *nyid-ñag(-rañ)* you, addressed to one person or to several, *C.* (in *Gtr. Kyed-ñag* seems to be used in the same way). — 3. only, *gcig-kyi ltar nyid Zam.* only the numeral *ltar*; *za nyid-da* the latter as alone (without a prefix).

ཉིན(ཞོ) *nyin(-mo)* 1. day, — *nyi-ma* 2; *nyin-gyi rés-la* during the day-time *Pth.*; *nyin-mor ‚gyur* it dawns *Ca.*; *nyin-mar byed* 'making day', an epithet of the sun *Ca.*; *nyin* adv. in the day-time *Gtr.*; *nyin-ñig* one day, once *Dzl.*; *nyin ñig ñiñ-du* daily *Dzl.*; *nyin-par* during the day-time *Dzl.*; by day-light *Dzl.*; *dé nyin-par* on that day, frq. *Dzl.*; *ḍyir nyin, ḍyi de nyin, dé ḍyi nyin* the following day, on the f.d. *Dzl.*; *tsa bcu-ñiñ nyin* the 15th., on the 15th. *Gtr.*; fig.: *bstan-pa nyin-par mdzad-pai skyes-bu* a saint that restores the doctrine, a reformer of faith; hence *Schr.*: *dód-pai nyin-byed* evangelist, apostle. — 2. propitious day; "*da ña nyin-mo mi ‚dug*" *W.* this day is not propitious for me to go.

Comp. *nyin-dkar* a white, a lucky day *Sch.* — *nyin-gsáñ*, *nyin-ñag-ñág* (*W.* "*ñag-ñag*") all the day long. — *nyin-gsáñ* noon. — *nyin-gla* daily pay, a day's hire *Ca.* — "*nyin-ñu-re*" *W.* all the day long, the live-long day. — *nyin-mtsan* 1. a day and a night, *nyin-mtsan bcu-brgyad Mil.* for nine days and nine nights. 2. day and night *Dzl.*, *nyin-mtsan-mtsal-par* id., frq.; *nyin-med-ñuin-med W.* id.; *nyin-mtsan-du* id. *Mil.*; *nyin-mtsan mnyam-pa* equinox. — *nyin-ñág(-ṭsig)* 1. a day with the night, 24 hours, divided into 12 portions of time, called *ḍyin* (q. v.): *nam-ḍyid* midnight, *nam-ḍyed-yés* 2 o'clock a. m., *ṭo-rims* 4 o'cl. a. m. (in popular language also: "*ḍé-po dzés-po*" about 2 o'cl., "*nyis-pa*" 3 o'cl., "*sáṅ-po*" 4 o'cl., *nam-ldáṅs* 6 o'cl. a. m. (i.e. the time when the sun first illumines the mountain tops; it is from this moment, and not from midnight, that in daily life the date is counted); *nyi-ldir* 8 o'cl. a. m. (when the sun rises upon the valley); *dros-ḍám* (col. "*nyi-ḍél*") 10 o'cl. a. m.; *nyin-gsáṅ*, *nyi-ḍyed* 12 o'cl., noon; *ḍyed-ñél* (*W.* "*sé-ro ḍi-mo*") 2 o'cl. p. m., *myur-snód* 4 o'cl. p. m., *nyi-rgyás* 6 o'cl. p. m., *srod-ñór* 8 o'cl. p. m. (col. "*sa-rés*, *srod-rés*"), *srod-ñél* 10 o'cl. p. m. (col. "*tsé-nyi*") — thus acc. to *Wdk.* By adding the names of the 12 years' cycle (*nam-ḍyid byi-ba*, *ḍyed-ñél glaṅ* etc., v. the word *lo*), these terms have been rendered still more convenient for astrological calculations. Of course, all the terms given are strictly correct only at the time of the equinoxes, and deviate in the summer and winter solstices for more than an hour from the time indicated by our clocks. 3. *nyin-ñág* as symb. num.: 15. — *nyin-ñiñ-gyis Pth.*, *nyin-ri ñiñ Gtr.*, daily adv., with-*gyi* adj. — *nyin-lám* a day's journey *Gtr.*, *rkaṅ-ñáṅ-gi, rtá-pai, ñig-pai nyin-lam* a pedestrian's, a horseman's, a sheep-driver's daily march. — *nyin-rdzu Tar.* (= *ṭo-rdzu*) day-break, morning twilight *Schf.*

ཉི་ཟླུམ་ *nyib-ḍyóṅs*, *W.* "*nyib-ñág(s)*" the sunny side of mountains.

ཉིལ་ *nyil-ba* to decay, to crumble to pieces, of rocks, mountains etc.; rarely to run down, of tears, to flow down, of locks of hair.

ཉི *nyis* 1. instrum. of *nyi*. — 2. in compounds for *yuṅs*.

ཉ *nye* num. fig.: 68.

ཉ *nye-si* *gsar Ld.*

ཉག་པ *nyág-pa* 1. **to besmear,** *spos* to perfume; **to rub gently, to stroke, to caress** *Sch.*, in this sense perh. *Gyatch* 29, 14. — 2. ■ **touch,** = *rig-pa* ccd. *W.*; *C.*? — 3. **to search after** (feeling, groping) *Ca.* — 4. **to put out, stretch out,** *Ki-nas mgo* one's head out of the water, to look or **peep out,** resp. *dha mgug mdzéd-pa Glr.*; *mgug-nyág-pa Tar.* 80, 21 **to stand out, to project** (*Sch.*: to run to and fro?).

ཉག་ཤ་ཁ *nyág-rtsa mé-tog* **Carthamus pink** *C.*

ཉག་ཤ, ཉ་ཤ *nyag-rtsa, nyai-rtsa* a **eunuch** *Dzl.*

ཉུང་ *nyúi-ba* 1. adj. col. "*nyúi-ru*", **little;** "*nyúi-ru ṭig*", *Ld.* col. "*nyúi-ru-rig*", *nyúi-zad ṭig* id. *Dzl.*; *nyuí-bis Wdzi.*, **a little, a few, some;** *nyúi-bar byéd-pa* to make less *Ca.* — 2. vb. **to be little.**

ཉུ་ *nyúi-ma* **turnip,** *la(-ṭug dai)* *nyui* (-ma) radishes and turnips *Glr.* — *nyúi-ṭu, nyúi-loi ja* turnip-soup, turnip-tea, an infusion of dried turnip leaves, much used, e.g. in Bhotan, and considered very nourishing(?). "*nyui-dé*" *C.*, mentioned by *Wts.* p. 187. as 'navets ronds', large sweet, red turnips (perh. turnip-rooted cabbage?). — *nyui-ṭhi* seed-turnips (*Ca.* turnip-seed). — *nyúi-lo* a turnip leaf.

Note. In writing and speaking this word is often confounded with *yui(s)* mustard, so that e.g. *yúi-ma* is said for turnip inst. of *nyúi-ma*, *nyuis-dkár* for white mustard, inst. of *yuis-dkár*.

ཉ་ཤ *nyui-rtsa* v *nyag-rtsa*.

ཉལ་ *nyál-ba* **to wander** or **rove about, to pass privily** or **steal** through, e.g. towns, countries, mountains *Mil.*, burying-places, tombs (as jackals) *Mil.*; (*la*) *nyál-pa, nyál-mi Pth.*, *sa-nyál* a spy *Ca.* (Also *ynyál-ba, nyál-ba.*)

ཉ *nye* num. fig.: 98.

ཉ *nyé-ṭi* a pear *Schr.* (cf. *nyé-ti, nyé-ti*).

ཉེ *nyé-ba* I. vb., **to be near, to approach,** always with the supine of a verb, *dus byéd-du nyé-bar* when he was near dying *Dzl.*; *zla-ba ṭáṅs-du nyé-bas* (when she was) near the completion of the months, i. e. the time of giving birth to a child *Dzl.*, frq.; *slób-dpon jyir ‚dá-du nyé-bas* when the time of the teacher's return drew near *Dzl.*; *zin-du mi nyé-ste* being not near having done *Dzl.*; even used as follows: *ynas der slób-la nyé-bai ṭar* when he came near the place *Mil.*

II. adj., col. "*nyé-ru*" **near,** both as to space and time, *lam-rin-gi ynyén-pos* [illegible] *nye* the neighbour is nearer than a kinsman living far off; *ká-ba dai nyé-bai sar* at a place near the pillar *Glr.*; *ṭag-nyé-ba* id.: *ri ṭag-nyé-ba ṭig* a near or neighbouring hill *Ma.*; standing near, fig. being closely connected with by consanguinity: *nyé-ba-rnams C.* relations, kindred (*Dzl.* [illegible], ■ *ynyén-pos* prob. is preferable to *mo nyé-bas*); allied by similarity: *mtshan-mad-pa ṭáṅs dai de dai nyé-bai sdig-pa* the five worst sins, and those coming nearest to them; near by friendship and affection: "*nyé-mo yin*" *W.* he is closely connected with us, he is desirous to enter into an intimate connection with us; *blo*, or *mnyám*, or *sems nyé-ba* (or "*nyé-mo*"), friendly, kind, amicable, *blo nyé-ba ṭar byéd-pa* to affect a friendly manner *Glr.*; "*nyé-mo ǰhé-pa*" *C.* to love, e.g. parents loving their children or vice versâ; *nyé-bai sras brgyad Glr.* the eight intimate disciples (of Buddha, not historical, but mythical persons, Mandabhsri etc.).

III. adv. *nyé-bar* or *nyer* 1. **near,** *dai* to, *dé-dag dai nyé-bar lhá-ṭsáṅ bṭáṅs* near to them he built a temple *Tar.*; *nyé-bar ‚dá-ba, slób-pa,* ■ come near, to approach; *nyé-bar ‚gyúr-ba* id., *stóṅs-su nyé-bar ‚gyúr-ba dai* when it was nearly empty *Pth.*; *dér-la nyé-bar gyúr-to* it began to spread, ■ extend itself *Pth.*; *nyé-bar ynás-pa* to be near, to stand near, e.g. of a star *Wdzi.* — 2. *nyé-bar byéd-pa,* with *la,* **to adhere to,** ■ **keep** (one's promise) *Pth.* — 3. *nyé-bar bṭág-pa* **to make use of, to employ,** *drdn-* ■ *nyé-bar bṭág-pa* (ཞུ་ཡིག་ཕུལ་, *Bara.* I.,

628. ཉེ near, though Tibetan dictionaries write ཉེ) to make use of one's intellectual powers. To do this rightly forms part of Buddhist wisdom (v. *Köpp.* 1, 438) and instruction (*Dzl.* ཉམས, 7, where *Sch.*'s version is incorr.), being divided into four divisions or degrees (*Burn.*); *sañs-rgyas-la dkón-pai ‚du-śes nyé-bar bźag-pa* to apply to Buddha the notion of rareness *Tar.* 5, 13. — 4. **intensely, urgently, speedily,** *‚jíg-pa nyé-bar śi* fear ■ speedily allayed *Glr.*; *nadnyé-bar ‚ćo* the disease is speedily cured *Thgy.*; *nyé-bar lén-pa Mil.*, *Thgy.* to seize eagerly, to strive for earnestly, to aspire to, esp. to the re-birth as a human being; cf. also *nyer-lén*; *nyé-bar mká-ba* of urgent necessity, frq. *Tar.* *nyer ‚jéd* it increases rapidly *Med.*

IV. abst. v. *nyé-śiń*.

Comp. *nye-ákór Sch.* *nye-‚kór* **those about us,** the company around us, *kyed-ráń-gi nye-kór-gyi ldóu-bu-ba* a beggar belonging to the people around you *Mil.*; esp. relations, kindred, *des nye-kór yań bźag-kyis yod* in this way family-connections are formed of themselves *Mil.* — *nye-mkhán* = *nye-ríń Ca.* (?) — *nye-gróga* **neighbour, fellow-creature** *Ca.* — *nye-ćór* **new** *Sch.* — *nyé-dag Ca.*, *nyé-du*, and most frq. *nye-‚brél* (*rnyen-‚brél*) **kindred, relations** (these being considered a main obstacle to moral perfection, they are to be shunned accordingly). — *nye-ynás* **disciple,** *kyéd-kyi nye-ynás byaṅ*, *nye-ynás-su mčio* I wish ■ become your disciple *Dzl.* — *nye-śsáń*, *nye-riga* **relative, kinsman.** — *nye-ríń* 1. **near and far,** near and distant relations. 2. **distance,** *spor nye-ríń ći-tsam yod* how far is it from here to the gate? 3. **partial,** *rgyál-po nye-ríń

* the king is very partial *Glr.*, *nye-ríń-méd-pa* impartial *Glr.* — *nye-ldm* **near; new** *Sch.*

ཉེ *nye-ło* **damage, mishap, accident** (syn. ■ *bar-ćad*), *nye-ło-méd-par* without an accident, safely *Dzl.*

ཉེ་ཁ *nye-ríp-pa Lexr.* **to wash.**

ཉེ་ཅིང *nyé-biń*, or *nyé-bai śiń Med.*, a tree the fruits of which are used as a sweet medicine.

ཉེ་ག, ཉེ་ལ *nyég-ma*, *nyeg-ldg*, v. *nyág-ma*.

ཉེ་ད *nyéd-pa* = *mnyéd-pa*.

ཉེ *nyen* 1. = *nye*, *nyen-kór*, or *nyen-ákór* = *nye-‚kor* **a relative,** *Pth.*: *nyen-kór śig yin* he is a kinsman; also alone, like *rnyen*. — 2. with a vb.: **danger, risk,** *nyér-du ‚jig-nyen yod* there is a danger of its being soon destroyed *Glr.*; *dmyál-bar ‚gro-nyén yda* there is a danger of going to hell; *srog-gi bar-ćád-du ‚grd-bai nyen yod Mil.* of risking one's life; "*dká-nyen*" *C.* he has the chance of receiving a good beating; occasionally also: to be near, to impend, in reference to happy events; in col. language it is simply used for danger, *nyén-ran* dangerous, e.g. *lam*, *lne*, *dmul* etc.

ཉེ་ད *nyén-pa*, gf. *nyén-to*, **to be pained, pinched, pressed** hard, e.g. by hunger, cold, enemies; ■ **toil and moil, to labour hard, to drudge;** v. *bzi*.

ཉེ *nyer* 1. = *nyé-bar*. — 2. v. *nyl-ba*.

ཉེ་ལ *nyer-sdgs Thgy.*, **theme, task** *Sch.*

ཉེ་ཉེ *nyer-nyér*, *nyer-ba*; *W.* **drops, sediment.**

ཉེ་ད *nyér-ba* 1. *Sch.* **to tan, carry, dress,** make soft. — 2. *W.*, also "*nyer-ćád śiń-ba*", **to snarl, growl.** — 3. *W.* **to tarry, stay, linger** (*enyér-ba* for *bendr-ba?*).

ཉེ་ཨ *nyér-ma W.* for *rnyér-ma*, **red pepper.**

ཉེ་ལ *nyer-lén*, or *nyé-bar lén-pa*, is said to be = *rgyuí rgyu*, original cause.

ཉེ *nyél-ba* taken **ill, sick** *Sch.*

ཉེ *nyén-pa* 1. abst. any thing **wrong** or **serious,** or liable to become so, and the consequences of it; hence 1. **evil, calamity, damage,** *nyén-pa ćam-ćád dél las-la ‚dzo* all sorts of plagues are collecting upon his body *Dzl.*; *ło-nyés* a bad harvest, failure of crops, *ło-nyés byéd-bai ćas* when

the harvest had been bad; in a special sense in medicine: the three humours of the body, air (v. *rlun*), bile, and phlegm, gen. called ཁམས་གསུམ *jnad-byéd nyés-pa yssum* the three noxious matters (most diseases being ascribed to a derangement of one of them). — 2. **moral fault, offence, sin, crime,** *nyés-pai skyon*, being contaminated by a crime *Dzl.*; *lus dané ngag-gi* (or *lai*) *nyés-pa* sin in word and deed *Dzl.*; *nyés-pa byéd-pa* to commit a fault, a crime; to sin, frq.; also: *mi kig-la nyés-pa byuń* a slip has occurred to a person *Dzl.*; *bdag-la nyés-pa ci ziig yód-de ma ysuń* what crime have I committed, that you will not give me permission? *Dzl.* — 3. **punishment** *C.* "*nyé-mig*" id., resp. "*ha-nyé*"; *nyés-pa ylog-Ron*" he that has got a punishment.

II. vb. **to commit an offence,** *„ci ci nyés-te bzsi* what offence has he committed that he is taken prisoner? *Dzl.* (cf. above); *stón-ład bdag-gis nyés-pa bdes* it is true that formerly I committed a fault *Dzl.*; *sném ma sbrin-pa nyés-so* the not reporting sooner was a fault *Dzl.*; *ysyés-pa nyés-so* you have committed a fault by covering . . . *Dzl.*; *bdag nyés-na* if harm is done to me; hence *ci nyés* in a general sense: *Ryad ci nyés-pa ssuros ziig* tell me what has happened to you *Dzl.*; *btsés-na ci nyés* quid mali, si rendideris? *Dzl.*; *mi drán-nam ci nyés* is she out of her senses, or, what is the matter with her? *Dzl.*; *ci nyés-na* why, *ci nyés-na Rdzi-pai mdó-na rdzsi-bu bskyd* why is there a pond within the house? *Dzl.*; *ma nyés-pai „grés-bu* innocent beings *Mil.*; *ma nyés-pa ysyir byuń* he came out again unhurt *Dzl.*; *nyés-byas* a wicked action, a sin *Ch.*; *nyés-ltaś* sin, sinful deed, trespass, *nyés-ltaś-gis ybag* he has been overtaken by a sin *Mil.*

ཉོ *nyo* 1. num. fig.: 128. — 2. **carrot** *Ca.*

ཉོ་ཅི *nyo-ci* **a poor** *Ld.*

ཉོ *nyó-ba*, pf. and imp. *nyos*, 1. **to buy,** *dzul brgyas* for a hundred rupees; *nyó-(ba-)po* a buyer, purchaser, *nyo-(ba-)wa* fem.; *nyó-mkan* a buyer, customer; *nyó-ło* account, bill; *nyo-„ládi* commerce, traffic; *nyo-„ládi byéd-pa* to trade. — 2. **to take at rent, to take the lease** (of a field, by buying the crop).

ཉོག་ *nyóg-pa* **soiled, dirtied,** made unclean, e.g. of victuals *Mil.*; *nyóg-ma Sch.*, *ża-nyóg Lex.* muddy, foul water; *nyog-nyóg-po* confused (story) *Tar.*

ཉོག་ལ་ཉོ *nyog-byéi Sch.*: **too soft;** *nyog-nyód Sch.* **soft, tender, weak,** inclined to weep; "*żés-nyog-żan*" (for *żés-nyoy-żan*) dandling, fondling *W.*

ཉོ *nyód-pa* **food** *Lex.*

ཉོན་མོངས་པ *nyon-mońs-pa* (seldom without -*pa*), *Sch.* ཉོན 1. **misery, trouble, pain,** frq.; also used as a verb: *nyon-mońs-śiń*; *ład-bas nyon-mońs-te* molested by the heat *Dzl.*; *nyon-mońs-par „gyór-ba* to get into trouble *Dzl.*; *nyon ma mońs-sam* had you to experience any hardship? *Dzl.* — 2. in a restricted sense: **the misery of sin,** *nyon-mońs-pa-las ślan-pai don med* this does not avail for being delivered from such misery *Dzl.*; **sin,** *nyon-mońs-pai nad, dri-ma Dzl.*; *sér-sna-la sógs-pai nyon-mońs-pa* avarice and other sins *S.O.*; *nyon-mońs-pa-méd-pa* free from sin, sinless *S.O.*; *nyon-mońs-żan-gyis nyá-la nyos Zam.* the offender buys the flesh of a fish.

ཉོ-ཉོ *nyó-nyó* weak, feeble-minded *Sch.*

ཉོ *nyor* 1. v. *nyó-ba*. 2. **a rectangle** *Ca.*

ཉོ *nyol*, imp. of *nyál-ba*; *nyól-ba* prov. for *nyál-ba*.

ཉོ *nyos*, imp. of *nyó-ba*; *nyos-mi* a slave *Ca.*

ཉན་ *ynyés-ba Sch.*, prob. = *rnyés-ba*.

ཉན *ynyan* 1. a pestilential disease, epidemic, or contagious disorder, **plague,** *mdzo dań „brum-bu ynyan Ma.*; *ynyan-nád* id.; *ynyan-dág* a poison against, or a remedy for the plague *Med.*; *dkn-ynyán* a destructive plague *Sch.* — 2. a species of wild sheep, **argali** (Ovis ammon).

ཀ་ཁ་ *ynyin-pa* **cruel, fierce, severe,** *the ynyin-rnams Glr.* gods of vengeance, deities of terror; *khu-ynyin* id.; *krims ynyin-pa* a cruel commandment, frq.; *dam-tsig ynyin-pa* prob. a rigid vow, a solemn oath *Mil.*; of mountains: **wild, rugged, precipitous;** *ynyin-sa* a rugged country *Mil.*; in *ynyin-pai ynad* (v. *ynad*) prob.: dangerous. — *ynyin-po* abst. *Mil.?*

ཀ་ཁ(ད) *ynya(-ba)* 1. **neck, nape,** *ynya-ba brtsis* the neck is contracted or shortened *Med.* — *ynyi-ko* hide, or leather of a beast's neck *Ch.* — *ynya-khebs* screen of the neck (attached to a helmet) *Sch.* — *ynya-rgyab* (?) *C.* breast-work, parapet. — *ynya-rtsi* vertebra prominens, the cervical vertebra with its projecting process *Mil.* — *ynya-tsigs* cervical joint. — *ynya-rtsis* stiff neck, *ynya-rtsis-can* 1. having a stiff neck; 2. stiffnecked, obstinate. — *ynya-shi* a yoke (for oxen) *Glr.*, *Lex.* — 2. *skad-ynyi* v. *skad.*

ཀ་ཁ་ *ynya-mdi*, or *myu-mdi*, a village on the frontier of Nepal

ཀ་ཁ་ *ynyi-ba* **a witness,** one that gives evidence *Ch.*, *Lex.* = *dpaii-po*; *ynyi-bo byed-pa* to pledge for, to be surety for; *Dzl. NM: bakyi-ynyi byas, Sch.:* 'he made an attested loan'.

ཀ་ཁ *ynyi-ga* for *ynyis-ka Sby.*; *ynyi-sir* for *nyi-sir Lex.*

ཀ་ཁ *ynyig-tu Lex.* = *ytig-tu.*

ཀ་ཁ *ynyid*, resp. *nusal*, **sleep,** *ynyid-du gyd-ba* to fall asleep *Glr.*, *Mil.*; *W.* "*nyid ma yoi*" sleep has not come, I am sleepless; "*nyid ma ltag, nyid ltag ma nyan*", also "*nyid sui soi*" id.; *ynyid mi tub* he cannot find sleep *Med.*; *ynyid-tsom-pa* one uninterrupted portion of sleep *Glr.*; *ynyid mtug-pa* a sound sleep, *ynyid-srab* a light sleep, a slumber *Med.* — *ynyid-log-pa* (prop. *ynyid-kyis ldg-pa*) *Dzl.* to fall asleep, *Dzl. NM*, 16; *ZM*, 9 (thus correctly translated already by *Sch.*), prob. also to sleep; *ynyid-la gro-ba*, *W.* "*la-ba*", to fall asleep; *ynyid thy-por soi* he fell into a deep sleep *Mil.*; "*da-rtsi ynyid ma ldgs nuan-dug*" *W.* I am still awake; *ynyid sad-pa* to awaken, to awake vb. n.; *ynyid-yor-ba* to be overcome by sleep *Sch.*, *Tar.* 31, 22, *Pth.*, — *ynyid-rdzi C.* somnambulism; "*nyid-ma-mdzin-la dzi-ba*" id., *Ld.*; "*nyi-ldzi gyab-pa*" id. *C.* — *ynyid-can* sleepy *Ch.*; *ynyid-med* having no sleep, sleepless; *ynyid-yor* morbid sleeplessness; *ynyid-ydr Med.*, *Pth.*, id.? *ynyid-lam C.* = *rmi-lam* dream.

ཀ་ཁ *ynyis* 1. also *ynyis dig* (v. *dig*), **two,** *de ynyis, ynyis-po, ynyis-ka* the two, both; *ynyis(-su)-med(-pa)*; *mi-ynyis-pa Tar.*, not being two, i.e. not differing, identical, the same, *ngo dan rgyal-ba ynyis-su med* I and Buddha, we are one, i.e. I am an incarnation of Buddha *Glr.*; *Ch.* also: indubitable, thus perh. used by *Mil.*; *ynyis-su bgyis-ba* to be divided into two, to become two *Glr.* — 2. a (married) **couple,** *brdm-zes ynyis* Brahmin man and wife. — 3. **both** (v. above), in Tibetan often added, where two nouns have the same predicate, either disjunctively, and then usually followed by *rer jd-ba dan bysms-myin ynyis mulad-mo rri sdin-du bzugs* both the lord and the Maitreya were mounted on bastard-cows *Glr.*; *ka-rdzi re ynyis* either of us *Mil.*; *gyi nan ynyis ldzings gan brsi* which is the better of the two religions, the esoteric, or the exoteric? *Glr.*; — or copulatively: *Kyo-ldog ynyis-la rin-bag ytig-las ovi bdog-sis* as they both, husband and wife, had only one cloth together *Dzl.*; — and reciprocally: *Zor dan bon ynyis rtsod-pa* the contest between the religion of Buddha, and the religion of the Bons *Glr.*; *Kyed dan ngo ynyis bza-mi byao* we two shall marry each other *Glr.* In most cases mentioned sub 3, *ynyis-po* (the two), *ynyis-ka*, *(y)nyi-ga*, *W.* col. also "*nyi-ko, nyi-kad, nyi-kod*", *Sp.* "*nyi-mo*", may be used inst. of *ynyis*; *ynyis* may also refer to several nouns on one or on both sides: *Kyed dan ngo ynyis* both you (referring to several persons) and I; but it may also be quite omitted, as in other languages: *go dan bai ¡jug-tsal* the way

of employing the (two) letters g and b *Grom.*

Comp. and derv. *ynyis-skyes* one that is **born twice** i.e. a bird *Ch.*; also one that has entered into a religious order *Ch.* — *ynyis-ldir* v. *ldir.* — *ynyis-ynyis* **two a piece.** — *ynyis-ldab* **twofold, double,** v. *ldab.* — *ynyis-ˌdun* (ཕྱེ) 'drinking twice', the elephant. — *ynyis-po* 1. **the second.** 2. **having two,** possessed of two, e.g. *mgo-ynyis-po* having two heads. two-headed; also double-tongued, deceitful *W.* 3. **having doubts, doubting**(?) *Wdn.* — *ynyis-po* the two, both (v. above). — *ynyis-snéd* v. beginning of this article. — *ynyis-ˌdzin* prob. the state of being affected or influenced by contrary things: doubt, unsteadiness, wavering *Glr.*; *ynyis-ˌdzin ltá-ba* prob. to look upon two things as differing, to think them different *Mil.*

ཕྱུག་ཆ *ynyig-ma* *Ch.* **natural,** opp. to *bcos-ma* artificial, hence (*Sch.*) = *dkos-ma*; *Lexx.* = ཕྱུ inusta, peculiar. It occurs in the expressions: *sems ynyig-ma*, and *ynyig-mai sems Mil*; *ynyig-mai ye-śés Mil.*; *; ngág-mai don Mil.* and *Lexx.*; *ma-bcos ynyig-mai śés-ca ˌdrar*, perh.: is dissolved into the uncreated primordial existence *Mil.* Our Lama explained it differently in different passages, and was not certain of the true meaning of the word.

ཕྱུ་ཏ *ynyu-ldir* **rape-seed** for pressing oil; but cf. *nyin-ma.*

ཕྱུ་ལ *ynyil-ba* = *nyil-ba.*

ཕྱེ *ynyé-ba*, *Glr.* also *ynyo*, *ennyé-ba*, **a weaver, courier.**

ཕྱ *ynyé-ma* the twisted part of the **colon** or **great gut,** *Med.* and col. (*Sch.* erron.: rectum).

ཕྱིན *ynyin*, resp. *sku-ynyén* 1. **kinsman, relative,** *bydma-pai ynyen* loving relations, frq.; *ynyén-la bydma-pa byéd-pa* to love one's relatives; *ynyén-gyi nyiṅg-mo*, *nyiṅg-mo* as a degree of relationship *Lexx.*; *ynyen byéd-par* to become related, or allied, by marriage *Dzl.* — 2. gen. *ynyén-po* **helper, friend, assistant,** esp. spiritually: *rgyal ynyén-po bstán-par byin-gyis rlob* bless my soul, that it may become a good spiritual helper (to these people) *Mil.*; *ynyén-po-la ma ltá-par* without looking up to a spiritual adviser *Mil.*; frq. used of supernatural helpers: *bod ˌdúl-bai ynyén-po* the promoter of the conversion of Tibet (the special Saviour of Tibet, as it were), Awalokiteswara, frq.; applied to things: **remedy, means, expedient, antidote,** *sdul-la yaṅ-bar byéd-pai ynyén-po* assistants in curing maladies (e.g. medicine, diet etc.) *Med.*; *dei ynyén-por* as a remedy for *Thgy.*, frq.; *sgrub-pai ṭaba mi śés-pai ynyén-por* as a remedy for helplessness in acquiring a certain object, i.e. direction or instruction how to obtain it *Thgy.*; *ynyén-po ysáṅ-ba* mysterious helpers, or sources of good (relative to fetish-like objects frq.) — 3. *Ch.*: 'ynyén-po adversary, antagonist, enemy; contrary, opposite, adverse'; *Sch.*: 'ynyén-por rtén-pa to adhere to the counter party'; *Lexx.* have *'spoṅ-byai ynyén-po'* a *ynyén-po* to be shunned, explaining *ynyén-po* by ཕ་ཅ (prob. to be corrected into ཕ) opponent, adversary. Sure proofs of this signification of *ynyén-po* I seldom met with in literature, but Lewin mentions some instances scarcely to be doubted. — 4. i.q. *ennyen* and *benyen.*

Comp. *dpaṅ-ynyén* **helper, assistant,** frq. — *pá-ynyén*, *má-ynyen* a relation on the father's side, on the mother's side *Ch.* — *bśes-ynyén* friend, esp. spiritual friend, v. *bśes.* — *ynyen-grda* (*Sch.*?), *ynyen-ˌbréd*, "*nyen-dún-po*" *W.* relations, esp. of the same blood; *ynyen-sdé*, *ynyen-ldán*, *ynyen-sréd Mil.* id., col. — *ynyen-ˌdún* 1. *Sch.*: **'concord, harmony,** amongst kinsmen', in which sense it seems to be used in *Stg.*: *ynyen-ˌdún zád-pa yin* this harmony ceases. 2. **relations,** *pa yaṅ ma yin, ynyen-ˌdún min* neither father nor relations *Thgy.* — *ynyen-zlá* prob.: qualified, ■ for matrimonial alliance (as to birth etc.), *kyéd-rnams kyaṅ ñéd rgya-nág-pai ynyen-zlá yin-par* as ye Tibetans may enter into connubial connexion with us Chinese *Glr.*; in a concrete sense: a good match, *ynyen-zlá ma rnyéd-*

kyis Dzl. 20, 14; *kyod ḋań pyem-sid min* I am not allied with you by marriage, with you I am not on terms of affinity. — *pyen-ḋá* (?) reconciliation *C.* — *pyen-ḋáń* relatives and friends, also separately: *kyód-la pyen med ḋáń kyań med Mil.*

ཕྱེར་བ *pyér-ba* c. accus. **to take pains with, to take care of, to provide for, to try to get; to procure, to acquire,** *pyer byéd-pa* id.; as a abst. *Tar.* 165, 22: the procurer, provider *Schf.*; gen. in conjunction with *don* in various ways, as: *ḋáng don ḋig pyér-ṭa* as I have to look after a business *Dzl.* 20, 7; *don pyér-ba* to earn money; *dón-da pyér-ba* c. accus., rarely c. dat.: to provide for, to strive to procure, *nor dón-da pyér-ba* to endeavour to make money, frq.; *yo-byéd dón-da pyér-ba-rnams* people who desired to have goods *Tar.* 169, hence *don-pyér* **exertion, effort, zeal,** *don-pyér ḋen-po ḋgos* great exertions are necessary *Mil.*; in this sense prob. also *Tar.* 4, 8: earnest exertion (in investigating); *don-pyér byéd-pa* c. *la* to study, investigate (a thing) *Glr.*; *don-pyér-ḋań* 1. zealous, painstaking. 2. *Sch.* also: liked, welcome, *mgron* a welcome guest. — *dkon-pyér Tar.* 183, 21, *Schf.*: administrator of valuable property; see, as others: the first secular functionary of a *ytsug-lag-ḋań*, about the same as **bailiff** (steward) of a convent, = *lha-pyér* Georgi Alph. Tib. (in an edict); also the manager of the daily sacrifices (*dgon-pyér?*); *slob-pyér* a **student,** *ḋo-slob-pyér* a religious scholar (a student of theology) *Mil.*, *slob-pyér gdó-da byań* where did you study? *Mil.* — *ytad-pyér byéd-pa* to trust (a person with), to intrust (a thing to) *Glr.*; *ḋód-da pyér-ba*, and *ḋjés-su pyér-ba* v. *ḋód.* — *pyér-ḋa* **attention, care,** *pyér-ḋa byéd-pa* c. g. to pay attention to, attend to, take care of *Pth.*; *pyér-ḋa ytád-pa* to commit (a thing) to a person's charge, to put a person in trust of *Glr.* — *pyér-pa* **farm-steward,** in convents etc. — *pyér-byáḋ* prob. = *pyér-ḋa.* — *pyer-ḋáḋ* **store-room, store-house,** (if under the charge of a special *pyér-pa*).

ཕྱེར་ཆ *pyér-ma* a fold of the skin, **wrinkle** *Med.*; *pyer-ma ṡés-pa ḋgyur* the wrinkles are made straight, are smoothed *Sty.*; *pyér-ma-ḋań* wrinkled; *kro-pyér* (ཁྲོ་ཕྱེ) a frown, a severe or angry look v. *kró-ba*; *pyér-ba* to wrinkle, *ma-pón pyér-ba* to knit the brows, to frown *Pth.*

ཕྱེལ་ཕ *pyél-ba* = *smyél-ba Beh.*

ཕྱོག་པ *pyóg-pa* **to desire,** to wish earnestly *Ca.* v. *smyóg-pa.*

ཕྱུད *pyúd* **strength, durability, stoutness** of cloth etc., *C.* and *W.*, *pyúd-ḋań* strong; *pyud-ḋáń, pyud-méd* weak; *Lex. lus pyud-ḋáń* a weakly body or constitution.

ཕྱུད་ *pyúd-pa* **to draw, stretch, strain** *C., W.*

ཕན་ *phan* *C.* **boat, skiff, wherry;** *phanyön-pa* boat-man, ferry-man.

ཕན་ཡོན་ *phanyön-pa* 1. = *nyén-pa Dzl.* etc. — 2. v. *phan.*

ཕན་ཡོན་ *phanyön-yód,* **फानयोन्,** a town in the northern part of Oudh.

ཕན་ *phan* v. the following word.

ཕན་ཡོན་ *phanyön-pa* (ཕན) col. **nyén-po*,* 1. **like, alike, equal, same,** *phanyön-po yód* they are alike, equal, not differing, col.; with *ḋań*, seldom with the termin., *lha ḋań phanyön-pa yod* they are like unto the gods *Pth., Glr.*; *ṡkém-por phanyön-pa* roundish *Sambh.*: *ríg phanyön-pa* of equal birth, rank *Dzl.*; *ḋus phanyön-pa* contemporary, simultaneous, frq. *phanyön-par ḋgyér-ba* to become equal, to be equal *Dzl.* — 2. **even, level, flat,** *ḋag-méḋ ltar phanyön-pa* flat like the palm of the hand *Glr.* and elsewh.; *phanyön-pa* (or *-par*) *byéd-pa* to make even or level, to even, to equalize *Dzl.*; to divide equally; *sems phanyön-pa* imperturbation, evenness of mind, not to be affected by kindness or the reverse; *sems phanyön-par ḋog-pa* to compose the

mind to perfect rest, for meditation, frq.; *mnyam-pa sbyor-ba* id. (P) — *mnyam-du* adv. (col. "*nyam-pu*") c. *dan*: together with, in company of, *bla-ma dan nyam-du grogs dka-ba Mil.*; *ma dan mnyam-du ñi-ba Thgy.*; col. "*ka dan nyam-pa log*" or merely "*nyam-pa log*" come along with me! "*nyam sdi-te*" going along with; *nyi-ma ldir-ba dan mnyam-du* with the rising sun *Mil.*; col. "*dul dan nyam-po*" in walking, *ambulando*; "*len dan nyam-po*" in taking it away (it was broken); "*Ker-pa nyam*" (to send something) by (with) a cooly. — *mnyam-med*, *mnyam-brdl* unequalled, matchless; *mi mnyam-pa* 1. unequal, 2. uneven. — *phyag* (or *lag*) *gnis mnyam-bzag-te ysol-pa* both hands laid together on the stomach, *mnyam-bzag phyag-rgya-can* id. — *mnyam-pa-nyid*, समता, equality, parity; impartiality, justice.

ནམ་ས *mnyed-pa*, pf. and imp. *mnyes*, fut. *mnye*, *W.* col. "*mnyo-ce*", 1. **to rub**, between the hands or feet, e.g. ears of corn; one's body *Tar.*; esp. hides, hence **to tan, curry, dress**; *bi-ba mnyes-pa* a tanned hide, dressed leather; "*lad dan nyi-de*" *W.* to rub in or into with force. — 2. *Ca.* also: **to ease.**

ནམ *mnyen-pa*, *W.* "*nyin-mo*", **flexible, pliable, supple; soft, smooth**, of the voice frq.; of the mind *Dzl.*; *mnyen-par byed-pa* to make soft, smooth, flexible, *gyur-ba* to become soft, of the skin etc. *Med.*; *mnyen-mnyel-ba* to make soft by tanning *Sch.* — *mnyen-mnyen yiin-pa* to caress, to fondle *Sch.*

ནམ *mnyel-ba* 1. also *ynyel-ba*, **to tan, to dress** (hides) *Sch.* — 2. resp. for *ldi-ba* **to get tired** *Pth.*

ནམ *mnyin-pa*, resp. for *dgii-ba*, in more recent writings and col. for the *dgyis-pa* of ancient literature, **to be glad, to take delight in**, ccd.; **to be willing, to wish**, often with *ñgo*; *mnyin-par byéd-pa* to make glad, to give pleasure; e.g. to the king by presents *Gtr.*, to Buddha by worshipping him *Gtr.* — *mnyen-bien-pa Lexr.*, *Sch.*: to love much; to be rejoiced at.

ནམ *mnyd-mnyo-can W.* fondling, petting, *jiri-gu-la* a child.

ནགས, ནགས *rnyé-lo*, *mnyo-lo*, several wild-growing species of Polygonum *Med.*

ནད *rnydi-ba Ca.* = *bldi-ba*, **to rise**; *W.* to suffer diarrhoea, *rnyai-nid* diarrhoea; *rnydi-pa* diarrhetic stool; *rnydi-ma*, *ynydi-ma* id., n. f.

ནད *rnyai-rnyii*, **worn-out clothes, rags** *Ca.*

ནགས *rnyan* = *ynyan* wild sheep, **argali.**

ནབ *rnyab-rnyab-pa* **to seize or snatch together** *Sch.*

ནགས *rnyu*, sometimes used for *brnyo.*

ནི, ནི *rnyi*, *mnyi*, *W.* "*nyiu*, *nyii-mu*" (cf. *rnyoi*) 1. **snare**, for catching wild animals, *rnyi deig-pa* to lay snares, also fig. — 2. **trap**, *yiii-rnyi* mouse-trap (consisting of a flat stone supported by a little stick (*pir-pa*). — 3. **net** *Sch.* (P).

ཉིད *rnyin-pa* **old, ancient**, of things, e.g. clothes, *gsar-rnyin* new and old; *sidr-gyi yi-ge rnyin-pa-rnams* ancient records *Gtr.*; *brda-rnyin* the ancient orthography *Zam.*; *lo-rnyin* = *na-min* last year *Wb.*; *drei-srin rnyin-pa* the old rishi, i.e. the well-known, of long standing, opp. to a new-comer *Dzl.* — *rnyin-ba* vb., pf. *brnyiis*, to grow old, *gos brnyiis* old clothes, *lham brnyiis* old shoes *Lex.*; *rnyin-par gyur-ba* id.; *rnyin-par byéd-pa* ■ wear out or away in a short time *Dzl.*

ཉིད *rnyin-ma*, n. of the most ancient sect of Lamas, clothed in red, v. *Köpp.*; *Schl.* 72; *rnyin-ma-pa* one belonging to this sect.

ཉིད *rnyid-pa*, pf. *brnyid*, (*b*)*rnyis*, fut. *gnyid*, 1. **to wither, to fade**, also fig. — 2. **to grieve**, (vb. n.) *Sch.*

ཉིད, ཉིད *rnyil*, *mnyil*, *so-rnyil*, **the gums.**

ཉིལ *rnyil-ba* v. *snyil-ba.*

ཉིད *rnyéd-pa* 1. vb., pf. *brnyed*, *brnyas*, fut. *brnyed*, (ལས) **to get, obtain, acquire; to meet with, find**, *H.*, *C.*, frq.; *gnin-*

nas rnyed where did you get that? *Dzl.*, also: whence shall I get it? *Dzl.*; *mi rnyéd-du mi rúé-ba* it must be got or procured by all means *Dzl.*; *ngo rnyed* I obtain; *rnyéd-par dká-ba* difficult to be obtained, found, or met with, frq.; *sdug-bsnal dan bcóé-te ñon rnyéd-pa* to purchase the acquisition of religion by suffering tortures *Dzl.*; *zas dan skom ma rnyéd-de* having nothing to eat or to drink, frq.; *don rnyéd-pa* v. *don*; *da ni ré-ba rnyéd-do* now my hopes are realised *Dzl.*; *yri rnyéd-pas* as he found a knife *Dzl.*; *skabs rnyéd-pa* to find an opportunity *Dzl.*; *bsdi-ma yan ma rnyéd-de* not finding it in spite of every search *Dzl.*, (*W.* "*ñób-ès*").

II. abst. **profit, gain, acquisition, property, goods**, *rnyéd-pa mán-po rnyed-pa* (or "*ñób-ès*") to gain much profit; *bdag rnyéd-pa dan ldán-na mi dga* if I have got some earnings, he envies me for them; often in conjunction with *grags-pa* and similar expressions: riches and honour. — *rnyed sdú-ba*, *rnyéd-pa phrág-pa Sch.*: to make booty, to plunder. — *rnyed-bkur Lex.*, prob. riches and honour. — *rnyed-nor* v. *ñób-nór*.

rnyóg-pa (cf. *nyóg-pa*) vb., pf. *brnyogs*, fut. *brnyog*, 1. **to trouble, to stir up** *Ca.*; also adj.: **thick, turbid.** "*ču nyóg-pa*" *W.* — 2. **to rub** one's self, *kó-ba-la* against a pillar *Dzl.* (*nyóg-pa*). — "*nyóg(-pa)-čan*, *nyóg-po*" *C.*, troubled, turbid, dirty; *rnyóg-pa méd-pa* clear, limpid, *mtho Wdz.* — *rnyóg-ma* dirty, muddy water; mud, mire, *rnyóg-ma-čan* muddy, miry.

rnyogs *Lt.?* *rnyogs-tádd* a disease *Med.*

rnyon seems to be the same as *rnyi* *Lex.*; *rnyóñ-ba*, pf. *brnyoñs*, fut. *brnyoñ* 1. *Ca.*: 'to ensnare, entrap'. — 2. *Sch.*: 'to stretch out'. I met with *rnyoñ* in the following expressions, not satisfactorily to be explained either by *Ca.* or by *Sch.*: *rkáñ-pa rnyoñ Lex.*; *dku ma rnyoñs Lex.*; *ku rnyóñ-ba S.g.*; frq.; *yyal-rnyóñs S.g.*; *mgul-rgyáb mug dan rnyoñ S.g.*; *rnyoñs-tádd Mig.*

rnya-ndá v. *rnyo-ndá*.

rnyi-la v. *rnyá-la*.

rnyág-pa, col. for *rnyóg-pa*; also in *Mil.*

rnyags *Lex.* w.e.; *C.* — *dbyáñs* music, harmony.

rnyad malicious or **false accusation** or **imputation**, *rnyad gdág-pa* (*W.* "*mngès*") to bring in an action against, to prosecute; "*nyad ñú-ès*" *W.*, "*nye' ñó-wa*" *C.* id., esp. to irritate, or provoke another, by accusations; *nyad gdóg-pa* id. *Glr.*; *nyad gdóg-pa*, *W.* "*dág-ès*" to clear one's self of an accusation, to refute it; *nyad byéd-pa* e.dat. to use as a pretence or pretext *Glr.*; "*nye' ès*' (or *ès*') *tám-wa*" *C.*, "*nyad-ad tóg-ès*" *Ld.* to weary another by too great punctiliousness, ni f.; "*nor-nyéd ñó-ès*" *W.* to extort money by false accusations, *la* from; *nyad méd-pa* without cause, pretence, or provocation *Thgy.*; "*nyéd-ser-čan*" *W.* one that makes false accusations.

rnyéd-pa, pf. and fut. *bsnyad*, imp. *nyod*, **to relate, to report**, e.g. *lo-rgyús* a story *Pth.*, *rmi-lam* a dream *Dzl.*; *ytam nyéd-pa* 1. to speak, state, inform, give notice (*W.* "*hun tám-ès*"). 2. (*Ca.*: 'to rehearse'(?).

rnyan 1. resp. **the ear**, *rgyál-poi nyán-du ñon* it came to the king's hearing *Glr.*; *nyán-du ñan or bsjod* they told or informed him *Pth.*; *nyán-du zuñ* listen, pay attention, give ear to! *Pth.*; *nyán-du ñul* they sang to him or before him (lit. they made him hear) *Mil.* (cf. sub *nyán-pa*); *nyán-(gyis) ynáñ-po* to hear *Mil.*; *nyan-ynáñ bób-pa* to give ear to one, to hear one *Ca.*; "*nyán-ču gbul-wa*" *C.* to address a superior, to apply to him; *nyan-khúñ* the ear-hole; *nyan-dbáñ* the organ of hearing *Ca.*; *nyan-kód* the lap or tip of the ear *Ca.*; *nyan-phrá ñú-ba* to slander, *mi mi-la* to calumniate one person to another. — 2. = *ynyan* **appeal.**

nyán-pa (**ब्यान्**) 1. abst. **renown, glory, fame, praise, rumour**, *Kydd-kyi*

mydn-po pyogs bcur grags every part of the world rings with thy praise; *dei mydn-pa rgyah-nas ton Mil.* his praises are heard far and wide; *ces dei mydn-pa brjod-čiś* thus speaking praisingly of him *Mil.*; *čes-pai mydn-pa-la rtsis-nas* owing to a rumour of this purport *Mil.*; *ces mydn-po dah grags-pa čes-po byuh* so was said far and near *Mil.*; *dei mydn-du* to his praise *Mil.* (cf. *myan*). — 2. adj., *W.* "*mydn-po*", **well-sounding**, sweet to hear, of voice, words etc.; "*ñan-ndi-la mydn-po*" *W.* pleasant to the ear; also: *dge-slob dbyaṅs rab-tu mydn-po* a monk having a well-sounding voice *Dzl.*; *čig mydn-par* with pleasant words *Dzl.*; *mydn-par čig-gis* id.; **low**, not loud; *mydn-skad* also *C.*: elegant, well-sounding, poetical language; *mi mydn-pa* 1. unharmonious; 2. offensive, insulting, *gaṅ žig bdag-la rtsod-čiś mi-mydn-brjod* he who in a dispute says to me insulting words; *mi-mydn-par sñr-ba dah-du ldan-pa* to put up with, to pocket offensive remarks. 3. lamentable, *skad mi mydn-pa sñr-ba* to utter lamentable cries, plaintive tones, also of animals, *Dzl.*; *ytam-mydn(-pa)* 1. good, joyful news, glad tidings, *byed-pa* to bring them *Dzl.*, *Mil.* 2. a pleasing talk, conversation *Ch* (?) — *mydn-grags* v. *grags-pa*. — *mydn-rgyud* oral instruction of the lamas, — *bla-rgyud*. — *mydn-(d)sdig(s)* v. *sdig*. — 3. vb. **to praise, extol, glorify**, *skad-čiś mydn-par grags-te* he extolled him in songs of praise *Dzl.* (?)

mydb-pa **to smack** with the lips *Sch.*

mydn-pa 1. vb. **to think, suppose, fancy, imagine**, *bdag-čag rin-po-čhe btaṅ* (better: *ytaṅ*) *mydn-mo* we think we shall give jewels *Dzl.* 3/v, 18.; *ṅa leb dgos mydn-nas* thinking, I must seek death (v. *Dbl-pa*) *Pth.*; *yon-tan dah ldan-par mydn-ste* fancying to be possessed of excellent qualities *Dzl.* — 2. subst. **thought, sense, mind, feeling**, *ñe byas-na mydn-pa yih-gin yda* (cf. *na* III., 2) we have a mind to renounce the world *Mil.*; similarly: *ḥjigs-so mydn-pa yod ra-skan* I am far from any thought of fear *Mil.*; most frq. *mydn-du bsams* he thought in his mind; *mynas-byed: glan mynam-byed kyah* though one may imagine that it will help *Med.*; *skyig-pa, brduñ, dbrin mynam-byed* there arises a feeling like that of nausea, like that of being beaten, of being (tightly) wrapt up, *Med.*

myi v. *rmyi*.

myi-ba 1. adj., also *myi-bo, myi-mo, myin-po Ch.*, "*myin-ta*" *W.*, **soft, smooth**, to the touch; **tender, delicate**, of the skin; **easily broken** or **injured; loose, crazy**, not durable, not strong or stout, of cloth, ropes etc.; not hard or tough, **tender**, of meat, rendered so by beating or boiling. — 2. abst. **softness**. — 3. n. of a plant.

myi-ñid corn of luxuriant growth *Sch.* (?)

myi-wa prov. for *myi-mo*; also *Glr.*

myi-lasi-ka-tya, and myi-lasi-gur-ria, names of mountains in Nepal.

myiga-pa **degenerated, grown worse** *Ch.* *myiga-ma* (**ma**) 1. **impure sediment**, *mdr-gyi* in butter; *dans myiga byed-pa* to separate the clear (fluid) from the sediment *Med.* — 2. the degenerated age (iron age), prop. *myiga-(mai) dus*.

myiñ (**ma**) **the heart** 1. physically, also *myiñ-ka, myiñ-ga*, resp. *ḥgah (-ka)*; also **the breast**; "*myiñ-ka ḥpir-ra rag*" *W.* I feel my heart palpitate; *myiñ dah-čiś gyul* the heart trembles (with fear) *Domaṅ*; *bdag-gi ldan-kyi myiñ ltar ytan* as dear to me as my own heart *Glr.* — 2. intellectually: **the mind**, *myiñ dgi-ba, myiñ bde-ba* gladness, cheerfulness; *myiñ dah mig ḥgroy-pa* to transport, to ravish *Sch.*; courage, *myiñ ma čhah čig* be not afraid! sentiment, feeling, will, "*myiñ sdig-pa čd-ta ma čag*" *W.* I have not broken it wilfully; "*ñe dah myiñ ma ldé-ta*" *W.* hypocritical; "*myiñ-sñiṅ dah-po*" *W.* sincere, candid; in a more general sense: *myiñ ydon-gyis bslas* the heart is infatuated by

a demon *Gtr.*; even madness may be attributed to the heart *Dn.* — *snyiṅ-nas* 1. heartily, zealously, earnestly, e.g. looking for or to a thing *Dzl.*; *snyiṅ-ṭag-pa-nas* with all one's heart, most earnestly, devoutly, e.g. to say one's prayers *Thgy.* 2. actually, really, *ḳoṅ snyiṅ-nas mi ʼbyiṅ-ba yin* really he does not sink! (the water actually bears him) *Mil.* 3. v. *snyiṅ-po.*

Comp. and deriv. *snyiṅ-ka* v. *snyiṅ-ku.* — *snyiṅ-ḳhaṅs* **courage** *Sch.* — "*snyiṅ-ḳ ḥig ḳat*" *W.* my heart's blood is boiling (with anger etc.) — *snyiṅ-dgo* v. above. — *snyiṅ-ṭaṅ* **courageous, spirited** *Lal.* — "*snyiṅ-ṭaṅ ḥug*" *W.* **afflicted with dropsy in the pericardium**, hydrocardia. — *snyiṅ-rje*, resp. *ḥgas-rje* (कृपा) **kindness, mercy, compassion**, *mi-la snyiṅ-rje sgom-pa* to commiserate, to pity a person *Mil.*; *snyiṅ-rjes ḥgyab-pa* id. with respect to a great number of beings, to embrace with affection *Dzl.*; *snyiṅ-rjes mon-te* overpowered by compassion; "*snyiṅ-ḥe ṭoṅ-ie*" *W.* to have compassion; *snyiṅ-rje-ḥm, snyiṅ-rje daṅ ldan-pa* compassionate, merciful *Dzl.*; *snyiṅ-rje-skad* lamentation, a cry of compassion *Dzl.*; *snyiṅ-rje-mo*: 1. *ḳyod snyiṅ-rje-mo raṅ ḥig ʼgug* you are much to be pitied *Mil.* 2. col.: **dearest, most beloved, amiable, charming**; also *snyiṅ-rje* for *snyiṅ-rje-mo*, *snyiṅ-rje mdzal-ba* my poor little friend. — *snyiṅ-nye-ba*, col. "*snyiṅ nye-mo*", **friendly, amicable, loving, affectionate; friend; friendship**, *snyiṅ-nye ḥdzu-ma* a woman connected by friendship with, a woman, the friend of (a sick person mentioned) *Lt.* — *snyiṅ-ytam* **a confidential speaking**, for exhortation, consolation, or encouragement; *brtsé-bai snyiṅ-ytam* affectionate exhortation *Gtr.*; *ḥdam-pai snyiṅ-ytam* useful admonition etc. *Mil.* — *snyiṅ-stobs* **courage.** — *snyiṅ-ʼdód-pa* **to wish, to desire, to long for**, *za-snyiṅ-ʼdód-pa* to wish to eat, to be craving for food *Thgy.*; *ʼgro-snyiṅ-ʼdód-pa* to wish to go. — *snyiṅ-rdzi-ba* palpitation of heart *Sch.* — "*snyiṅ daṅ* (etymol. dubious) *ḥd-ie*" *W.* red. to interest one's self for, to take an interest in. — *snyiṅ-ṭag W.* **liked, beloved; darling, favourite**, e.g. a child; *snyiṅ-ṭag ḥig ḳug*" *W.* he is a general favourite; "*ṅa di snyiṅ-ṭag ḥo ḳug*" *W.* I am very fond of this, it is my favourite (pursuit etc.); but *snyiṅ-ma-ṭag* bad people *Mil.* — *snyiṅ nd-ba* 1. = *snyiṅ-ndd.* 2. **'heart-sickness', grief**, on account of injury suffered from others, curable only by indemnity paid or revenge taken. — *snyiṅ-nad* **disease of the heart.** — *snyiṅ-po* (सार, वसु) **the chief part, main substance, quintessence**, e.g. the cream of the milk *Med.*; the soft part of a loaf, the wick of a lamp *Dzl.*; frq. fig.: the main substance of a doctrine, a book etc., *don-snyiṅ ʼbyiṅ-pa* to give a summary, the sum and substance (of a writing); *sems-ḳan tams-ḳód sans-rgyas-kyi snyiṅ-po-ḳan yin-na* if all beings have the pith and essence of the nature of Buddha in themselves *Thgy.* 5, 8; the Ommanipadmehûm is called the *snyiṅ-po* of religion *Gtr.*; *snyiṅ-po-med-pa* worthless, null, void, *snyiṅ-pos dbaṅ-pa* id. *Tar.* 185, 2; *de-bźin-gśegs-pai snyiṅ-po* the spirit of Tathâgata *Was.*; *snyiṅ-po-byaṅ-ćub-* (or *byaṅ-ćub-snyiṅ-po*) *-la mćis-pa* to become Buddha *Thgy.*; *mog(-gi) snyiṅ(-po) ʼbul-ba Mil.* frq. to offer one's heart's blood, to pledge one's own life. — *snyiṅ-rtsa* (col.) the great veins connected with the heart, perh. = *snyiṅ-baṅ.* — *snyiṅ-rtse* the tip or apex of the heart, mentioned by *Mil.* as a particular dainty (perh. only by way of a jest). — *snyiṅ-brtse-ba*, resp. *ḥgas-brtsé-ba*, vb., also abst. and adj., not much differing from *snyiṅ-rje*: **love, pity** etc. frq.; *Dzl.*: *ḥi-la snyiṅ-brtse-nas*; *tams-ćad-la snyiṅ-brtse-ba yin-na*; *de-ḥag-la snyiṅ-brtse-bai ḥyir*; *snyiṅ-brtse-bai smṅs skyés-te* etc. — *snyiṅ-ṭsim* **contentment, satisfaction**, sometimes also pleasure felt at the misfortune of others *Pth.*, *snyiṅ-ṭsim ʼdzin-pa* to manifest such an enjoyment. — *snyiṅ-ṭsil* the fat about the heart *Ch.* — *snyiṅ-ḥa-ba* v. *ḥi-ba.* — *snyiṅ-rtsi*, resp. *ḥgas-rtsi* (acc. to *Mil.*: *snyiṅ-gi rtsa-pa ḥbin-par gyis* let energy and diligence arise in you); **firmness of mind** (heart) i.e. 1. **diligence, zeal, perseverance**

Mil. and *C.* 2. **courage** *W.* — *myid-re-rje* (*myid-rje*, with *re* placed between, v. *re*) **o the poor man!** the poor people! either standing absolute or as predicate to a preceding noun: *„di-rnams myid-re-rje* these (people) are indeed much to be pitied *Mil.*; *kyöl-rai . . . „dzin-pa myid-re-rje* you (would) comprehend that? poor wretches that you are! *Mil.*; even as an adjective: *sems-can myid-re-rje* the poor creatures! frq.; *myid-re-rje-bai ñig-tsa* the lamentable sinner! — *myid-rlui Sch.*: 'low spirits, melancholy, mental derangement'; I met with it only in *Mil.*, as signifying **heart-grief, deep sorrow**, e.g. *myid-rlui drug-po ldan* great affliction is caused. — *myid-lam-na Sch.*: 'in one's mind'. — *"myid-bsö" W.* the heart, liver, and lights of a slaughtered animal, the **pluck**. — *myid-kha* **pericardium**.

ཉིད་ *myid-ba W.* **to swell** (in water), *"bum myid son"* the soaked barley has swollen.

ཉིད་ *myid-pa* prob. = *rmyid-pa Pak.*

ཉིད་ *myid-mo Lex.* the sister of a woman's husband.

ཉིན་ *myin-pa*, *myin-po*, *myin-te*, v. *myi-ba*.

ཉིལ(ལང) *myin-pa(-gan)* a measure for liquids, as well as for flour, grain and the like, as much as may be taken up by both hands placed together.

ཉིལ *myil* = *rmyil*.

ཉིལ *myil-ba*, or *rmyil-ba*, pf. and fut. *bmyil* (cf. *nyil-ba*) 1. **to pull** or **throw down, to break down, to destroy**, houses, rocks etc.; *yigi-mar myil-ba* to reduce to powder *Lex.*, *Sch.* — 2. *gyin* (*bskrad*) *myil-ba Lex.*; *Sch.*: **to expel, banish, exile**.

ཉུག *myug-pa*, also *rmyug-pa*, pf. *bmyugs*, fut. *bmyug*, **to dip in, to immerge**.

ཉུག *myug-ma*, more frq. *rmyug-ma*, **reed, rush, bulrush**; *myug-gu* reed-pen; *myug-bzo* basket-work of reeds *Pth.*; *myug-ldiñ* bamboo.

ཉུག *myugs C.* **duration, continuity, time** *Ch.*; *"myug-ten" C* continual; *myugs-riñs Lex.* protracted, lengthened out.

ཉུ་ཁ *myugs-khrid* **lizard** *Sch.*

ཉུ *myui*, resp. for *nad*, *W.* *"nyuñ-zig"*, **disease, illness, sickness**, *khiñ-pai khö-la myui mi mid-ces* is your Majesty well? *Glr.*; *myui-da mdze byuñ Glr.* leprosy arose to him as a disease, he was attacked with the disease of leprosy; *myui mdzes bkah* id. *Tar.*; *myui-yöi* = *nad-yöi*.

ཉུ *myui-ba* I. vb., pf. *bmyuis*, fut. *bmyui*, 1. **to make less, to reduce, to diminish**; *Sch.*: **to disparage**. — 2. resp. **to be ill, sick, indisposed**; *ñgo myui-bai mi* people that are disagreeable, annoying to others *Mil.*

II. sbst. 1. **the state of being ill, illness, indisposition**. — 2. *W.* **nut, pricker, punch**; also *myui-bu*.

ཉུ *myun* = *myui*, *khö-la myun-gyis bzuñ* he was taken ill *Dzl.*; *myun „dri-ba Mil.*, *rmö-ba Sch.*, *yöl-ba Dzl.*, *myun-dri bö-ba Mil.*, to inquire after a person's health; to wait on, to pay one's respects *Dzl.* ২৫, 16.

ཉ *myun-pa*, pf. and fut. *bmyun*, **to be ill**, to labour under a disease.

ཉ *myu-ñsi* a village and convent near Lhasa.

ཉ *myö-bö*, pf. *bmyas*, fut. *bmya*, imp. *myö* **to lean against, to rest on**, *rtsig-pa-la* against a wall; **to lie down, recline, repose on**, *mal-stan-la* on a bed, *ñsis-la* on a cushion or pillow; *"gyab-myö" sol.* a support or cushion for leaning against with one's back. — *myö-kri* v. *kri*. — *myö-stan*, *myö-„bol* **pillow** or **cushion to rest on**.

ཉ *myö-ma*, also *myi-ma*, 1. **ear** of corn. 2. **corn forming ears** (v. *ldö-pa*), *myö-ma mig-can* fruitbearing ears, *"myö-ldö" W.* empty ears; *"myö-ma ton" W.* the corn blows, is in flower; *"myö ñig-pa" C.* to thrash, *"myö-ñig-gi ldiñ'-ldo"* an animal used for treading out the grain. — *myö-dkar* diseased ears. — *myö-mgö* = *myö-ma* 1.

ཉེག(ས)པ *snyeg(s)-pa*

ཉེག(ས)པ *snyeg(s)-pa*, pf. *bsnyegs*, fut. *bsnyeg*, imp. *snyog(s)*, *W.* "*nyág-è*", I. c. accus. **to hasten** or **run after**, **to pursue**, frq.; also with *rjés-nas*, *rjés-su*, *rjés-bzin-du*, *jiyi-bzin-du*; *ran-„grd-su snyogs* hasten towards your aim! *Mil.*; *snyág-nas snyogs Lex.* id.; *bsnyág-tu*, or *snyégs-su „dón-ba* **to walk hastily**, to make haste or speed *Dzl.* — 2. **to overtake**, *snyégs ma nús-pas* not being able to reach *Dzl.* — II. c. dat. **to hasten** ■ some place, *lteód-mo-la* to the play *Mil.*; **to rise**, *ynám-la* rising up to heaven, as a flame, *Glr.*, a cedar *Wdá.*, frq.; **to strive** or **struggle for**, **to aspire to**, *nór-la* riches, *sás-čhen-la* increase of territory, *bdé-ldans-bzin-la* the region of eternal bliss. — *snyág-ma* pursuer *Dzl.*

ཉེགས *snyegs* **straight, stretched out** *Sch.*

ཉེ་ཏ *snyén-ba* I. inst. of *rnydè-ba*, ■ stretch *Mil.* — 2. also *snyéns-pa*, resp. for „*jigs-pa*, vb. (pf. *bsnyens*, fut. *bsnyen*) and abst., *rgyál-pos ma snyenz ìig* do not be afraid of the king! *Dzl.*

ཉེ *snyel* I. the **crupper** attached to a saddle *Sch.* II. — *tsam*: 1. „*di-snyéd* (*-ìig*), *de-snyéd* (*-ìig*) **so much**, **so many**, frq.; also for: **how many!** e.g. . . . *ydn-tan „di-snyéd mdzad* how many excellent qualities has . . .! *Dzl.*; *ci-snyéd*, *ji-snyéd* how much? how many? also *snyel* alone (examples v. sub *byé-ma*). — 2. after round sums: **about**, **near**, *stoń snyéd*, also *stoń ji-snyéd Mil.* about a thousand

ཉེད *snyén-pa Cs.*: 1. **to come** or **go near**, **to approach**, gen. *bsnyén-pa*. — 2. **to gain**, ■ **procure**, inst. of *rnyéd-pa*(?).

ཉེ(ས)པ *snyém(s)-pa* I. vb., pf. *bsnyems*, **to be proud** or **arrogant**, **to boast**, *ma-rgyál snyémz-pas* to be swollen with pride *Dzl.*; *mtu-stóbs* (to be proud) of one's strength *Dzl.* — 2. abst. **pride**, **haughtiness**, *snyém-pa-čen* prideful, proud, *snyems-čhé* I. prideless, humble, affable, kind, col. "*nyem-čhé*", and "*nyam-čhé*". 2. poor, indigent *C.*

ཉ *snyen* v. *snyd-ba*.

ཉ *snyd-ba* sometimes for *snyd-ba*.

ཉ *snydg-pa*, or *bsnydg-pa*, secondary form of *snyig-pa*, esp. when signifying **to wish earnestly**, ■ **crave** for or **lust after**, also *ka-snydg-pa Ch.*

ཉ *snyod*, = *go-snyód*, **caraway**.

ཉ *snyód-pa* I. pf. *bsnyad*, 1. **to draw out** and **twist**, as in spinning *Sig.*, *C.* — 2. *Ch.*: **to toil**, ■ **relate**, = *snyid-pa*.

II. pf. *bsnyed*, *bsnyes*, fut. *bsnyad*, **to feed**, to give to eat and to drink, *cooper*.

ཉ *snyón-pa* I. 1. pf. and fut. *bsnyam*, **to deny**, **to disavow dishonestly**, *Dzl. PPG*, 2; *HP*, 8 **to assert falsely**, *snyon byéd-pa Glr.* — 2. "*nyon ldè-è*" *W.* is said to signify the same as "*nyad ldè-è*" v. *snyad*.

II. inst. of *snyon-pa*.

ཉ *snyób-pa*, pf. *bsnyabs*, fut. *bsnyab* 1. **to stretch out**, e.g. the hand, *Lex.* — 2. *W.* ■ **reach**, by stretching one's self out, **to arrive at**, "*nyob nii ìub*".

ཉ *snyobs* = *snyoms Lex.*

ཉ(ས) *snyom(s)*, *Lex.* = **ngal** I. 1. **weariness**, **lassitude**; **laziness**, **idleness**, *las snyoms-tòi-ba yin* one is exhausted and dull *Med.*; *snyóms-la ìnál-ba* to be tired and exhausted. — *snyóms-las* 1. **indolence**, **unconcern**, esp. religious indifference, *Glr.*; *snyóms-las byéd-pa*, or *drén-pa Glr.* to be **lazy**, indolent, indifferent; *snyóms-las-čen* adj. lazy etc. *Glr.* — 2. *Sch.*: an idle person(?).

II. col., also *Mil.*, inst. of *snyoms*.

ཉ(ས) *snyóm(s)-pa* I. vb., pf. *bsnyoms*, fut. *bsnyom*, to make even 1. **to level**, *ynas* a place, *Dzl.*; *sa-la snyóms-pa* to level with the ground, **to demolish** *Dzl.* — II. *phan-tsun* **to equalize** different things, **to arrange uniformly**, *za* one's meals, to eat cold and warm promiscuously *Thyy.*; **to level**, **to reduce** to an equality of condition, *ltoga-phyág* rich and poor (according to the principles of the communists) *Glr.*; similarly *bú-lon Tar.* 74; *tsma-ròd-la snyóms-na bdag kyan snyóms-par mchud*

„that I wish to be treated fairly like any other people *Dzl.* ; *ká-lo snyóm-pa* to regulate (a matter), **to manage or direct** (a business) **justly**, uniformly *Gtr.* — *snyóm-du med*, he has not his like *Dzl.*; **tag nyóm-la** *C.* always uniformly, without variation.

II. abst., also *btan-snyóm*, evenness, or **calmness of mind, equanimity**, *snyóm-par „jóg-pa* to assume it, = *sems snyóm-par bódy-pa*, v. *snyóm-pa*. — *snyóm-„jóg byéd-pa* 1. id., 2. euphem. for *„frig-pa spyód-pa*. — *mgo-snyóm* impartial *Mil.* — *snyóm-po* equal, even, uniform, e.g. in every part equally thick.

ཉལ་བ *snyál-ba*, pf. and fut. *benyal* (cf. *nyál-ba*) 1. **to lay down; to bed** a person, to assign him his couch or bed *Pth.*; **tá-ga mál-du** *C.* (to lay) a child on its bed, to put to bed; **nyál-te bdg-pa** *C.*, *bór-te W.*, to lay or put down, opp. to *lań-te* etc., to set or place upright, to set on end, e.g. a book. — 2. fig.: **me nyál-wa** *C.* to put the fire to bed, i.e. to scrape it together and cover it with ashes; *spu snyál-ba* to smooth down the bristling hair, i.e. to abate one's anger; *ćań, ko, snyál-ba* ■ allow the beer to ferment, the milk to curdle, in a state of rest (undisturbed).

ཉན་ *brnyál-ba*, pf. *brnyas*, 1. **to borrow** *Dzl.* ; , 12. 14; , 6. 2. **to seize** by force, ■ **usurp** *Sch.*

ཉན་ *brnyań Lex.* prob. = *rnyál-pa*.

ཉན་ *brnyád-pa* for *benyád-pa*.

ཉན་ *brnyán-pa Ca.* **to borrow**; *brnyán-po* borrowed; also fig.: borrowed, reflected, *yzugs-brnyán* (*Lex. snań-brnyán*) a reflected image **ཤན**, frq.; also image, picture in general; even a little statue *Pth.*; *rnál-ćam-gyi yzugs-brnyán* vision, visionary image; *sgra-brnyán*, **ཤ**, reflected sound, echo; *mgo-brnyán* a mask, a fearful apparition *Thgy.*, *mgo-brnyán sáń-po Schl.* 234. — *ýjag-brnyán* servant *Ca.* — *brnyán-poi gos Ca.*: 'a garment marked with the figures (sic) of the rainbow' — *brnyán-poi brnyas Lex.* interest for a loan, rent for things borrowed *Sch.*

ཉན་ *brnyáis-pa* **diligence, painstaking; to take pains** *Sch.*

ཉན་ *brnyás-pa* I. borrowed, v. *brnyál-ba*.

II. 1. **to despise, contemn** c. dat., frq.; *ma brnyás ćig* do not despise! *Dzl.*; *brnyas mnád-pa* id. *Dzl.* — **contempt**, *brnyás-pa byéd-pa*, *W.* **nya-ád tág-ín**, cod. to despise, to treat contemptuously, frq.; *brnyas-bód* (*Thgy. brnyas-ćos*) contempt, scorn.

ཉན་ *brnyais* **convenient, suitable** *Sch.*

ཉན་ *benyág-pa* 1. **to return, restore, deliver up** *Ca.* 2. **redeem.**

ཉན་ *benyug* full *Sch.*; *skyu-gań benyug Lex.* a full draught (?).

ཉལ་ *benyál-ba* to wash *Lex.*

ཉེ་ *benyén-pa* 1. **to approach, to come near**, c. dat., also *drúń-du, ké-boi drúń-du benyen ćig* come to me *Dzl.*; *gżón-pa ra-ré bór-bźin „ći-ba-la benyén-pa ltar* as with every step we come nearer to our death *Thgy.*; **to join, to stick to** a person *Dzl.* — 2. **to propitiate, soothe, satisfy**, a deity *Ca.* — 3. **to accept, receive, admit** *W.*; *benyén-par rdzogs-pa* to be ordained, consecrated, frq.; c. *las* by *Tar.* — *dge-benyén* v. *dgé-ba*. — *benyen-bkúr* **reverence, veneration, respect**, *byéd-pa* to pay one's duty or respect, esp. to the priesthood by various services, *śid-la benyén-pa byás-te Dzl.* and elsewh., frq., also *benyén-bźi bkúr-ba Gtr.*, and **nyen kúr-te** *W.*; *benyén-bkúr ći-ba* to ask permission for performing such services *Mil.* — *benyen-bsgrub* priestly function, religious office, esp. *sníags* q. v. — *benyen-yás* fasting, abstinence; *benyen-yás srúń-ba*, *W.* **nim-ba**, to abstain from food, ■ fast.

ཉེ་ *benyé-ba* to make grimaces or gesticulations *Ca.*

ཐ

ཐ *ta*, the letter *t*, cerebral *t*, *Sak.* ट.

ཐ་ཀ *tá-ka*, *Hind.* टका in *W.* imaginary coin, money of account, = ¼ paisa or 1 d. — Different from it is

ཐ̈ག, ཐ̈ཀ, ཐ̈ཁ, ཐ̈ཀ *tàá-ka*, *taá-ka*, *taá-ka*, *taá-ka*, *Hind.* टङ्का 1. in *C.* ⅕ rupee = 9 d., v. also *yèod-tai* (v. *yèod-pa* comp.). — 2. a gold and silver coin. *Tar.* 112, 6. — 3. *W.* money in general.

ཐ̈ཀ, ཐ̈ཀ *tá-kad*, *tri-kad* card, ticket; postage-stamp.

ད

ད *da*, the letter *d*, cerebral *d*, *Sak.* द.

ད̈ *dá-ki* (डाकी *Hind.*: 'husband of a *Dákini*, *Shaksp.*) in *Mil.* prob. = *Dákini*, *mkhá-„gro-ma*.

ད̈ᠬ, ད̈ᠬ *dá-ma-ru*, *dá-ru*, (डमरु) a small tympan or drum, with a handle and two balls fastened to it by a strap.

ད̈ *dak*, gen. "*dray*", *Hind.*: डाक, the post, letter-post.

ད̈ *dag-di*, *Hind.* डण्डी, the beam of a pair of scales; a kind of litter.

ད

ད *ta*, 1. the letter *t*, tenuis, French t. — 2. num. fig.: 9. — 3. inst. of *blags*, v. *ya-blags*.

ད̈ *tá-ka-ri* (*Hind.* तराजू) common scales, *Ld.*

ད̈ *tá-ka W.* stick with a hook, hooked cane, crutch; "*ta-ka-ri-ka*" *Ld.* crooked, contracted, crippled.

ད̈ *tá-gir W.* bread, esp. the flat breadcakes of India, commonly called 'chapátes'; "*tá-ta-gir*" *Ld.* boiled flour-dumplings; "*tá-ta-gir*" pancakes.

ད̈ *tá-ba* (Pers. تاوه) gen. "*tav*" *W.* a flat iron pan without a handle.

ད̈ *tá-bag W.*, *tar-„bag C.*, a plate, "*tá-bag-dal-dal*" *W.*, "*tar-bir*" *C.*, a

flat plate, "*ker-kór*" a deep plate, soup-plate.

ཏ་ཝེ་ *ta-bér* (spelling?) *W.* **fence** of boards or laths.

ཏ་ཛི་ *ta-zig*, or *ta-zig-yúl*, **Persia**, *ta-zig* (*-pa*) a Persian.

ཏ་ཛ་ *ta-za-ta'* (*Pers.* تازه‌تا) *W.* a small pair of scales, **goldweights**.

ཏ་ཡ་ *ta-yá* v. *ye*.

ཏ་ལ *tá-la* 1. **ताल the palmyra tree**, *Borassus flabelliformis* (not the date-tree *Ch.*) *B.* — 2. In more recent times, and already in *Mil.*, *tá-la* seems to denote **the plantain** or banana tree, *Musa paradisiaca*.

ཏ་ལ་ལ *ta-la-la Lex.* **lamp, lantern.**

ཏ་ལ་ཡི་བླ་མ *ta-lai-blá-ma* (*ta-lai Mong.* ocean, sea), the Dalai Lama, v. *Huc.* II., 155. *Köpp.* II., 120.

ཏ་ཏ་ཏ *tag-tag W.* the imitative sound of knocking, "*tag-tag zer*" there is a knock, "*tag-tag ci-in*" to knock ■ the door.

ཏ་ *tá* **through**, v. *tó* and *tá*.

ཏ་ལན *tá-lan* n. of a medicinal herb *Med.*

ཏ་ལ *tá-ga* v. ཏ་ *tá-ka*.

ཏ་ལ *tatha-la Sek.* **the present moment** *Wilk.*

ཏ་ཏ *tan-thu' Ld.* a sort of hard **cake** or bread, resembling biscuit or rusk.

ཏ་ཏ *tab-tab* v. *tob-tób*.

ཏ་ཏ *tar-tar*, "*tar-tar-bé-re*" *Ld.* to smooth (wrinkles or folds in cloth, paper etc.)

ཏ་ལ *tál-pa*, or *tál-ma*, *Ch.*: 'a moment', *Sch.*: 'quick, decisive, penetrating'; *tál-par*, *Ch.* also *tál-mar*, 1. **instantly, immediately, quickly** *C.*, e.g. *soi* go without delay! *Lex.* — 2. *Sch.*: **completely, quite through**, *yékal-pa* to hew, to cut (quite through), *„bigs-pa* to bore through, to perforate; also *tal „bigs-pa*.

ཏ *tá* **through**, v. *tó* and *tá*.

ཏ *tí* 1. num. fig.: 39. — 2. **Not originally** Tibetan, designating 'water'; this word has found its way into *Ld.*, where it however occurs only in "*Ed-ti*" **saliva** (water of the mouth), and in "*nd-ti*" **mucus** (running from the nose). — 3. v. *spyi*.

ཏ *ti-ka* (ཏ་ཀ) **explanation, commentary.**

ཏ *ti-tig*, (*Sch.* *pri-tug*) **bad, mean, silly** *Ch.*; **obstinate, stubborn** *Sch.*

ཏ *ti-mig* **heath-cock** *Sch.*

ཏ *ti-pi*(?) *W.* **cap, hat** (from the *Hind.* टोपी?).

ཏ *ti-phu*, *Sch.*: *ti-phu sijug-rin* **pheasant.**

ཏ *ti-ba Stg.*, *tá-ba Sch.*, **anvil.**

ཏ *ti-ba* 1. *tig-ba* **zinc** *Med.*; *ti-ba ser-po* cadmia, calamine (?) *Med.* — 2. a musical instrument, constructed of metal *Sch.*

ཏ, ཏ *ti-se*, *tí-se*, the snow-peaks around the lake Manasarowar in *Mdaris*, which are considered to be the highest and holiest of mountains.

ཏ *tig* 1. also *tig-tig*, *Lex.* w.c.; *Sch.*: 'certainty, surety; certain'. In col. language "*tig, dig, tij, ʼig*", is frq. used for: **to be sure! well, well! very right!** also as an adj.: *ndr-dag tig-tig* the right, the lawful heir. Cf. "*„grig; tig tsi-ce, tig tsem*", *tig-tsdd* v. sub *tig*. — 2. *Sik.* the great **hornet.**

ཏ *tig-ta* (from ཏ **fever**) the n. of several bitter herbs, e.g. of Gentiana Chirayta) several species of **gentian.**

ཏ *tig-tsém Ch.*, *tig-tsé Ld.*, the ribands which are wound round the felt-gaiters that cover the lower part of the legs.

ཏ *tig-tha* = *ti-ba*.

ཏ *tig-riy Sp.* inst. of *ta-gir*.

ཏ *tói* 1. a small **cup** of brass used esp. in sacrificing. — 2. the sound of metal, "*tói chi-ra rag*" *W.* I hear a tinkling.

ཏིང་ངེ་འཛིན་ *tiṅ-ṅe-ʼdzin* (समाधि *Trigl.*, *Was.* also समापत्ति) **contemplation**, profound meditation, perfect absorption of mind, cf. *bsam-gtan*, and *sgom-pa*; *tiṅ-ṅe-ʼdzin byed-pa Sch.*, gen. *tiṅ-ṅe-ʼdzin-du ʼjug-pa* to be absorbed in deep meditation; *tiṅ-ṅe-ʼdzin ʼbrel* devout meditation takes place; also meton.: the faculty, the power of meditating e.g. *ʼjel Mil.*

ཏིང་ཕྱེ *tiṅ-ʼphyi Sik.* **shrew**(-mouse).

ཏིང་ཏེ *tiṅ-te* **clean, well-swept** *Ld.*, *Ts.*

ཏེ-ཏ-ཏ *tiṅ-ti-tiṅ* **snipe** *Ld.*

ཏ(ཏིང)-ཏ-ཏ *tiṅ* (*-tiṅ*) *-ʼbigs* little bells moved by the wind *Sch.*

ཏིབ-རྒྱ *tib-rgi*, resp. *yab-tib*, **tea-pot**, *zam-tib* a copper tea-pot, *rdza-tib* an earthen tea-pot.

ཏིམ-ཕ *tim-pa Mil.* goat's leather, kid-leather, from India, dyed green or blue.

ཏིར-བ *tir-ba Ts.* **kennel.**

ཏིལ *til* (तिल) **sesame**, *til-mar* sesame-oil, seed-oil.

ཏ *ta* 1. num. fig.: 69. — 2. an affix, denoting the terminative case, or the direction to a place, joined to the final consonants g and b; cf. *du*, *ru*, *su*.

ཏ-ཕག *ta-pag* (Turk. تفنگ) *W.* **gun, musket, fire-lock, fowling-piece**, "*gyab-ta*" to discharge, fire off; "*ta-pag-mar*" gunpowder.

ཏ-རུ-ཀ *ta-ru-ka Ma.* **the Turks, Turkomans**, تۆرک.

ཏ-ཏ *ta-ta* v. *ti-ta*.

ཏ-ཏ *ta-ta* (*Sek.*, *Hind.*) **a balance, pair of scales.** *C.* "*ta-la tag-pa*" to weigh.

ཏ-ག-ཡིན-ཡོད *tag-gin ʼdug* 'cannot' *Sch.* (?)

ཏ-ག-ཤི *tag-ʼrin*, or *tag-ʼchim*, prob. also *tag-ʼbem Ch.*: a wooden rattle's sound or noise; *Sch.* also: the trotting of horses heard in the distance; *tag-ʼrin-can Stg.* noisy (?).

ཏ *tab*, *tab ʼbig-tu rgyal-ba!*

ཏ-ཏ *tab-tig Lex.* w. e.; *Sch.*: 'either — or, whether I be able (to do it) or not' (?).

ཏ-ར *tar-ba* (?) *W.* **darn** (stockings).

ཏ-ར *tar-re* **clear, distinct**, syn. to *sal-le*; *yid tar-re ʼdug* it is clear to my mind; *tar-re bzoi Mil.* prob. watch it! have a sharp eye upon it! *ʼje-sdiṅ lam dag tar-re gyis Mil.* take care lest an emotion of anger arise in your mind! *tar-gyis sad Mil* prob.: he awakes, stirs, is evidently roused; *tar-re-ba Gtr.*; adj. (or abstract noun), *ʼbyel-yeṅ-med-par tar-re-ba* clear, firm with regard to perceptions, opinions etc., without omission or digression.

ཏ *te* 1. num. fig.: 99. — 2. an affix denoting the gerund, and used after the final letters *n*, *r*, *l*, *s* (v. Grammar), to be translated by the participle in ing, or sentences beginning with when, after, as etc.; also used as a finite tense (though seldom in *B.*), and in that case followed by *ʼdug* or *yod*, or also without these words: "*ddal-de ʼdug*" I sit *W.*; *ʼgro-ba yin-te Mil.* I go.

ཏ-ཕ *te-par Lex.* = *ldes-par*; *Sch.*: very, really, actually.

ཏ-ཕ *te-bor Sch.* constantly, continually.

ཏ-ས *te-se* v. *ti-se*.

ཏ-ག *teg-pa*, imp. *tag*, *C.*, *W.*, = *ʼdegs-pa*, **to pack up, put up; to put in** or **into**, "*ʼam-bdag-la*" into one's bosom; "*tag-ʼful*" or "*ʼkug*" preparations for a journey, "*tag-ʼde*" *W.* to make.

ཏ-ཕ *tel Ld.-Gir.* (*Sekl.* f. 25, b); *tel ʼdir-pa*; *Mil.* 59, 4 of my edition; *Lex.*: *tel ʼdiṅ-ʼkri*, where *Sch.* translates: a square table.

ཏ-ལ *tel-pa Ch.*: an instrument for burning *Med.*; *lcags-tel* such an instrument of iron *Ch.*; *sprul-tel Ld.?*

ཏ *to* 1. num. for 129. — 2. affix added to certain verbs, when they terminate a sentence.

ཏ-ཏ-ཏ *to-to-tiṅ-tiṅ W.*, an adv. denoting a swinging motion;

hence "*to-le-lin-lin sel ni-ba*" to play at swinging, to swing.

ཏོ་ལ *tó-la* for *tó-le* *C.*

ཏོག *tog* 1. (ཐོག) *Ca.:* **the top** of any thing, **a top ornament**; esp. the button on the cap of Chinese dignitaries, as a mark of distinction; *tog-dkár*, ཐོགདཀར u. of Buddha in paradise (*dga-bkáh*) before his incarnation *Ld.-Glr.* 8, a.; *mkhá-tog* point, thorn, nail. — 2. for *tog*, and thus prob. also used in *dkeb-tog* now, at present *Ld.*

ཏོག་ཀྲ *tóg-gra*, *tóg-tog-gra Lex.*, a rolling sound *Sch.*, acc. to *Wdh.* also a cracking sound.

ཏོག་ཏིལ *tog-til* **a bump, a swelling**, by a knock against the head.

ཏོག་ཙེ *tóg-tse W.*, *tóg-rtse Lex.*, **hoe, mattock, pickaxe** *W.* (in *C.* „*jor*); *tog-lhags* the iron of the hoe, *tog-gyu* the handle of it; *tog-léb* a spade (?) *Ca.*

ཏོ་ཏོ་ཏིལ་ཏིལ *tó-tó bylil-pa Lex., Sch.:* to perforate; to produce a whirling noise.

ཏོ་ཏི *tob-ti W.* **button**, "*tób-ti brgyab-ce*" to button up; cf. *tób-ču*; (buttons are not in general use in Tibet).

ཏོ་ཏོ་ལ *tob-tób sunl-ba* to talk confusedly *Sch.; W.:* "*tab-tób*", or "*tob-tób ma ío*" keep your temper! do not talk with such agitation!

ཏ་ལ *tou-la* **poison!** *Sch.*

ཏ *tol? Mig. bsu-tól? Sch. tol-yódd-pa* = *tal-yódd-pa* q.v.

ཏ *tráu-pa* hard (of rare occurrence); *ka-tráu*, *rus-tráu*, *rtsa-tráu*, *tsan-dkár*, *tsan-nág*, are different species of gout *Med.*

ཏ *tri-bad* v. *ji-bad.*

ཏ(ལ) *tri-ba(-la)*, from ཏ *trisúl* trident *Wdk.*

ཏ *tre-tre-ho* (by the context) a dangerous disease of the stomach or a serious symptom of it *Pth.*

ཏ *tri-be-čan* coloured *Sch.*

ཏ *tré-sam* a medicine in the shape of a powder *Med.*

ཏ *tróu* **diligence, industry** *Ca.*; *tróu byédpa* to be diligent, to exert one's self.

ཏ *ptag-ptsú Lex.* w.a.; *ptag-ptsú-ba* to disperse *Sch.*

ཏ *ptsán-rig* **thanks, thanksgiving**, and prob. also thank-offering, esp. rendering thanks to a deity; *ptsán-rig byédpa*, „*bíd-ba Mil.*, *Lt.*, *W.* "*bó-ce, ptál-te*" to render thanks.

ཏ *ptód* (v. *ptód-pa*), in the direction of, **towards**, *ryón-gral-du ptód plyin-ma* going towards the left end of the row *Glr.*; "*dón-tód*" *W.* directly opposite, just over against.

ཏ *ptód-pa* 1. vb., v. *ptód-pa*, also *brtód-pa.* — 2. abst. **hold, steadiness, firmness**, *ptód-pa-med* it has no hold, no firmness *Mil.*; *ptud-méd* „*tód-ba Zam.* prob. to vacillate, to waver, to be unsteady.

ཏ *ptód-so* a refuge, resource, esp. store of provisions; "*tó*'*-so bdg-pa*" *C.* to procure such a store.

ཏ(ལ) *ptsa(-pa) Ca.:* 'series, order, system; a bar for a door'; *Sch.* also 'anvil', and 'to lock up'. People from *C.* know only one signification of *ptsa-pa*, viz **mortar**, — *ptsa*; **bar, door-bar** occurs in *sgo-ptsa C.* and *W.* But a different word seems to be *ptsa*: 1. **order, system**, in the current phrase *ptsa-la* „*bebe-pa* to put in order, to arrange, to reduce to a system, *bre-mdá* measure and weight *Glr.*, the Tibetan alphabet *Glr.*, the civil law and the canon law *Glr.*, laws, books, — to compose, draw up, write *Glr.*; *rnal-ma ptsa-pa* in a mystic sense: to regulate, compose, and purify the mind *Glr.*; also to fashion, to train *C.*, to set right *Mil.* (Cf. *bsam-ptsa.*) — 2. **duration**, perh. also entireness, completeness, hence *ptsa-gyi* constant, continual, *ptsa-grogs* consort, partner for life *Mil.*; *ptsa-méd Sch.*: 'perishable, without duration or continuity'; *ptsa-du* 1. **always, continually, for ever**, *ptsa-du bzúgs-pa* living there continually *Ter.* 2. **entirely, completely** (which is the usual

signification of *ptan-chö*) e.g. to cut off, to deliver completely; *ptan-nas* id.; *ptan-brigs* agreement, stipulation, convention, *ptan-brigs byéd-pa Mil.*

Note. Owing to its second signification *ptan* is often confounded with *brtan(-po)*, or even with *bstan(-pa)*. Not only illiterate people, but well-educated Lamas from *C.* were occasionally doubtful as to the correct spelling of this word.

ཕྱན་ཆོད་ *ptan-chöa* (*Sui.* ཧེ ; *Stg.*, *Do*, ☰ f. 344 *ptan-chöa-kyi de-ño-na-nyid bstan-pa* = ཧ ཏ ཡ ཡ) 1. **argument**, syllogism *Ca.*; evidence before a court of justice *Dzl.* 99S, 6. — 2. *Sch.*: **a standing proposition**, indisputable point *Thgy.* (where in my *Ms. brtan-chöa* is erron. written; v. the note to the preceding word). — 3. **logic, dialectics** *Ca.*; *ptan-chöa-med-par smrd-ba* is in *Stg.* the term applied to a kind of *kyéd-ka*, evidently: illogical, irrational talk; *ptan-chöa-su bkéd-nas Glr.* 96. wishing to clear up, to render evident (?); *ptan-chöa-mkhan* dialectician, logician.

ཕྱན་ *ptan* (ཕལ) **talk, discourse, speech,** 1. in a general sense: "*tam rly-pa*" *C.*, "*tam rig-tig*" *W.*, that is one and the same talk, that means the same; *ptan bsdér-ba* to compare depositions, to examine, to try judicially, "*tam-dro*" *W.* trial, judicial examination. — 2. **news, tidings, intelligence**, *ptan bzéi-po* good news; *dyé ptan mi ‚dug* after which there are no further accounts *Mil.*; "*tam bdd-le*" to tell a tale, a story *W.*; **report, rumour, fame**, *de phé zér-bai ptan rgyál-po ñe-nas* when the king heard the report that ... had been delivered up *Pth.*; *tag-ríñ-gi ptan* fame of remote matters or events; *bdag-gi ptan-du ñe-na* as I have learned, have been told *Dzl.* — 3. **section, chapter** *Tar.*, frq.

Phrases. *ptan gléñ-ba S.O.*, *Dzl.*, *ptan-du gléñ-ba Dzl.* to speak, to converse, to discourse; *ptan byéd-pa*, *smrd-ba*, *zér-ba* id.; *ptan byar ‚gro* I shall go and speak to him *Dzl.*; the genit. preceding *ptan* always denotes the person or thing spoken of, not the person speaking; *ci-ltar gyúr-pai ptan byas* he gave an account of the manner how it had happened *Dzl.*; *mthun-pai ptan byéd-pa* to negotiate about peace *Glr.*; *ños(-kyi) ptan byéd-pa* to begin a religious conversation *Mil.*; *na dé-ltar byéd-pai ptan mi-la ma lob* do not tell any body that I am doing this *Mil.*; in a similar manner: *mi rúñ-bai ptan bsgrag-go* he shall declare it to be unbecoming *Thgr.*; *jo-mdi ptan drís* he inquired about his parents *Dzl.*; *bú-mói ptan ños* he heard of the girl *Dzl.*

Comp. *ptan-rgyál* **tradition, oral account;** *déi ptan-rgyál* the legend of him. — *ptan-ñán* **ill report**, slander. — *ptan-snyén* **joyful news, glad tidings**, *sgrag-pa* to announce *Mil.* — *ptan-bdér* v. above. — *ptan-dpe* a proverb, a saying *Ca.* — *ptan-rtsób* rough speech, **abusive language**. Note. In *W.* "(s)*pel-ra*" is more in use than "*tam*".

ཕྱན(ནས)ཏ *ptan(s)-pa* 1. adj. **full**, *spú-gri ptan(s)-po* quite full of razors *Thgy.*; also *Lexx.*; more frq. it is spelled (*b*)*ttan(s)-pa*. — 2. vb. to appoint, to commission, of rare occurrence. — 3. abst. *Ca.*: a term for a thousand billion, yet v. the remark to *dkrigs-pa*.

ཕྱད(ས) *ptá(-ma)* *Lexx.* (cf. *pti-pa*) **pawn, pledge**, *ptá-mar ‚jig-pa* to pawn, to give as a pledge, *ptá-ma blú-ba* to redeem a pledge *Ca.*; "*nor-ta*" *W.* jewels, precious stones, given as a pledge (*Ca.*: 'pecuniary security, bail'); *mi-ptá* a hostage *Ca.*

ཕྱད-ཏ *ptár-ba*, with *khrag*, **to bleed**, to let blood *Med.*; *ptár(-bar) byéd-pa*, *rtsá-ba-la* from a vein, or also *ptár-pa ‚dzés-pa* id.

ཕྱི-ཏེ *pti-té* a kind of louse *Sch.*

ཕྱི-ཁུག *pti-ñug* insane, mad *Sch.*, = *ti-ñug*.

ཕྱི-ལྡུག *pti-dug* (ལ) **gloom, mental darkness, ignorance, stupidity**, *glíñ-pa pti-dug-ñan* infatuated fools *Dzl.*; *mtsan-mo pti-dug-gyúd-du soi* at night I fell into a profound sleep *Mil.*; in a special

sense: the lowest of the three *gnas* or psychological qualities of animated beings. ལས, ཁམ, ཐམས, virtue, passion, stupidity, acc. to the Brahminical theory, for which however Buddhism has substituted the three moral categories: „*dod-ʼdoṅs, ʼje-ʼdzin, yti-mug*, voluptuousness, anger, inconsiderateness (*Kōpp.* I, 33); *yti-mug*, as for example, is the source of falsehoods told with a pretended good intention, *Stg.*; the symbol for it is the pig *Wdzi*. Note. The philosophical term *ma-rig-pa* is altogether different from *yti-mug*.

ཕྱིག(ས)ནི *ptig(s)-pa Lex.* **to fall in drops, to drop, to drip.**

ཕྱི *ptii, Ld.* "*ltii*", **bottom**, *rgyal-mtsoi ptii-dkrugs* he turned up the bottom of the sea; *ptii-du ñub-pa* to sink to the bottom *Ca.*; **depth**, hence *ptii zab-po Dzl.*, *ptii rtii-ba* deep, *ptii mye-ba* not deep, shallow; *rgyal-mtsho-baṅ ptii-zab-bo* it is deeper than the sea *Dzl.*; *pyibi-ni ptii-rtii-ba* a deep abyss *Thgr.*; *ʼdi-bo ptii-zab-po ʼbig* a deep river *Dzl.* ᠬᠬᠬ, 1. (in the third line however *zab-bo* would be the correct reading for *zab-po*); *ptii-zab-ʼbyid ʼbru-brgyad-pa* eight cubits deep (lit. with regard to depth holding eight cubits) *Dzl.* ᠬᠬᠬ, 5; fig. *ptii-naṅ* from the bottom of the heart, *ñi-la dkil-pa ptii-naṅ gyis* believe in me with all your heart *Mil.*; *ʼbu-grogs* and *ptii-grogs* v. *grogs*; *ʼbu-thar-ptii-ndg* white without, and black within (fig.) *Mil.*; the following passage of *Mil.*: *rgyal-mtsho ʼdi-la dpe ldii-la ʼbu-ptii-mdzi-paṅ ngom ʼdig gyis*, is not perfectly clear, yet the real sense seems to be: resembling the ocean, he so lost in contemplation, that you [illegible] not know any longer a difference between surface and bottom: *ptii-rdzi* a stone or piece of lead (*ʼdi-nyer ptii-rdzi Tth.*) fastened to a rope, and used as plummet, as anchor, as a clock-weight, as a means for drowning delinquents etc.; "*ʼbu nydy-po-ʼbe-la ʼtii mel*" *W.* a very muddy water has no depth; *ptii-ruṅ* deep, *ptii-mdzi* shallow *Ca.*; also fig. deep, reserved, covert, difficult to fathom, to form an opinion of, and the contrary: shallow, superficial; *ptii-mi-bin C.* of unknown depth; *ptii-ʼbyiṅs-pa* fathomed, ascertained *C.*

ཕྱིག(ས)ནི *ptib(s)-pa* 1. **to be gathering**, of clouds, *sprin-phui ptib-pa* thick clouds gathering *Wdzi.*; *bdug-spos sprin-ʼbras ptib* incense wafts along like clouds *Gtr.*; *mdzaṅ-pa ptib Lex.*, col. also "*mzaṅ-ʼka tib-sib god*" cf. „*tib-pa*. — 2. sometimes for *rtib-pa*.

ཕྱིམ *ptim-pa* v. *ʼbru-pa*.

ཕྱིག *ptig-pa*, pf. *ptugs*, also *btug-pa*, cognate to *ʼtig-pa*, 1. **to reach, to touch**, *gi-dzaṅ-gyi ʼtsys-kar ptugs-naṅ* putting or pressing (his forehead) against the breast of the image *Gtr.*; *ni ʼbig-gi ʼdzib-la ngal-ba ptug-pa*, or only *ʼdzib-ptug-pa* to touch as a supplicant a person's feet (or skirt) with the brow, to cast one's self at another's feet, frq.; *bdag ʼtig-pa daṅ* was explained: when it (the danger) draws quite near *Mn.*; **to overtake, to reach**, ni f., e.g. *mtha* the end *Lex.*; **to meet with, to join** *Tar.* 17ᠬ, 14. — 2. to bring an action against a person, **to sue** *Sch.*, thus prob. *Dzl.* ᠬᠬᠬ, 3, and *Ptk.* — 3. = *zad-pa* to be exhausted, to be consumed(?) *Zam. zad-paṅ ptugs-pa.*—

Note. Not only *ptig-pa*, but also many of the following words have b as well as g for their initial letter, and moreover a corresponding form beginning with *t*, of the same or nearly the same signification.

ཕུ *ptun*, *Sch.* also *rtun*, col. "*gog-tsin*" (spelling dubious) 1. **pestle**; there are small ones, like ours and large ones, in shape of poles, as thick as a man's arm, and about 6 feet long, by means of which the pounding is effected in an excavation made in a rock, called *ptun-bisi*; *ptun(-gyis) rdzii-ba* to pound with a pestle *Dzl.*; *ptun-po* mortar *Ca.*; *ptun-bu, ptun-ʼbiṅ* pestle *Ca.* — 2. **mallet, knocker** *Dzl.*

ཕུག *ptub-pa*, more frq. *btub-pa*, = *tub-pa*, **to be able**, *ʼjigs „ʼdi-du btub-pa-naṅ* shall you really be able to come

back? *Dzl.*; *mi-btub-pa* very frq. not to be able to prevail upon one's self, **to be unable**, also: **to be unwilling, to have no mind** (to do a thing).

ཏུབ(ས)པ *ptsub(s)-pa, btsub(s)-pa, Ld. *stub-te*, = „ldil-pa*, **to cut to pieces, to cut up**, meat, wood etc.; in *W.* also **to mince**; (in *C. btsdil-pa*); *ptsub-epydil* chopper *Sch.*

ཏུམ་པ *ptum-pa* 1. **ferocity, rage**; also adj. **furious**; *Erd-kyi ptum-la snyiṅ-rje-med* in furious wrath, merciless *Dzl.*; *ptug-kyi ptum-pai klu* a Lu in a deadly rage *Samdh.*; *ptum-pai sgra sgrog-pa* to roar furiously *Pth.*; *Erd-ptum-pa* furious with rage *Gtr.*; *ptum-kyi rgyal-pa* obstinate and unmanageable, of a boy; *ptum-po Mil.*, *ptum-ḳan, ptum-lddn* cruel, fierce, furious *Ca.*; *bla-ma ḥugs-ptum-po „oi* the Lama grows angry *Mil. st.*; *ptum-mo* fem. a fury of a woman *Dzl.* ཤ, 10; *Sch.* also: hangman (?); *rlua ptum-mo Ca.* a furious wind, a hurricane — 2. = *btum-pa, „tum-pa*, **to veil, to cover; to wrap up**, e.g. the head; with the instr. to wrap up or cover with a thing.

ཏུམ-ཏོ *ptum-po* 1. v. *ptum-pa* 1. — 2. **ཏུ** (hot) in the more developed mysticism the power which meditating saints by dint of long continued practice may acquire of holding back their breath for a great length of time, by which means the air is supposed to be drawn from the *rd-ma* and *rkyaṅ-ma* (two veins, v. *rtsa-ba*) into the *dbu-ma* (*srog-rtsa, dbu-ti*, aorta?) thus causing a feeling of uncommon warmth, comfort, and lightness inside, and finally even emancipating the body from the laws of gravity, so as to lift it up and hold it freely suspended in the air, *Mil.* frq.; v. also *Tar.* 188, 20; *ptum-poi bde-drol* the feeling of warmth just mentioned *Mil.*; *ptum-po „bar* the warmth of meditation commences *Mil.* The three above-named veins are symbolically represented by *a-khrid*, i.e. the second half of an ཨ, viz. ཀ, hence *a-kad-ptum-po* the three veins'-meditation-warmth, *Mil.* — 3. n. of the goddess Durga or Uma.

ཏུ-ར *ptur-ba Lex.* w.c.; *Ca.* **bag, sack, wallet**.

ཏུ-ལ *ptul-ba* **to grind, to pulverize**, colours, medicinal substances etc.; cf. *ldig-pa*.

ཏེ-ཕ *pti-pa W.* (*Ld. *sti-pa*") pti-ba, pti-ma C., ptii-pa Lex.*, **pawn, pledge, bail** (*Sch.* also: a present); cf. *pti-ma*; *ptes* id.? hostage? *Tar.*

ཏེར *pter* (ཏ+ཏ, ཏ+ཏ) 1. **treasure**, frq. — 2. symb. num. for 9. — *pter-mdzod* **a treasury.** — *ptir-ba* **a mineral vein, mine**, *mir-gyi ptir-ba rnyed-pa* to find a mine of precious metals.

ཏོ *pto Lt., Thgy.* a magic ceremony for the purpose of averting misfortune; *pto-bdag* id.

ཏོག-པ *ptog-pa* 1. also *btog-pa, „tog-pa*, **to pluck off, gather, crop, tear out** (one's hair) *Lex.* — 2. v. *so-gol*.

ཏོགས-པ *ptogs-pa* **to belong, appertain to; belonging**, *rgyal-poi ptsa-la ptogs-pa yin* you belong to the royal blood or family *Dzl.*; *deṅ nai-ḥi mi ptogs-sam* am I not included in them? *Dzl.*; *„dzam-buii-gliṅ-la ptogs-pa* belonging to Dzambuling *Gtr.*; *"di le-ka dan ma tog* W.* do not meddle with that! *ma-ptogs-pa*, gen. adv. *ma ptogs-par* **except, besides.** — *ptogs-„dzal Sch.*: 'to love, to like, to wish; a good-for-nothing fellow'(?).

ཏོན-ཕ *ptoṅ-ba*, pf. *btaṅ*, fut. *ptaṅ*, imp. *toṅ* (*W. "tan-te"*, imp. *"tan"*) **ཏ** 1. **to let a. to let go**, to permit to go, **to dismiss**, *ḥi ḥyir bdag-ḥog-rnams-kyis ptoṅ* why should we let you go, suffer you (our teacher) to go? **to let escape** (a prisoner) *Dzl.*; **to let loose** (a dog against a person) *Mil.*; **to let go**, to quit one's hold *ma ptoṅ*, col. *"ma tan"* don't let him go, stop him! **to leave, abandon, renounce**, *ḥa* one's religion; more definitely: *bla ptoṅ-ba*, v. *bla*; *ptsa-ma ptoṅ-ba* to abandon altogether *Dzl.*; to leave off, to abstain from, *ysoṅ-gor byed-ba ptoṅ-ba* to leave off killing *Dzl.* b. **to let in, to admit**, *sgo-nas* through

the door *Dzl.*, *mdá-du ptód-ba* to permit to enter. — 2. **to let go**, i.e. to make go, **to send**, *mi* a man, a messenger, very frq.; *„drom-bui-glíi bdín-tu bdód-nas* he made him go all over the country of Dzambuling *Dzl.*; *skyél-du ptód-ba* to dispatch for conveying (a message); *lín-du ptód-ba* to send (a person) for (a thing); *„bdl-ba bdód-ba-las* he sent out searchers (people in search) *Dzl.* ২০, 18., unless this passage should be read *„bdl-bar*. — 3. **to let have, to give**, so in *W.* almost exclusively; *sman ptód-ba* to give medicine, *ptód-tsul* the way of giving medicine, for 'a dose' *Med.*; *ptód-pod-ísa* liberal, bounteous *Mil.*; *ptód-sems-ldan* id. *S.g.*; *ptód-sems* liberality, bounty; "*tód ser*" he says, give me! he wants to have, he tries to get *W.*; *čós-la ptód-ba* to give a person up to religion, i.e. to destine him for the priesthood, to make him take orders. — 4. **to make, to cause**, e.g. a smoke by lighting a fire *Glr.*; with the termin. **to turn into**, *byé-ldní mdá-fní-du* sandy plains into meadows *Glr.*; *rims(-nad) ptód-ba* to cause, **to send down**, epidemics, plagues (of gods); **to construct, fix, place**, chains before a building *Glr.*; in *W.* "*(n)kad tód-ce*" to utter sounds, "*kú-ce, bó-ra tód-ce*" to raise, to set up a cry; "*kug*" or "*kum tód-ce*" to make crooked, to bend; in forming intensive verbs: "*go bdl tód-ce*" to decapitate; "*ton ma, phín tsi*" take out! throw out! "*ta tsi*" put salt into it! "*ču tód-ce*" to water (the garden); "*bud tód-ce*" to manure (the fields). The participle "*tsis-pa*" is used adverbially in *LL.*; "*'i-ne tdis-pa á tsig-pa*" from here to there, from this place to that place (= *bsnis-te*).

ཕྱོད་ *ptod!* *ptód-la mnin-pa*, of the sun *I'Th.*, of the galaxy *Mil.*, evidently denotes the disappearing of these celestial bodies by enchantment or only as a poetical figure; perh. = *pkos*, or to be explained by *ptód-pa* II.

ཕྱོད་ *ptód-pa* I. also *ptód-pa*, pf. *btad*, *ptad*, fut. *ptad*, imp. *btad* (*Mil.*; *Ch.* *tod!*) 1. **to deliver up**, *tdg-tu* into the **hand**, to **hand over** *Glr.*, to hand to a person the subject for a theme or problem *Glr.*, to commit the management of the household to another *Dzl.*, to commit a child to a teacher *Dzl.*, *dge-„dún-la dbań* to confer important offices on the priesthood *Glr.*, *rig-pa* to teach; *pčig snyín pčig-la ptód-pa* to communicate one's feelings to one another *Glr.* — 2. **to lean against** or **upon** c. dat., e.g. to rest one's head on one's arm; to lay or put against, to, or on, one's mouth to a person's ear *Thgr.*, the tip of the tongue against the palate *Grum.* — 3. **to direct, to turn**, *mi-la mgó-ba*, one's face towards a person *Lt.*, *mi-la mdzób-ma*, or *sdig-mdzób* to point at a person (with the finger) *Glr.*; *ayo mdó-pyóga bdl-poi yúl-du ptód Glr.*, the door points south, towards Nepal; *„bém-la* to take aim, to aim at *Lex.*; *rnó-bai dbdó-po ptód-pa* to listen to, to give a person a hearing *Mil.*; *sems*, resp. *ñugs*, *ptód-pa Mil.* id.; *„od-zér-la ptód-nas yeigs-pas* turning after a ray of light, following it with the eye (= *brtén-nas*) *Glr.*; also used absolutely: *dkar-kań ptód-pa* the projecting windows *S.g.* (?) — *Ka ptód-pa Glr.!*

II. inst. of *ptód-pa*, to **fasten** (cows etc.) to a stake (driven into the ground), to **tether**.

ཕྱོད་ *ptód-pa* **to talk, to speak** *Sch.*, cf. *ptam* (?).

ཕྱོ་ *ptóma-pa* **filled up, full**, for *bkáma-pa*, *ptóma-pa*, *Sch.*

ཕྱོ *ptór-ba* (*Lex.* ཕ་ལ) cf. *„fór-ba*, 1. **to strew, to scatter** coirdp., *mé-toy-gis ptór-ro Dzl.* they strewed flowers, also *ptór-to Dzl.*; *ñó-la sas ptór-ba* they that threw earth upon me *Dzl.*; *sá-la ptór-ba* to scatter over the ground *Glr.* — 2. **to cast, to throw**, esp., books into the water *Glr.*, a ring into the air *Glr.*; to throw out, e.g. spittle into a person's ear, for healing purposes (= *„tór-ba*); **to cause to circulate** the chyle through every part of the body *Med.*; **to waste, to dissipate** *Dzl.*, occasionally with the accus. of the vessel containing the substance thrown out: *nó-*

ma ytor-ba Glr. (a cow) emptying its udder by discharging the milk. — 3. *Sch.*: 'ɡrub *ytor-ba* ■ **rend**, to tear to pieces'.

ཡོ་ཏ *ytor-ma* **strewing-oblation**, an offering brought to malignant demons, either as a kind of exorcism or as an appeasing gift, in order to prevent their evil influences upon man; *mčód-pa dań ytor-ma sbyin-pa* to offer such an oblation, *ytor-mar sród-ba* to devote something for it. The ceremonies are similar to those used in *sbyin-sreg Schl. Buddh.* 249; the offerings consisting of things eatable and not eatable, of blood, and even of animal and vegetable faeces, scattered into the air (the benefit being shared by the *dri-za* q.v.). There are various sorts of Torma-offerings, according to the nature of the substances offered (*ża-* or *žab-ytor*, *ɡye-ytor*; *lhag-ytor*, an oblation of the fragments of a meal *Mil.*), or according to the time at which (*dgu-ytór* v. *dgu*), and the purpose for which they are offered (*mdun-ytor* v. *mdun*). Other names of Torma-offerings are: *blud-rygyá*, *mar-me-rygyá*, *tiń-lo*(?)-*rygyá*, *ža-ytóm* etc. Tormas in general belong to the ceremonies most frequently performed; *ytor-čé* are the vessels and other implements used for that purpose; *ytor-sdób Sch.*: 'a bowl for these offerings'(?). — *ytor-zań Lex.* **ब्ध** oblation of the remnants of the daily meal to creatures of every description.

ཡ *ytol*, only in *ytol-méd*, = *ža-méd*, **not known, dubious**, *ɡó-ɡam mó-ɡam ytol-méd-do* one does not know yet, whether it will be a boy or a girl *Dzl.*; *ći byá-bai ytol méd* not knowing what to do *Dzl.*; *ɡor čdi-bai ytol med* not knowing where she had gone to; *bdag-la ytol méd* I do not know any thing about it *Dzl.* — (*Sch.* has a verb *ytól-ba* to perforate, pierce; to discover, disclose; v. *rtól-ba*).

ཡ *ytos* **size, width, quantity**, *ri-bai ytos tsam* as high as a mountain *Lex.*; *rim-gro ytos-čé-ba*, like *rygya-čé-ba*, great marks of honour, extraordinary homage.

ཏ *btág-pa* v. *ɡtag-pa*.

ཏ *btaɡs-pa* v. *dkaɡs-pa*, and *ła-btaɡs*.

ཏ *btań-ba* v. *ytań-ba*.

ཏ *btad-pa* v. *ytód-pa*.

ཏ *btab-pa* v. *dźeb-pa*.

ཏ *btań-snyóms* (cf. *snyoms*) **ब्ध** complete **indifference**, perfect **apathy** (acc. to *Schr.* prop 'a liberality perfectly impartial'?).

ཏ *btań-bsań Lex.* **ब्ध** n. of a hill where Buddha was teaching.

ཏ *btig-pa*, pf. *bsiɡs*, *Ch.* **to drop**, to let fall in drops, *rná-bar smán*, medicine into the ear, v. *ɡtig-pa*.

ཏ *btiń-ba* v. *ɡtiń-ba*.

ཏ *btá-ba* v. *ɡtá-ba*.

ཏ *btań-ba* v. *ɡtań-ba*.

ཏ *btúg-pa* v. *ytúg-pa*.

ཏ *btud-pa* v. *dtúd-pa*.

ཏ *btód-par Glr.* in rapid or close succession, "*tyi'-tyi'-ya-la*" *Ch.* id.

ཏ *btub*, *Lex.* = *rub*, **fit, convenient, practicable, becoming**, *btúb-bo* it is convenient etc.; *btúb-pa* v. *ytúb-pa*.

ཏ *btum-pa*, *ytum-pa*, 1. **to wrap round, to envelop**; hence 2. in *W.* **to shut**, a book, valuable books being wrapped up in a cloth before being laid by; *btum-ɡźóg* **bunch** or **knot**, produced by money and the like being tied up in the girdle.

ཏ *btúl-ba* v. *dúl-ba*, *ytúl-ba*.

ཏ *btóg-pa* v. *dóɡs-pa*.

ཏ *btód-pa* 1. = *rtód-pa*, **to fasten** (grazing horses or cattle) by a rope to a stake, **to tether**; *Mil.* declares relations to be the *btod-ɡźag* (the tether) in the hands of the devil. — 2. **to erect, raise up, produce, cause, occasion**; *srol-btód-*

pa (*Lex.* w.e.) may accordingly imply: ■ introduce a custom.

ཚུགས་ *bkra-pa* v. *dkra-pa*.

ཚུགས་ *bkri-ba Sch.* = *ykri-ba*.

ཏ *rta* (*rta-po C., Mil.*), resp. *ñiu*, 1. **horse**, *po-rta* a gelding, *mo-rta*, or *rta-ryal-ma*, a mare; *rta ,dul-ba* to break in, train, a horse; *rta rgyag-pa* to gallop; to run horses for a wager, to race *Gbr.*; *'sta krul-ba' Ld.* id.? — 2. the lower front part of a pair of breeches, *dbr-rta*, *ñi-rta*.

Comp. *rta-rkyal(-pa)*, or *-skyal(-pa)* one skilled in horsemanship. — *rta-bskrdgs* ("*stab-rdgs*" *Ld.*) a clattering train of horsemen. — *rta-ydl Ts.* pouch or bag of a horseman, saddle-bag. — *rta-grdn* = *rta-rd.* — *rta-bgad* a horse-laugh, *rta-bgad-kyis ,dlla-pa* to set up a horse-laugh *Sch.* — *rta-mgd* a horse's head; *rta-mgd-ma* v. *yo-ldem.* — *rta-mgrin* (ཏ་ལ་ཡ) n. of a demon (*Schl.* 110), a terrifying deity. — *rta-sga*, *W.* "*ta-pa*", **saddle.** — *rta-sgdm* a large box or chest. — *rta-sgo* v. *sgo.* — *rta-sgyd*, gen. connected with *mi-bsad*, the slaughtering of men and killing of horses. — *rta-skdn* Tibetan horses, small, strong, unshod, v. *Hook.* II, 181, and so already ■ *Marco Polo*'s travels. — *rta-rnn* **horse-hair**, "*ta nd-ma yod*" *W.* it ■ (made) of horse-hair. — *rta-lcdg* horse-whip; whip in general. — *rta-žag* dry fodder or provender given to horses, corn, oats. — *rta-mčdg* the best horse, a splendid horse, state-horse; gen. a fabulous horse, a sort of Pegasus, thus e.g. *Gbr.* chp. 6, where it partakes of divine properties (*rtsi rgyal-po ,tam-čd bd-la-ba*; acc. to *Schl.* p. 253 *rtsi-rta* is the same). — *rta-mčdg-ka-,bab* = *ygsa-ru-ytsdn-po* = *mid-ris-ku* n. of the principal river of Tibet. — *rta-ljdi* he with the green horses, the sun, po. *Gbr.* — *rta-rnd* horse-ear, n. of one of the seven gold-mountains, surrounding the Rirab. — *rtd-pa* horseman, rider, '*td-pa ta-ldn*' *Ld.* a balancing-board, **see-saw**; *rtd-pai dpdd* horse, **cavalry** *Ca.* — *rta-lpdgs* a horse's skin; n. of a medicinal herb *Med.* — *rta-bdla* 1. a large stone or raised place for alighting from a horse(?) *Ca.* 2. the superstructure of a large door or gate, the arch of a gate-way, *Lex.* *ioo-ra-pa*, ཕ་ལ?? — *rta-dbyiks* ཏ་ལ་ཡ n. of a great scholar *Thgy.* — *rta-bd* a horse's front-hair *Ca.* — *rta-sbdns* **horse-dung.** — *rta-rmig* a horse's hoof; n. of a plant *Med.* — *rta-rmig-ma* a lump of silver bullion like a horse's hoof *Ca.* — *rta-rtsd* one that tends horses; **a groom** *Gbr.* — *rta-bzin* a good horse. — *rta-zdm* 1. **post-station**, *rta-zdm-gyi khigs-pa* a post-house; *rta-zdm gyi spyi-dpon* postmaster-general *Ca.* 2. in *Ld.* also for *rta-zim-pa.* — *rta-zim-pa* **postilion, courier, express, estafet.** An estafet rides day and night, mounting fresh horses at certain stations, and making the way from Lé to Lhasa (for ordinary travellers a journey of 8 months) in 18 days. — *rta(i)-,i-lag* a compulsory service consisting in the supply of horses. — *rta-rd*, *rta-grdn* **inclosure, stable,** for horses. — *rta-ši* 1. horse-flesh. 2. the oblique abdominal muscles of the hips. — *rta-kdd* **curry-comb** *Sch.* — *rta-ydr* a horse not yet broken in or dressed *Schr.* — *rta-bzdb* **stallion.** — With regard to the colour of horses (*spu-ka*), the following distinctions are made: *rta-dkar* a gray or white horse; *rta-rkyan-nag*, or *kam-nag Sch.* a dark-brown horse; *rta ldem-pa Ld.* a yellowish-brown horse (*Sch.* a dark-brown horse); *rta-kam-dmar Sch.* a light-bay horse, a sorrel horse; *rta krd-bo* a piebald or a dappled horse *Ld.-Gbr.*, *Schl.* fol. 36, a; *rta-gro Sch.* a gray horse, *rta gro-dkar* a light-gray horse, *rta gro-sdon Sch.* a dapple-gray horse, *rta gro-dmar* a roan horse, a roan; *rta rgyo-bo Sch.* a chestnut-bay horse (a bayard, a brown horse) with white breast and muzzle; *rta kdn-pa* an isabel *Ld.-Gbr.*; *rta rnog-dkar* a bright bay horse; *rta-sio-kra*, *rta-sio-tig-čan Sch.* a dapple-gray horse; *rta-sio-nag Sch.* a dark-gray horse; *rta-tig-kru Sch.* a spotted horse; *rta nag* a black horse; *rta-brus* = *rgya-*

bo Sch.; *rta-mog-ro Gtr.* a yellowish-brown horse; *rta zag-pa Sch.* a horse having gray and white spots; *rta ‚di-ba Mil.*, *Lal.-Gtr.*, a black horse; *rta ra-rd Sch.* a yellow-dun horse; *rta rdy-pa Ld.* a tawny horse (*Sch.*: 'a white and red spotted horse'); *rta rag-rdg* an ash-gray horse; *rta rag-ser*, or *rta ser-ser Sch.* a yellowish-red horse; *rta sreu-sreu Sch.* a gray horse with a black mane and tail.

ཏ་ཀ *rtag-pa* (**firm**) 1. **perpetual, constant, lasting, eternal.** 2. **perpetuity, duration** in all futurity, a quality which, acc. to Buddhist views, can be ascribed only to the vacuum, to absolute emptiness, the *stoi-pa-nyid*; *mi rtag-pa* not durable, perishable; *de yan mi-rtag tsal-du yda* this, too, is subject to the law of perishableness *Mil.*; *mi rtag-pai ĉos* the principle of transitoriness; *rtag-par ‚dzin-pa* to look upon (transitory things, i.e. the world) as lasting, and hence: to be worldly-minded *Gtr.*; as partic. one that is earthly-minded, a worldling; *nyal-ba-la rtag-pa* steady in lying, i.e. disposed to lie down, to be continually at rest, *Sky.*; *rtag-ĉad* lasting and transitory, frq.; *rtag-par*, or more frq. *rtag-tu*, **always**, i.e. 1. continually, 2. at each time (*Dzl.* ‚ᴷᴹ, 5); *rtag-tu-ba* perpetuity, eternity *Ca.* — *rtag-po*, *Ld.* "*rtags-po*", **lasting**, durable, reliable, *rtag-brtan* id. *C.*; *rtag-snyom-la C.* adv. uniformly, equally. — *rtag-rés ‚ĉhe-ba Sch.*: a constant change(?).

ཏ་ཀ *rtags* (cf. *rtag-pa*) 1. resp. *pyag-rtags*, **sign, token, mark, characteristic,** "*tag-ki*" *W.*, "*tags-pa*" *Ld.*, id.; *rtags byed-pa*, vulg. "*tag rgyab-pa*" to make a mark; *rnb-tu byan-bai rtags ydd-pa* (partic.) one having the outward marks of an ecclesiastic *Gtr.*; *bkra-śis rtags* v. *bkra-śis*; **omen, prognostic,** — *bza*, *bu-mo skyi-bai rtags* a prognostic of a girl being born *Mel.*; **proof** of a thing, c. genit., frq.; *mion-rtags Dzl.* id.; **proof, argument, evidence,** "*ci tags-pa-ne zum*" *Ld.* upon what evidence have they seized him? "*tags-pa bźig gna*" you must prove it, "*tags-pa-ni med dug*" there is no trace, no evidence, left. — 2. **inference, deduction** *Wis.* (320). — 3. **the black, the centre** of a target, *W.* "*tag-la ĉig-ĉe*" to take for a mark. — 4. **sexual organ,** organ of generation, *rtags-sam bhi-ga* as two synonyms for the same thing *Wdn.*, *jid-rtags*, *mi-rtags* frq. — 5. **gift, present,** resp. *jyag-rtags*. — 6. any mark for denoting grammatical distinctions, such as terminations etc., ni f.; *rtags ‚jog-pa* using such marks, making grammatical distinctions, seems to imply about the same thing as our etymology, the etymological part of grammar. — *rtags-yig* 1. **stamp, type**(?) *Ca.* 2. letter of recommendation, **credentials** *W.* — "*tag-rit*" *W.*, **lot,** "*tag-rit bźi-ĉe*" to cast or draw lots (a half-religious proceeding) cf. *rgyan*.

ཏ་ཏ *rtab-pa*, also *rtab-rtib-pa*, and *stib-pa*, **to be in a hurry, to be confused, frightened** in a state of alarm, e.g. of fowl frightened by some cause (*Zam. ex brtsi-pa*); *rtab-pa* adj.; *rtab-stib-par ĉhi-nas* having become quite startled and confounded *Pth.*; *rtab-rtib* subst., *rtab-rtib-tu sdi-du ‚jyin-ta* she ran into the house in haste (full of joy) *Mil.*; *rtab-rtib-la ra mi ‚dren* I cannot help you with such speed *Mil. st.* It is also spelled *brtabs-pa*.

ཏ *rtas-pa* v. *brtsi-ba*.

ཏ *rtag-gi Tk.* for *rtsu*, **foal, colt.**

ཏ *rtsi* (in more recent literature and col.) what is **behind** or **after**, with regard to space, and more particularly to time, *rtsi-du*, *rtsi-la*, *rtsi-na* adv. **afterwards,** *rtsi-du bkés-so* they were made afterwards, were added later *Gtr.*; postp. n. genit., or less corr. c. accus., after; *byon rtsi-la* after their appearance *Pth.*, *byan-rtsi* after he has come *Mil.*; *de-rtsi-la* after that *Gtr.*; "*tsi-ng ĉhi-ĉe*" *W.* to follow, to come after or later; *rtsi-ma* adj. and subst. the last *Tnr.*; *ytam-gyi rtsi-ma yin* this is my last, my farewell-speech *Gtr.*; without *ma*: "*dus tsi źig-na*" *W.* some day hereafter, some future day; "*tsi-ma ĉag, tsi-ma nyi-*

ma" W. the following day; "*tii-jig*" remaining part, the last remainder, "*di-rii ja tii-jig len soi*" W. to-day I have used the last of my tea. — *rtii-pa* 1. the end, extremity, lowest part, e.g. of a stick *Glr.*; gen.: 2. the heel of the foot, *rtii-lägs* a spur, *rtii-lägs rgyab-pa* to prick with the spurs, to spur; *rtii-ru* the Achilles-tendon.

ཏིལ་ *rtil-pa*, pf. *brtiba*, fut. *brtib*, imp. *rtib(s)* **to break** or **pull down** (cf. *rtib-pa*).

ཏེ *rtiu*, sometimes for *rten*, **a foal.**

ཏུག་ *rtug-pa* 1. **excrement, dirt** *rtug-skam* or *-skem* dry excrements *Med.*; *rgyal-srid rtug-pa bkia-ba dor-ba* to throw off royalty like dirt *Pth.*; *rtug-pa gyis-pai rdo* a stone for wiping one's self *Mil.* — 2. *C.* **wind, flatulence.** — 3. (*b*)*rtug* v. sub *läg-pa.*

ཏུད་ *rtüi-ba*, pf. *brtuia*, fut. *brtui*, also *stüi-ba*, **to make shorter, to shorten, to contract,** e.g. a rope, a dress; *yngi-ba brtuia* his neck is contracted *Mig.*

ཏུན *rtun* v. *ytun*; *rtun-ril* **a trituration-bowl** *Sch.*

ཏུན་ *rtün-pa*, *brtün-pa*, **diligence,** *rtün-pa skyed-pa* to be diligent *Zam.* (Cf. *dün-pa.*

ཏུལ་ *rtul-po*, or *rtul-ba*, **blunt, dull,** *mtson-rtul* a blunt weapon *Ch.*; gen. fig.: *dbaü-po rtul-po* (opp. to *rnon-po* or *rnon-ba* sharp, and *„brin-po* middling) dullness, stupidity, imbecility of mind; dull, stupid; *blo-rtul* weak intellect. — (*b*)*rtul-jöd-pa* (ཤ) boldness, courage; bold, brave *Dzl.*

ཏེ *rtse* **foal, colt,** *rtse „brui-ba* to bring forth a colt, to foal *Ch.*

ཏེན *rten* (cf. the next article) that which contains, keeps, or supports a thing, 1. **a hold, support,** esp. in compounds: *ka-rtén* the plinth or base of a pillar *Ch.*; *rkad-rten* (resp. *kabs-rten*) a foot-stool *Ch.*; *ka-rten* a present given to support a supplication, and never omitted by Orientals when making a petition; "*mem-tén*" W. token, keep-sake; — esp. **a visible representation, a statue** or **figure** of Buddha or of other divine beings, which the pious may take hold of, and in which their devotions are more immediately directed (v. the explanation in *Glr.* chp. II, init.) — 2. **receptacle,** resp. *yduü-rten*, for the bones or relics of a saint, *mčod-rten* for oblations, v. *mčod-pa*, compounds; *rig-pai rten* receptacle of the soul, i.e. the body *Schr.*; *rig-pa rten-med-pa*, *rten dai brül-ba* the homeless, bodiless soul *Thgr.*; „*jig-rten* v. „*Jig*; *snyiü ni the srog sems-kyi rten* the heart is the seat of life and of the soul *Mig.*; **seat, abode, residence,** of a deity, **sanctuary, temple** (*Dzl.*), **shrine,** *rten-gyi ytad-ba* the deity residing in a shrine *Glr.*; **visible representation, symbol,** of divine objects or beings, esp. the *rten yuan: sku-rten* an image of Buddha, *yuü-rten* symbol of the doctrine, gen. consisting in a volume of the holy writings, *läg-rten* symbol of grace, a pyramid, *Köpp.* II, 204. Hence *rten* might very suitably be used for denoting the material element in the Christian sacraments, viz. the water, and the bread and wine. — 3. **present, gift,** prop. for *bi-rten* (v. sub no. 1), and then in a more general sense, resp. *ployag-rten*, W., for *ployag-rtsigs*; also **offering, oblation.** — 4. **sex,** specified as male, female, or hermaphrodite, independently of age *S.g.*; sometimes comprising age *S.g.*; or denoting age alone, as child, man, old man *Lt.*; **calling, situation** in life *Tar.* 163, 15 (where *gyi* ought to be changed into *su*) 176, 15; 178, 18; some compounds follow still at the end of the next article.

ཏེན *rten-pa* 1. vb., pf. and fut. *brten*, imp. *rten* (*brten!*), **to keep, to hold,** in **adhere to, to lean on,** „*khir-ba-la* on a staff *Pth.*; *kä-ba-la* against a pillar; *läg-pa „grem-pa-la* in lean one's head on one's hand, in meditating *Dzl.*; fig. **to depend** or **rely on,** *brten-pai bla-ma* the priest to whom one holds; *mnam-la rten-pa* to keep to the fat, i.e. to eat much fat *Med.*; „*brig-pai ñe-la* **to be given, addicted,** in sensuality; "*ñe bdü-ero mchi-pa-la ten-ne*" *C.* if

one is intent on watering; *„ñé-ba dha-ñéb-la* v. *dkd-ba* compounds; *Kyéd-kyis yaní-ba-la brtén-nas* following, obeying (your) orders *Gtr.*; *ñaí néa-pa-la rtén-nas* relying on my strength, i.e. by the help of my strength (you will be able to get to that place) *Mil.*; hence (*b*) *rtén-nas* is frq. used for: in consequence of, with respect to, concerning etc.: *rkyen dé-la rtén-nas* in consequence of this event (the doctrine spread) *Tar.* 8, 1; **gha-la tén-nas** why? wherefore? *C.*; *yul Kyéd-par-ceu-la rtén-nas* (to sin) with regard to a noble object *Thgy.*; **to hang on, to depend on, to arise** or **issue from**; *rtén-par „brél-ba* v. *rten-„brél*; **to** [illegible] **near, to border on,** **tén-te yod** *W.* (the two villages) are contiguous to each other; = *ytód-pa*, *stón-pa* to be directed, [illegible] be situated, to lie towards, *thé-jyogs-la* to be situated towards the south *Sambh.*; *„od-zér-la rtén-nas ysiga-pa* to look after or pursue with one's eye a ray of light, like *ytód-pa* I. 3. Cf. *sten-pa*. — 2. abst. **that which holds, keeps up,** *rgyal-poi rtén-pao* (these) are **the supports** of kings *Dzl.*; *brtén-pa rús-pai yuán-tugs bstán-pa* 'the doctrine of the hold-giving bones', osteology *Mdg.* 3. adj. attached to, faithful *C.*

Comp. *rtén-grogs*, *ne brél-par „gréga-pai rtén-grogs* perh. erron. for *ytén-grogs*. — *rtén-yma Grom.*: the case which denotes the place of a thing or person, **the locative.** — *rten-„brél*, or in full: *rtén-par „brél-bar „gyúr-ba* or *„byúñ-ba* 'the coming to pass in continuous connection' (the explanation of *Burn.* I, 623 is grammatically not quite correct) i.e.: 1. in a general sense: **the connection between cause and effect**; in a special sense, the Buddhist doctrine of the *rten-„brél bcu-gñis*, ཏཏ, the twelve causes of existence *Wdk.* 551 (with illustrations); *Schl.* 23, *Burn.* I. 485, *Köpp.* I., 609. 2. **the auspices** of an undertaking, in as much as the complete knowledge of the causal connection of things implies also a certain prescience of future events; *rten-„brél rtóg-pa* to investigate the auspices, *ñó-pa* to know them, (a physician e.g., when treating a patient, must try to find out the auspices) *Med.*; *rten-„brél bzaí* or *legs* good auspices, *ñan* bad auspices, frq.; so also frq. col. — *rtén-ma* **prop, support, pillar** *S.g.*, **tén-tsá** *W.* a pole used as a prop; *rtén-sa Mil.?*

ཏ་ལ་ཀ *rtóg-ge-ba* (ལ) the act of **arguing, reasoning; dialectics** *Ca.*; *Sch.* distrust, suspicion (?); *Ku-bkód rtóg-gei srób-dpon* seems to describe a teacher who talks in a hypocritical manner with a mere appearance of wisdom. — *rtóg-ge-pa* an arguer, disputer, reasoner, dialectician *Ca.*

ཏ་ལ *rtóg-pa* I. vb., pf. *brtags* (*rtags* q.v.), *brtag*, imp. *rtóg(s)*, 1. **to consider, examine, search into, look through,** acc. (also dat.), *brtógs-na mi ñes* though one meditates (upon the soul), one cannot understand or fathom it *Mil.*; frq. with a single or double indirect question: to examine whether (or whether not); *brtag-dpyód* (or *rtóg-ñíg*) *ytón-ba Pth.*, *Mil.* id.; *brtags-dpyód* examination, trial *Zam.*; c. termin. **to discern, to recognize** as, e.g. *mkhris-par brtag* it is ascertained to be bile, to be caused by bile *Med.*; *so-sór rtóg-pa Mdg.* prob. to recognize as being different. — 2. **to muse, to ruminate,** to trouble one's head about a thing, which is considered a fault much to be guarded against, and the more so, as religious faith as well as meditation require the mind to be strictly directed and entirely devoted to the one subject in question; hence *ma-rtóg tiñ-„dzin Mil.* contemplation without any disturbing reflections and by-thoughts; cf. no. II. — 3. v. *dog-pa*.

II. abst. 1. **consideration, deliberation, reflection,** cf. I., 2; *rtóg-pa skyé-ba*, *rtóg-pa-la „jóg-pa* to reflect on a thing, to indulge in musings *Dzl.* — 2. **scruple, hesitation,** *rtóg-pa skyés-te* to grow doubtful, hesitating *Mil.*; *rtog(-pa)-med(-pa)* simple, unsophisticated; simplicity; singleness of heart — *dé-la rtog-„jóg mi byed Gtr.* he does not meddle with that.

ཏ *rtóg-pa* (prop. the pf. of *rtóg-pa*, like *ñení* of *sneo*) 1. vb. **to per-**

solve, to know, to understand, *dpyid-na ma rtogs-so* they did not understand, though they inquired into it *Dzl.*; *rtogs-par ‚gyur-ba* to obtain information, to convince one's self of a thing *Dzl.*; *rtogs-par byed-pa* to teach, to demonstrate, to convince a person *of Dzl.*; *mi-rtogs-pa* stupid, ignorant; ignorance *Mil.* — 2. abst. (but in Tibetan always construed as an infinitive with the accus. inst. of the genit., and with an adv. inst. of an adj.) **knowledge, perception, cognition,** frq.; *sems rtogs-pa* the knowledge of (one's own) soul *Mil.*; *mngon-par rtogs-pa* (अभिज्ञान) clear understanding or perception, in modern Buddhism the same as *shes-pa-nyid Trig.* 21. — *rtogs-pa-ldan, rtogs-ldan* rich in knowledge *Mil.* — *rtogs-(pa) brjod(-pa)*, for उपदान cf. *Burn.* I. 64, a moral legend. — *rtogs-spyod* theory and practise, *rtogs-spyod byed-pa* to know and to do, *rtogs-spyod la mkhas-pa* theoretically and practically religious. — *rtogs-‚dod-can* desirous of knowing or learning, inquisitive *Mil.* — Sometimes for *togs-pa*.

ཏིད་, བཏིད་, ཐེད་ *rtid-pa, btid-pa, thed-pa* 1. abst., also *rted-phir*, a **stake**, in the ground, for teddering a horse, for securing a boat etc.; **a peg**, in a wall, for hanging up things; *rted-feg* a tedder (v. *bted-pa*); *rtid-pa brgyab-pa* to drive in a stake or peg 2. vb. **to tedder, fasten, secure** *Dzl.*

ཏིད་, ཐེད་, ཐུགས་ *rtin-pa, brtin-pa, brtin-pa*, with or without *yid*, ocd., **to place confidence in a person, to rely on.**

ཏིད་ *rtsi? ñes-rtsi Tar.* 164, 20, *Schf.* the pith or marrow of a doctrine; *rtsi-dgyes-kyi ñes-pa khil.?* — *brtsi-ba-pa Tar.* 197, 8, *Schf.* to know thoroughly.

ཏིད་ *rtsi Ca.*, *rtsi-gog Lex.* w.a.; *Sch.*: **a bastard,** an animal of a mixed breed, *rtsi-po* a male, *rtsi-mo* a female bastard *Ca.*; acc. to Desgodins the cross-breed of a yak-bull and a *‚gur-mo*. Cf. *tsur*.

ཏིད་ *rtsi-ba*, pf. *brtsi* (*Ld.* "*stsi-ba*") 1. **to bore, to pierce,** to bore into, ocl. & t., *Stg.*; to bore through, **to perforate** ccn., a board etc., *ngo-sna* the shell of an egg (of chickens creeping out) *Sch.*, **to open** (an abscess) by a puncture; **to make an incision;** "*bi-gnas*" *W.* to bore a hole. — 2. **to come to, to get to, to arrive at,** *yuds-su* to (at) a place *Lex.* (cog. to *tsit-ba, tsi-ba*); *yoin-‚dus-brtsi Lex.* w.a.; *Tar.* 30, 22, *Schf.*: चारिकाराम, the coral-tree, Erythrina indica; also a tree of paradise. (In *Dzl.* ꠀꠁꠂ, 13 the manuscript of Kyelang has: *de-dag-las rtsi-ba* it outpassed them).

ཏུ *tu* 1. more correctly *ltu*, v. sub *ltsi-ba*, 1. t., **we will see,** *Mil.*, frq. — 2. in various phrases and expressions, in which its special signification is no longer clearly discernible: *a-tu ci smos Dzl.* and elsewh., the most frq. form, *ito smos ci dgos Thgy.*, *ita smos ci ‚tsal* (eleg.) *Stg.*, *W.* more distinctly: "*ita dgos ci yod*", also "*ser dgos ci yod*", **far from, not to mention, to say nothing of, how much less, how much more**; with a preceding infinitive or noun: *‚di-dag ‚dul-ba ita ci smos* to say nothing of the conversion of these! how much easier is it to convert these! *Dzl.*; *‚o-skol ita ci smos* how much more we! *Thgy.*; *ita log* is much the same: *lo zla-ba ita log* to say nothing of years and months; "*tsar log, tsi-ta log*" *C.* id. — b. the word is frq. used after participles or adjectives ending with *pa*, when, judging in each case from the connection in which it happens to stand, it may be deemed equivalent to: **evidently, indeed, then then** etc., spoken either with emphasis, or ironically, or in a sorrowful tone. As it is next to impossible to learn from the Tibetans the exact import of those little words, which slightly modify the grammatical and logical relations of a sentence, European translators have generally passed them over. Cf. *Dzl.* ꠀꠁꠂ, 18, ꠀꠁꠂ, 2 (where a shad ought to be added), ꠀꠁꠂ, 7 (where *ste* means though), ꠀꠁꠂ, 18; *Tar.* 7, 17, 19. In *Dzl.* ꠀꠁꠂ, 7 *ita*, in accordance with the manuscript of Kyelang, is to be omitted. — c. *ltu*, as, (*ltu-ba* abst. abstr., *ltu-ba* adj., *ltu-bar* or *ltar* adv.), *ski-ba ltu-bar gyi-*

pa ḥig one having the nature or the colour of smoke *Glr.*; *rta bcus-sgyiṅ-pa ltá-bai sgra* a noise as if ten horses were galloping *Glr.*; . . . *ltá-ba mkhás-pa ḥig* a man as wise as . . . *Dzl.*; *ḥa-ma ltá-bur gyúr-to* he was (to him) like a father *Dzl.*; *bai dzi-ma ltá-ba dań ldań-te* having eyelashes like those of a cow *Stg.*; *rań-la mi-mkhó-ba bi-la byúń-pa ltá-ba ma yin* not as if she (the mother) would give her child only what she does not want herself *Thgy.*; *ḥa-pa ltá-ba* is the usual expression for quoting a passage from an author, and always follows the quotation; *ḥyod ád-lta-ba mín* you are not my equal, and also: you are not in my situation *Mil.*; *ḥdi-lta-ba*, *dé-lta-ba*, one like him, such a one as he; *ci-lta-ba* what sort of? *sańs-rgyas ḥa byá-ba ci-lta-ba yin* the so-called Buddha, what sort of being is he? what is meant by 'Buddha'? *Dzl. ci-lta-ba-la bskal-pa ḥa bgyi* what sort of a thing is called 'Kalpa'? *ji-lta-ba* v. *ji*; *ji-lta-ba* of what kind, as a rel. pron. Sometimes *lta* alone is used for *lta-ba*: *ḥyód-lta* your equal *Mil.*; so prob. also in the passage *Dzl.* ꠰꠰꠰, 8, where *yód-pa lta ci mthoń* would be = *yód-pa ltá-ba gań mthoń* (better than taking *lta ci mthoń* for *lta ci snaṅ Schf.*). In *Dzl.* ꠰꠰꠰, 13, and ꠰꠰꠰, 8 *ltá-ḥig* is prob. to be altered into *ltá-ḥog*, v. sub a, 2, above. — d. *lta* is sometimes a mere expletive, e.g. in *dá-lta* (v. *da*), and after the conditional *na* (*Dzl.* ꠰꠰꠰, 1; ꠰꠰꠰, b; *Dzl.* 16, *Dzl.*, b.).

ལྟ *ltá-ba* I. vb., pf. *bltas*, fut. *bltá*, imp. *ltos*, *ltá*, resp. *gzigs-pa* (cf. *ltos-pa*) 1. **to look** (as an act of the will, cf. *mthoń-ba*), **to view**, often with *mig*, or *mig-gis* (v. below); *bltás-na mi mthoń* though you look (for it) you do not see it *Mil.*; **mdo-tan bló-la ltos* Ld.* look at it accurately! **ṭa ḥig* C.* look (before you)! have your eyes open! **ṭa ḥig ngon ḥig* C.* attention! mind! be careful! *ltá-bas ḥog mi ḥó* I never can look enough at it; with *nas*: to look from or through, *sgo-shi-nas* (to peep) through the narrow opening of a door *Tar.*; *ltá-na sdig-pa* pleasing when looked upon, charming to look at; also n. of the city of gods on the Rirab *Stg.*, and of one of the seven golden mountains around the Rirab *Glr.*; *ltá-ru soń* go there and look (at it)! **lta-la ton* W.* let me look (at it)! show it me! *ṗiań-tsam-du ltá-ba* to look around *Dzl.*; **ḥug-ḥig-la*, or *ye-gań-la** col. id.; *ṗyi mig*, or *ṗyir* (to look) back *Dzl.*; **ṗi mig log lta-ró*, or *ṗiń-pa gyúr-te ltá-ró* W.* id.; **to inspect**, ccd., rarely e.a., frq. *Glr.*, *Dzl.*; *ḥyod mi-mań-pa-la bltar-na* if one views, considers, your inability *Dzl.*; *ṅas ma bltas-na* if I do not inspect it *Glr.*; **ghdi-la ṭe rań* C.* whatever one may fix his eyes upon = whatever it may be; **to look after** or **into**, **to revise**, **to examine**, **to try**, *rtsa ltá-ba* to feel a person's pulse *Med.*; *ṗdań-nam bltá* I will see, if I can help *Mil.*; also: I will see, whether it has done good; *sa ṭe bltá* let us see who is taller *Mil.*; *ó ṭaḍ ḥtsa ḥig* see, if you can put it through *Glr.*; *rtsá-sor bltá* we shall see that afterwards *Mil.*; *ydń-dag-par ltá-ba* to examine or search into minutely *Mil.*; **ṭaḍ ltá-ba** in col. language is the expression most in use for **to examine**, to put to the proof, **to test**, **to try**, **to sound** etc. Lastly, as a mere act of the mind: **to meditate**, **reflect**, **muse**, **ponder**, **investigate**, *du ḥdug bltá* let us see how many there are *Mil.*; *ltá rdog byéd-pa*, or *ṗdań-ba Mil.* to investigate closely. Also in a mystic sense, v. *sgóm-pa* I, 2. — 2. ccd. (or accus.) and termin., to look upon a thing as, *ldań-pa-la sdig-tu* to look upon knowledge as deceitful; *dkon-mčóg gsum mi bdén-par ltá-ba* to think the three treasures to be untrue, not real, — not to believe in them. — 3. c. dat. (rarely termin.): **to have regard to**, **to pay attention to**, **to take notice of**, and with a negative: **to be indifferent to**, **not to care about**, *srog-la mi ltá-ba* not to care about one's life (from heroism or desperation). — 4. **to be situated** or **directed towards**, *mdo mi nub-tu lta* the lower part of the valley is situated towards the west. — 5. *ṅa bltá-pa* in my opinion;

nil-la ltta-na(s), or *rtsa-nas*, with regard to me, as for me, for my sake *Gtr.*; *ytsa-ma-rnamu-la ltta-pas* as far as the others are concerned, with regard to the others *Gtr.* —

II. *ubst.* 1. the act of **looking, beholding,** v. I, 1. 2.; *ltel-ba ytsa-ini* circumspect *Gtr.* — 2. **contemplation** (mystical) v. *sgom-pa* I, 4. — 3. (ལྟ་བ) **opinion, doctrine, theory, philosophical system, school** (in Tibetan a verb, cf. *rtsig-pa* II), *rtag-par ltta-ba* the theory of perpetual duration (of earthly things); *nda-par ltta-ba* a false opinion, = *lta-ldog*.

Comp. *lta-syal-pa* a **spy, scout,** *lta-syal byed-pa* to spy, to explore, v. *syal-ba*. — *lta-stsis*, resp. *ytsig-stsis Pth.* **the look,** or manner of looking, *air*, mien, *ti-bai lta-stsis* a mild look, or countenance, *Ca.*; *Ered-bai lta-stsis* an angry or fierce look *Ca.*; esp. the magical and powerful look of a saint, *lta-stsis big sdzad-pa* to cast such a magical look *Mil.*; *lta-stsis-la bkrigs-pa*, *lta-stsis-kyi sdzi-mas ĕd-ba Mil.* to sit, or stride along, with such a look, i.e. with great solemnity of deportment, as of one in a trance; *lta-stsis-bži* the four magical looks, viz.: *ytsig-pai lta-stsis* the attracting look, *skrod-pai lta-stsis* the repulsive look, *bkrol-bai lta-stsis* the precipitating look, *rtsis-pai lta-stsis* the paralyzing look *Ca.*; also *sdi-gai*, *ytsig-pa-ĕi lta-stsis-kyis ytsigs-pa* to look at a person with a lion's look, with an elephant's look. — *lta-ldog*, in later lit. and col. *ldog-lta*, **false sentiment,** not only false doctrine, heresy, but any irreligious impulses of the mind, perverse and sinful thoughts, e.g. *ldog-lta skyes-a* is used for conspiring against a person's life *Gtr.*, giving way to doubt or weakness of faith *Gtr.*, falling in love with a woman *Pth.*; *mi-la ldog-lta byed-pa* to slander, to abuse a person *Gtr.*

ལྟག-ཐིན **ltag-thin** **pull-ball** *Sch.*

ལྟག-པ *ltag-pa* 1. the back part of the neck, **nape** *Med.* and elsewh., frq. — 2. **the upper part** or **place,** *grol-gyi* of the divan, the seat of honour *Dzl.* — 3. **the back,** *gri-ltag* the back of a knife. — 4. *ltag ,og sgyur-ba* to turn upside down *Dzl.*; *ltag-na(s)*, *ltag*, **above,** *sgo-ltag* above the door, *grosi-ltag dgon-pa Mil.* the convent above and behind the village, the front-side of the houses being gen. turned towards the valley and the river; thus 'behind' is equivalent to 'higher up'; *ltag-na-med-pa* (of rare occurrance) for *ltad-na-med-pa* the highest, ལྟ་ལས; *ltag skor-ba* to strangle, to suffocate *Gtr.*; *ltag ĕcad-pa* 1. *Ca.* to cut off a man's neck, to behead. 2. *W.* to make a person change his mind, to alter his sentiments; "*ngo ĕo-la gyig-pa tag ĕad yin*" I hope I shall talk him out of it, shall dissuade him from doing it; *ltag nyal-ba* to lie backward *Sch.*

Comp. *ltag-sgo* the back-door of a house, v. above. — *ltag-ĕcad* or *-ĕad* 1. **decapitation,** 2. *Sch.*: **changeable, fickle, inconstant.** *ltag-ĕi Med.*; *Sch.*: 'sinew of the neck, the covering of the neck'. — *ltag-mkhid Sch.*, *ltag-sdad Lt.*, the hole in the occiput, the connexion of the brain with the spinal marrow. — *ltag-spu* neck-hair, **mane,** of the horse, of the lion *Ld.*-*Gtr.* — *ltag-ma* what is uppermost, e.g. words written over other words.

ལྟ-ཐེ *ltai* 1. a **bale** of goods, carried on one side of a beast of burden, half a load, *ltai gnyis* two bales, or a whole load. — 2. also *ltei*, *W.*: **through, quite through,** "*ĕi-sta-ng ndi-la ltai ĕoi dug*" one sees from the outside into the interior; "*ltai bug ĕoi*" bore through! "*ltai ĕin-a ĕa dug*" he is passing through, he does not make a stay here. — Cf. *teĕ*.

ལྟ-ཐེ *ltad-ma*, col. also "*ltas-mo*", resp. *ytsigs-mo*, the looking on, a **sight, scene, spectacle,** *ltad-mo-la ,ĕogs* they came together in order to look on *Gtr.*; *ltad-mo ltel-ba* to look at a scene, to be an eye-witness; *ltad-mo ltel-bai* so a place where there is something to be seen; a theatre. — *ltad-mo-ĕai* a playhouse, exhibition, puppet-show etc. — *ltad-mo-pa Pth.*, "*ltad-mo-lta-mi*", "*ltad-mo-la ydi-ĕan*"

W., a spectator, a visitor; *ltad-mo-mdzan, ltad-mo ston-pa* a showman, actor, mimic etc. — *grón-yul-gyi ltad-mo ma drun bg Mil.* forget the scenes of village life!

ltab-pa, pf. *bltabs*, fut. *bltab*, imp. *ltab* (*W.* "*ltabs tsoi*"), **to fold** or **gather up**, **to lay** or **put together**, "*kyní-tab, nyi-tab tab-ce*" *W.* to fold single, to fold double; *yzám-ltab byéd-pa* to fold or bend together threefold, e.g. a corpse previous to cremation; *ltáb-sa Ca.* a **fold**, **crease**, **pleat**; *ltab-gri* a clasp knife

ltam(s)-pa, pf. *bltams*, fut. *bltam*, 1. **to be full**, also *ptáms-pa*. — 2. resp. **to be born**, *skyéd-pai yab dań bltams-pai yum* the father by whom one is begotten, and the mother by whom one is born *Pth.*

ltar 1. also *bltar*, supine of *lta-ba*, **in order to see**; *bltar-rań-ba* visible; *Sch.*: 'pleasing to the eye'; *gań ltar-na yań, ji ltar-na yań*, be that as it may *Glr.* — 2. postp. c. a., **like**, **as**, after the manner of, *ri-ltar* like a mountain; *jiyag byéd-pa ltar byéd-pa* to make a saluting gesture *Glr.*; *ño-bo ran ni ḥbó-pa ltar byas* although they knew . . ., they affected not to know . . . *Mil.*; „*bral mi jód-pa ltar yód-na yań* being like one that cannot part with, = being scarcely able to part with, *Glr.*; *ltar snań-ba* to appear like, hence prob. *ltar-snań* appearance, similarity *Sch.*, (*Lex.* w.e.); *ḥdá-bstan-pa ltar* (to do a thing) in conformity with a prediction *Tar.*; also *ltar-na*, and *ltar-du*, *ni-la ltar-na . . . yod* computed by human or terrestrial years it amounts to . . . *Thgy.*; *bód-rnams ltar-na* according to Tibetan (sources) *Tar.*; *ci-ltar(-na)* how? in what manner or way? *ci-ltar* also serves to paraphrase the English 'so that', e.g. 'he played so that all were enraptured' is thus expressed: he played — how did he play? — all were enraptured; *ji-ltar(-na)* as *ji-ltar ji-ltar . . . di-lta di-ltar Sambh.* even so . . . so; *di-ltar, di-ltar(-na)* so, thus, in that manner; „*di-ltar mi ryan ḥbod* such an old fellow as you are; freq. also in referring to the words of others, where we use 'that': *di-ltar bdén-na* if that is true.

ltar-ltar-po Lex., *Ca.*: of a liquid nature, as an embryo first in the womb.

ltas **prognostic**, **omen**, more distinctive *mi-ltas*; **miraculous sign**, **miracle**, **prodigy**, more accurately: *ño-mtsar-bai ltas*; *bkra-ḥi-yań ltas* a propitious omen; *rmi-ltas bzań-po* a good sign in a dream *Pth.*; *dgé-ltas* a favourable sign; *ñán-ltás*, or *ltas-ñán* a bad sign *Det.*; *ltás-mkan* a soothsayer, fortune-teller; *ltas sten-pa* to soothsay *Ca.*

lti-ri **pitcher** *Sch.*

ltig-tín C. a person of small stature, perh. a corruption of *lte-tín*.

ltib-pa to fall through *Sch.*

ltir-ba v. *ldir-ba*.

ltiś-ba 1. vb., pf. *ltaś*, **to fall**, **to fall off**, **down**, **into**; fig.: *mtó-ba de yań mtar ltiś-ño* what is high will finally fall down *Dzl.*; more esp. to fall into sin, to commit sin, hence *nyes-ltaś* an actual sin, a sinful deed, *ltiś-byed* a transgression, crime; also *ñán-soń-du* (v. *grú-ba* I, 5), or *dmyál-bar* to fall into damnation. — 2. abst. **the fall**, esp. the moral fall, *ltiś-bas gón-pa* polluted by sin; *ltiś-ba bdag-pa* confession of sin.

lte-ba 1. **navel-string**, **umbilical cord**, *yód-pa* to cut it *Med.* — 2. **navel**, *lte-bai ṭíń(ba) Lt.* id.; *glu-bai lte-ba* musk-bag. — 3. the middle of a thing, **centre**, *ákyil-ḥkor-gyi* of a circle; *sku-ḥbód yzań-gyi lte-bar* in the middle of three (concentric) circles *Lt.*; *ruń-ṭág-gi lte-ba* the axle-tree of a water-wheel *Glr.*; *sa lte-ba* the centre of the earth, in the opinion of the natives: *Tibet*; also cognomen of several fabulous kings of Tibet *Köpp.* II., 52. — *lte-ba yzuń-rdó* Lhasa, or, in a more special sense, the palace of the Dalai Lama — *lte-ṭáy W.* = "*ṭig-ṭín*" *C.*

lteś 1. v. *ltaś*. — 2. *lteś-rgyás* n. of a Buddha.

ཐེ་ཆེ *tché-ba* **pool, pond** *Dzl.*

ཐོག་པ *thób-pa* (cog. to *tdób-pa*), **to double down, to turn in,** *mta*, or *snó-ma* to hem, by turning in the edge, cf. *mó-mo.*

ཐེ་ཚོ *tchi-rgyán* **humour, whim, caprice,** *tchi-rgyán byéd-pa* to be whimsical or capricious *Ch.*

ཐེམ་པ *thém-pa* the state of being full, e.g. a vessel full of water; **full, overflowing,** *thém-po* full; *thém-thém* so full that it runs over.

ཐོ *tho*, seldom *thó-ba* (*C.*, *Mil.*) 1. **food, victuals,** *tho(b)za-ba* 1. to eat, *tho yód ma zos* he did not eat anything *Glr.*; 2. to gain or get one's living *C.*; *thó-la byin* give him to eat! *Lt.*; *lúg-la tho ster* feed the sheep; *tho yyd-ba* to prepare food *Mil.*; "*to nyo trog tson*" *C.* he risks his life in order to procure food; *gla-thó* wages and food; *tho-gón*, *tho-rgyób*, food and clothes *Mil.*; *tho-rgyab-skyid Lex.* prob. food, clothes, and good health (comfort); "*dha tó-ór za gyu yin*" *C.* now I will go and eat (something). — *tho-ché*, *tho-rón Sch.*: a person temperate in eating. — *thó-ʼchun-ban* **an epicure, parasite, sponger.** — *tho-khú* provision ground which a person receives for his subsistence. — *khim-tho-ran* dainty-mouthed, lickerish. — 2. **goat's beard,** Tragopogon, used as a kitchen-vegetable.

ཐོ *thó-ba* **belly, stomach;** also the belly of a bottle; *thó-ba sá-la ʼbébs-pa* to prostrate one's self.

Comp. *tho-gón* a full belly, also: with a full belly or stomach. — *thó-ʼgro*, *thó-ʼgró* 1. moving or creeping on the belly, **a worm, a snake.** 2. symb. num.: 8. — *tho(-ba)-ʼgrdg(-pa) Ch.*: 'belly-fretting, a nervous excitement of the belly'. — *tho-stób* with an empty stomach, **jejune, empty.** — *tho-thór* belly of a vessel, *thó-thór-ran* swelling out, bellied, like vessels. — *thó-na-ba*, *thó-zug* stomach-ache. — *tho-ʼjyé* crawling or creeping on the belly, a snake; *tho-ʼjye lén-po*, ཐ་ལུ་ལེན, a fabulous monster of the serpent kind, similar to the klu.

ཐོག-ʼདྲ *thog-ʼdré* a demon *Sch.*; ʼ*dre-thóg* prob. the same

ཐོག-པ *thóg-pa* I. vb. 1. **to be hungry,** *thóg-so* I am hungry *Ch.*, *thóg-su ʼbór-ba* to suffer a person ■ hunger, to starve *Dzl.* — 2. *Sch.*: **to regret,** *thogs nyal ma byéb* do not always lie in grief and regret! *Sch.* (?); *thóg-par bthóg-pa* resp. to be full of regret.

II. sbst. **hunger.**

III. adj. **hungry,** *sémo-ran thóg-pa-ʼmaṅa Dzl.*; *thóg-par ʼgyór-ba* to grow hungry; *thóg-gri Mil.*, col. "*thóg-ri*" *W.* hunger, "*ngo(-la) thóg-ri rag*" I am hungry, "*Kyod (-la) thóg-ri rag*" you are hungry, "*Ko thóg-pa yod*" he is hungry. — *thogs-ʼjyig* hunger (i.e. poverty) and wealth *Glr.* — *thog-tsór* the feeling of hunger, *thogs-ʼbor ló* I am very hungry *Mil.*

ཐོ-ཆ *thó-ga* **notch, incision, indentation,** *mdá-thó* the notch in an arrow; **a depression,** *ri-thó* in a ridge of mountains, *la-thó* the indentation of a mountain-pass.

ཐོ-ལ *thóla* **summit** *Mil.*, fig.

ཐོབ *thob* v. *tdób-pa.*

ཐོ *thor*, *sras-thór* a bastard prince *Glr.*

ཐོ *tho* 1. v. *tho-ba.* 2. *Sch.* = *ytos.*

ཐོ-ལ *thó-pa* 1. vb., = *thó-ba*, **to look** at, on, or to, cod., *gnyén-po-la ma thó-par* without looking to a spiritual guide *Thgy.*; *Kyod dé-la tha ma dgos-pa big yin* you need not care for that *Mil.*; *ri-khú thó-pa Glr.* to look at (a thing) hopefully; *dé-la thó-na* if I look at, consider, this *Mil.*, if one compares this with... *Thgy.*; "*(a)ná-tha ñi-rug* (?) *tshó-ma tó-ñan*" *W.* a person acting with great circumspection. — 2. sbst. **the looking** at or on, *thó-pa mdá-par* without looking at it (e.g. in playing at dice); **relation, respect, regard** *Ch.*

ཐ-ཡོད *sta-gón* **preparation, arrangement,** *sta-gón byéd-pa* to make preparations, to prepare, arrange, fit out; ʼ*ted-*

bai sta-gon-la bkeis he rose to make preparations for dinner *Mil.*

ས্তের *sta-ster* **hip, hip-bone**, e.g. as the seat of strength *Mil.*; *stā-ster yan-ñdol* from the hip upward *Dzl.*

ས্তরি *sta-ri W.*, originally *sta-gri Mil.* and *C.*, *sta-ri H.*, **axe, hatchet**; *dgrā-sta* battle-axe *Lex.*; *star-ltag Ch.* the back of an axe or hatchet, *star-snig* the hole for putting the handle in, *star-gā* the handle, *star-sā* the edge of an axe.

স্তাগ *stag* 1. **tiger**, *rgya-stag* the Bengal tiger *Mil.*; *stag-jeng* a young tiger, *stag-mo* a tigress; *stag-ldan* a tiger's den; *stag-sā* the stripes of a tiger's skin. — 2. *Tar.* 166, 27

স্তাগচিস *stag-čis Mil.* utensils carried by men about them, such as a knife, smoking-implements, weapons etc.

স্তাগপ *stag-pa* **birch-tree**; *stag-ma* n. of another tree.

স্তাগপেইগ *stag-peig* a not unfrequent form (which prob. has been adapted to Tibetan etymology) for *ta-zig*, **Persia, Persian.**

স্তাগ্স *stag-ka* a medicinal herb, *Gir.*, *Med.*; *stag-ka-dā-ba Gir.*

স্তাগপর *stag-bar* **a youth, young man** *C.*, *Mil.*

স্তাগ্সিল *stag-sil Ch.*: n. of a black stone, acc. to *Zam.* a silver-ore.

স্তাইস *stais*, *Sch.* also *stai-ka*, **manner, style, posture**, *gōn-pai stais* manner of walking, gait; *brdēg-stais byed-pa* to assume a fighting posture *Mil.*; *lta-stais* v. *lta-ba* comp.; *sdom-pai bkrags-stais* the sitting posture of Buddha; *C.*: *"Ky ghyi-ghon-tsai di-mo"* his style of dressing is fine, he is well dressed; *"tsim-zer-tsai ñe-po"* eloquent; even like a mere termination for forming verbal substantives: *"zā-tsai"*, or *"tsin-tsai leg-mo"* good eating, drinking.

স্তাদ *stad-pa*, pf. and fut. *bstad*, imp. *stad*, **to put on, to lay on**, *rta-la sga* to put the saddle on a horse, to saddle; *rta-la „gyā-čas* to load the baggage on a horse.

স্তান *stan* **seat, carpet**, esp. a carpet for sitting on, also a **cushion**, resp. *bkrags-pdan*; **saddle-cloth**; *stan „dra-ba* to spread a mat (on the ground), *„grib-pa* to lay (a mat) on; *"ka-stan"* swaddling-cloth *W.*; *"bol-čin"* mattress, *"ñul-čin"* (lit. *pirut-stan*) a light travelling-mattress *C.*; sometimes substratum of any kind, also of hard materials, e.g. *ysub-stan*, *bsab-stan*.

স্তাব *stab* 1. v. *rtab*. — 2. *Sch.*: *stab stabs-pa* to suffer, to tolerate, to yield.

স্তাইস *stais* (sog. to *tsis*, also syn. of *stais*), **mode, manner, way, measure**, *sin-gai stāba-kyis* (or *su*) *„gyā-ba* to walk in the manner of a lion; *gur-stāba* v. *gur*; **opportunity**, *„byōn-stais* an opportunity for going; *"tsbe-si Ki-ma"* (also *"Ki-ma*, or *Ki-la"*) *W.* when an opportunity offers; *rāba-stāba-su* hastily, speedily *Mil.*; *"kōn-stais"* dearth, famine, want *Ld.*; *"rtā-stais"* a describing at full length, copiousness (*stais*, in this instance, corresponds to the English termination 'ness', changing the adj. into an abstract noun).

স্তার *star*, for *sta-ri* q.v.

স্তার্গা *star-ka Sch.*, *star-ga Lex.*, *star-ka Gir.*, **walnut**, *star-(gai) ñiu*, *Gōn-čis star-ka* walnut-tree *Gir.*; *star-sdigs* nut-shell; *star-sdōi* trunk of a walnut-tree, *star-ka byed-pa Ld.-Gir. Sch.* f. 15, b (?).

স্তার্ব *star-ba*, pf. and fut. *bstar*, imp. *star*, 1. **to fix** on a string, e.g. pearls; **to tie fast, to fasten to**, e.g. sheep to a rope, in a bivouac, *star-la rgyed-pa* id. — 2. **to clean, to polish** *Lex.* — 3. *Sch.*: **to ornament, decorate**(?).

স্তার্বিন *star-bin*, or *star-bin Med.*, frq., the berries of Hippophaë rhamnoides, a shrub or tree very frequent in Tibet; acc. to a *Lex.* also a kind of Rumex in India.

স্তিব *sti-ba*, pf. *bsti*, fut. *bsti*, imp. *sti*, 1. **to rest, to repose, to refresh** one's self, *sti-(bai) ynas* resting-place. — 2. **to honour**(?); *(b)sti-stiu* **honour, respect, reverence**, *byed-pa* ccd., to show a person honour, frq.; *"Ki-la ti-bin čai med" W.* he is not esteemed at all, he enjoys no credit whatever; *bkēr-sti* id., v. *bkēr-ba*.

ཕྱི་ཁ *stii-ba*, pf. *bstiis*, fut. *bstii*, imp. *stiis*, **to remove, avoid, abuse** *Lex.*

ཕྱི(ས)་པ *stib (s) - pa* to offer (sacrifice), rarely used.

ཕྱིས་པ *stim-pa*, pf. *bstims*, fut. *bstim*, imp. *stims*, prop. vb. causative to „*tim-pa*, gen. = „*tim - pa*, **to enter, penetrate, pervade, to be absorbed in,** *kun ĉos-nyid-kyi khòn-du stim Pth.* the soul is absorbed in the expanse of the *ĉos-nyid*.

ཁ *sta* **anus,** orifice of the vagina, the vulg. and obscene expression for the pudendum muliebre.

ཁ(ས)ད *stag(s)-pa* 1. abstract noun and adj., **thickness, density, thick;** *stag - po* adj., = „*ĉug - pa*, „*ĉag - po*, **thick, dense,** e.g. a forest, *Del.*; **sound, heavy** (sleep, clouds etc.); *dpal-stag* right noble, most noble *Ch.*; *stag-po-bkod-pa Pth.* one of the heavens of Buddha. — 2. a **wind,** flatulence *C.*

ཁ *stii-ba*, pf. *bstuis*, fut *bstui*, imp. *stuis* = *rtsi-ba*.

ཁ *stud-pa*, pf. and fut. *bstud*, **to repeat, to reiterate,** to give or offer repeatedly (medicine, food, beer etc.), *bstud - na* if it is repeated *Mng.*; *sbrid - pa mdi - po stud-ĉiu* „on repeated sneezing ensues *Lt.*; *bstud-nas nd-ba* to be always ill *Sch.*; cf. *bstud-mar*.

ཁ *stun - pa*, pf. and fut. *bstun*, prop. causative to „*tun-pa*, gen. = „*tun-pa*, **to agree,** *dge-ba bcu-la bstun-pai rgyal-khrims* a law agreeing with the ten virtues *Glr.*; „*dod-yòn lna dan stun-pai loa-spyod* a life of pleasure in accordance with the five enjoyments *Glr.*; *dus-skabs dan stun-te* agreeably to the (proper) time, in due time *Glr.*; *nai ĉiu rnd - ba „di dan stun-pai mgur-ma* a song having reference to this my labour in the fields *Mil.*; *ysuk dan stun-pa Lex., Ch.*: 'to confer, to make agree with the original text'.

ཁ *stub - pa*, or *stè-pa*, *Ld.*, for *bstab-pa*, *ysil-pa*.

ཁ *ste* an affix for the gerund, inst. of *te*, after *g*, *n*, and vowels, v. *te*. — As *ste* contains the copula, it may be added also to other words than verbs, e.g. *kyod rigs ĉe-ĉiu mtò-ba-ste* as you are of high and noble extraction *Del.*; like „*di-lta-ste* it is also used for **namely, to wit, viz.** (viz.), that is to say, esp. before translations of foreign words and names: *ti-ra-ste mgò-bo ĉes-byai-ba Tar.* 11, 11; 4, 11; 189, 2 and elsewh. In the latter case it may also be rendered by or (Lat. *sive*). After an enumeration of several things, it serves to point back, or to comprise: *ka, sa, a, ya, ka, sai-ste drug - ni* the six letters *k*, *s* etc.; *yum sai-ro kyi-yu gsòn-ba-ste* three signs, o, i, and u *Glr.*, *Tar.* 188, 16; *dei-ste ĉag bdun-na* as to the being now, in seven days, i.e. in seven days from to-day *Del.*; sometimes *ste* seems to stand in the place of a preceding verb, *Fear hatred.* 73, s.l.c.; at other times it is used, where its exact meaning is not obvious.

ཁ *stè-po*, or *stew*, carpenter's **axe, adz,** an axe with its blade athwart the handle (*Ch.*: 'paring axe'), used by Indian and Tibetan carpenters, *Hind. basòla*, *sta-ĉig* its back, *ste-yu* its handle, *ste-kò Ch.* its edge, though in *S.g.* 32 *stè-ko so-yuyis-pa* it must be the name of the tool itself. — *ste bkog yòn - ba* to pare, to smooth, to hew with the axe. — "*ĉag-ste*" *W.* a plane.

ཁ *stegs*, also *stòs-bu*, any contrivance for putting things on, **a stand, board, table, stool** etc.; *kò - stegs* the pedestal or base of a pillar *Ch.*; *rkòn-stegs* foot-stool, jack, horse (wooden frame with legs); "*kyòn-stag*" *W.* candlestick; "*ĉòn-stag*; *ĉò-tag*" *W.*, book-stand; „*dug-stegs* a board, stool, bench, to sit on *Ch.*; "*do - tag*" *C.* a stone-seat, whether artificial or natural; *mòd-stegs Ch.* 'a board to put vessels on'; *yòn-stegs* a cupboard *Ch.*; "*yò - stag*" *W.* a bench; *kòn-stegs* resp. for *rkòn-stegs*; "*kyn-tag*" *C.* candlestick; *phag-stegs* a board to place things on *Ch.*; *sò-stegs* dining-table *Schr.*; *yòl - stegs* id. resp., and table in general, col. "*sol-tag*"; *lam-stegs* seat, resting-place by the road-side *Glr.*; "*ĉòn - tag*" *C.* candlestick.

ལྟེ་ *stei* **that which is above, the upper part, top, surface**, *sai stei tsam-ĉad* the whole face of the earth *Glr.*; *sém-moi stéi-gi sa* the earth here upon my finger nail *Dzl.*; *stéi-gi nam-mka* the heavens above *Dzl.*; *stéi-gi pyogs* the zenith; *stéi-ɹdy* above and below, *stéi-ɹdy-gi ydon* demons of the upper and lower regions; *stéi-na* adv. and postp.: above, overhead, on high, up-stairs, on the surface, answering to the question where or in what place; *stéi-du* adv. and postp. t. id., answering to the question whither, to what place, but also where or in what place, e.g. to sit on a lotus, to throw down to the ground, to send a thing or a messenger to a person *Dzl.*, frq. 2. above, over, moreover, besides, in addition to, *rgyas-pai stéi-du* in addition to my old age *Dzl.*; *byas-pai stéi-du* he made it and besides... *Dzl.*; *bdag ĉés-la mi mds-pa mdd-pai stéi-du bón rás-la mos* I am not only no despiser of religion, but a regular Bon-worshipper *Mil.*; *stéi-nas* down from. — *stéi-ka* (*W.* "*stéi-ka*"), also *stéi-ma* a terrace. — *stéi-kaí* upper story of a house, garret. — "*stei-dáí*"(?) *W.* pestle, pounder.

ལྟེ་ *stén-pa*, pf. and fut. *bsten*, imp. *sten*, **to keep, to hold; to adhere to, to stick to, to rely** or **depend on**, almost like *rtén-pa*, but c. accus., *bla-ma mkhás-pa stén-pa* to adhere to a learned Lama; to stick or keep to certain victuals, medicines etc., using them regularly, frq.; even *sdug-bsnal* to have to taste misfortunes *Thgy.*; **to addict one's self** (to virtues or vices), *sér-sna* to avarice *Stg.*; *mi stén-pa* = *spdn-ba* to avoid, shun, abstain from *Glr.*; *Ca.* also: *ryog stén-pa* to keep a servant in pay.

ལྟེ་ *stém-pa*, pf. and fut. *stems* (= *stén-pa*?), **to hold, to support** *Mil. nt.*; **to shut** or **fasten** a door, **to secure** it by a beam or bar. *C.*

ལྟ *stem* **curse** (?) *Tar.* 161, 20. *Cf. byad.*

ལྟ *stem* v. *stí-po.*

ལྟ *stér-ba*, pf. and fut. *bster*, codp. 1. **to give** *B.*, *C.*, frq.; **to bestow, present, grant, concede, allow**; with the supine or root of a verb: **to let, permit**, *mdó-du ɹgro(r)*, *mdó-du ɹdú-du* to let enter to grant admission *Dzl.* — 2. *W.* in a special sense: to give to eat or to drink, **to feed** (infants, animals). — 3. **to add** (in arithmetic) *Wdk.* — "*tér-go*" **aid, contribution** *C.*

ལྟ *stes-dbaí Lex.*, where *stais-lugs* is added for explanation; in *Tar.* 134, 7 *stes-dbaí-gis* is translated by *Schf.*: power of fate.

ལྟ *stó-tag* **repa** *Sch.*

ལྟ *stó-ba*, most frq. in the col. phrase *ĉaí mi sto* it does not matter, it makes no difference, it is all the same (also *ĉaí mi ríog*); *Mil.*: *ki rnó mi stó-ba ɹdug* it does not matter if they die; *ki yaí ĉi stó-ste* what does it matter if they die?

ལྟ (?) *stó-ra W.*, a circle of dancers.

ལྟ *stoí* 1. **thousand**, *stoí-phrág* id., *stoí-phrag-brgyd-pa* (the work) containing ten thousand (viz. Sloka) *Köpp.* II, 272; *Bern.* 1, 462. — *stoí-dpon* a commander over a thousand; *stoí-ɹkór-lo* a wheel with a thousand spokes; *lus stoí byed Med.* that is a remedy producing a thousand good effects. — 2. **a fine for manslaughter**, to be paid in money or goods to the relatives of the person killed; *ĉo-ĉóí-gi stoí byédpa Glr.*, to proportion this fine to the rank of the man killed. — 3. v. *stóí-pa.*

ལྟ *stoí-grógs* v. *stóís-pa.*

ལྟ *stóí-pa* (ལ) **empty, clear**, *kób-kyí ríné-mo tsam yóngs-pai sa stóí-pa* about so much clear space, as to allow the point of a needle to be stuck in *Dzl.*; **hollow**, not charged or loaded (of a gun); not written upon, **blank**; **indifferent**, having no distinct or definite quality, e.g. as to taste or smell; *ríkó-pi rai-bám mi stóí mdó-kyi* though wind (or air) in itself is without smell *Dzl.*; **waste, deserted**, *brag-stóí* a rocky desert, *lus-stóí* a desolate

valley *Mil.*; "*ban-stoń*" *Ld.*, "*dom-stoń*" *Pur.*, bare-bottomed, having the bottom bare, vulg.; "*mi stoń-pa*" *W.*, = "*mi kyaṅ*", v. *rkyaṅ-pa*; *kaṅ-stoń* a desolate house, as a place suitable for enchantments; fig. "*sem stoń-pa ṅag*" *W.* I feel lonely. — *stoń-pa-nyid.* ston-pa-nyid, emptiness, vacuity, the void, the chief product of the philosophical speculations of the Buddhists, and the aim and end of all their aspirations, v. *Köpp.* I, 214; *Burn.* I, 442; 462. (Five synonyms v. *Trig.* f. 20). *stoń-sod-la shyel-ba* to squander, to waste, *the* one's life *Mil.*; *stoń-ṅaṅ-ni* absolute vacuity, *stoń-ṅaṅ-ni byas-nas* making tabula rasa, keeping, retaining nothing whatever *Thgy.* — *stoń-yaḍ* v. *yaḍ-pa.* — Adv. *stoń-par* in vain(?) *Mil.*

ston-zil(?) *W.* Corydalis melifolia.

stoń-pa 1. pf. *bstaṅs* (*Dzl.*), fut. *bstaṅ*(?), to accompany, "*toń-la ḍo-ba*" *C.* to go along with a person; *ṅa kyaṅ mi stoń-par* „ I die without any thing following me *Thgy.*; more frq. *stoń-gyur byed-pa* cogp. (also dat.?) to help, to assist a person *Mil.* — 2. to make empty; to be empty, to become waste or desolate, *rdzu-ṅi yuṅ stoń-ciṅ S.g.*, *ruṅ-ṅiḍ stoń-nas Mil.*, your own place becoming desolate; *stoń-ni nyi-ḍar gyur* it had become nearly empty, was almost spent or exhausted *Pth.*; *mi stoń-pai ḥbri-ro* ruins forsaken by men; *sems-ryyis-kyis stoń-pa Thgy.* the period during which no Buddha appears, a *mi-ḥbum-pa* v. *ḥbum-pa*; *sa-yhir stoń-pa* to level with the ground, to raze, to demolish entirely.

stod, *Sak.* ston-ḍ, 1. the upper, higher, former part of a thing, the upper half opp. to *smad*; 1. esp. the upper part of the body, resp. *sku-stod Pth.*; *stod-ḥkig* the upper part of a carcase *Sok.*, also *stod-po Mil.*; *stod-kyeḥ* a sort of frill or ruffle of the Lamas; *stod-ḍpag* doublet of the Lamas, without sleeves; *stod-ṅiṅ* a short coat, jacket. — 2. the upper or higher part of a country, *stod-pa* an inhabitant of it, highlander. — 3. with respect to time: the first part, of the night *Dzl.*, of life *Gtr.*, of winter and the like; *stod-la* at the upper part of, above.

II. v. *stod-pa*, and *stod-pa.*

stod-pa 1. vb., pf. and fut. *bstod* ('to raise, to exalt', opp. to *smad-pa*) to praise, commend, laud, *bdag-stod-pa*, *W.* "*rdzu-tod-ce*", to praise one's self, "*raṅ-tod-ḍam*" a self-admirer, self-flatterer; to extol, to glorify, men, gods etc., frq.; *stod-(ciṅ) bsnaṅs-pa* id.; *stod-ḥdzig* an epithet of praise, a commendable quality. — 2. abst. praise, eulogy, also "*tod-ra*" *W.*; compliments, complimentary phrases e.g. in letters; hymn of praise, also *stod-bsnaṅs*, *stod-dbyaṅs*, *stod-glu*; *stod-pa(r) byed-pa*, *W.* "*ḥpul-ce*", ord. (the former also c. acous.) to praise, to extol; *stod-ḍis* laudable, commendable, worthy praise.

ston 1. autumn (more about it v. *dus*), *ston brgya mtoń-bar gyur ciṅ* may he live to see a hundred autumns! *Ld.* — 2. in autumn, during autumn *B.*, frq. — 3. = *ston-ḥog.*

Comp. *stoń-ka*, *stoń-la*, autumn, "*stoń-ka-na*, *stoń-ka-la*" in autumn, during autumn. — *ston-ḥog* autumnal fruit, harvest, *ston-ḥog sdoń-ba* (*W.* also "*ḥdog-ce*") to gather in the produce of the fields, to harvest. — *ston-ḥbu* harvest-time, autumn, — *ston-zla* autumnal month.

stoń-pa 1. vb., pf. and fut. *bstoń*, at the end of a sentence *bstoń-no* (so prob. also in *Dzl.* 70, 10 the correct reading), *W.* "(*a*)*stoń-ce*", 1. to show, *lam stoń-ciṅ B.*, "(*a*)*stoń tod*" *W.*, "*ten rog ḥjig ciṅ*" *C.* show me the way! *stoń-mkan ciṅ yod* somebody has shown *Gtr.*; *bu-mo ngo stoń-mkan* the girl that has shown the door *Mil.*, *mkaṅ-mkan-la bu stoń-pa* to show the soothsayer a child *Dzl.*; *bla stoń-pa*, applied to deities etc.: to show one's self, to appear *Dzl.*; *rdzu-ḥphrul stoń-pa* to show, to exhibit magic tricks, v. *rdzu*; *ḥdzug-pa yin-no bu bstoń-te* 'this is the bridegroom!' with these words showing, i.e. introducing him as the bridegroom

Dzl. 115, 3. — 2. = *ytód-pa*, **to face, to front, to look towards**, *ngo thó-jyogs-su ston* the door faces the south *Glr.* — 3. **to point out, to indicate, describe, explain**, *ši-ba* the greatness or superiority of a thing *Mil.*; *bu-mo skyé ber „gyur-bar ston-pa yin* it indicates that a girl will be born *Wdü.*; *ši-„dra ḥig (yod) ston dgos* give me a description of her person *Glr.*; *bstón-par byas* now I will explain that, frq.; *ji-ltar byón-pa bstán-pai leu* the chapter describing the arrival; hence **to teach**, *ćos* religion; *ḥsui* v. *ḥsui*. — 4. *W.* **to make** one **undergo** or **suffer, to inflict** (just as "*ćhi-ba*" to suffer), "*mi-la nag ston-pa*" to torture a person, "*dug-sdl ston-pa*" to plague, torment, grieve. — 5. *W.* as a vb. nt., **to show one's self, to appear**, "*'i-ru ćhu-ta yod*" this appears here, this turns up or occurs here.

II. subst. a **teacher**, frq., *ḥsui-ston-pa* a **prophet**, v. *ḥsui*; the *ston-pa* par excellence is Buddha, frq.; — *ston-mín*, and *ćos-mín* two false doctrines *Glr.* 92, 3. (the translation given by *Sch.* is but an arbitrary one).

ston-mo **feast, banquet** (v. also *ydra*), *ston-mo bzáń-po*, *žín-po*, a grand, splendid feast *Dzl.*; *žín-pa* to prepare, arrange (a feast), *byéd-pa* to give, hold, celebrate it, also c. dat. in honour of; *ston-mo „drín-pa* to serve it up *Mil.*, *„gyéd-pa* to distribute the dishes, *chaćhe-kyi ston-mo „gyéd-pa* to distribute of the viands of the table to the common people *Mil.*, *zá-ba* to eat, or partake, of such a festive entertainment *Dzl.*; *ston-mo-ynan-sbyin* a present of meat, of provisions *Glr.*; *dgé-ston* festive entertainment, frq.; *rnal-ḥbai dgé-ston* a feast or treat to one's ears *Glr.*; *žés-ston* a religious feast *Glr.* (might be used for agape, love-feast, feast of charity); *dús-ston* a periodical festival, one connected with certain times or periods *Tar.*; *bag-ston* wedding-feast, frq.; *mín-ston* feast given at the solemnity, when a name is given to a child; *rib-ston* a feast after settling some important business *Ca.*; *bzáń-ston* a feast given after the birth of a child; *ḥdóg-ston* sacrificatory feast; *ytód-ston* funeral feast.

stób-pa, pf. *bstab* (*Ca. bstob*), fut. *bstob Ca.*, imp. *stob*, (causative to *ćob-pa?*), to put into another's mouth, esp. food, **to feed**; also applied to a mare that shoves the grass to her foal *Dzl.*; *mdun-tan-gyis stób-pa* to press a person to accept of a dish etc. *Dzl.*; in a more general sense: *ldán-ste stan stób-par byéd-pa* rising to offer one's own seat *Sby.*; to make a donation *Dzl.*; also espir.: *yo-byéd tamćód-kyis stób-pa* to provide a person with every thing within one's power *Tar.*

stóbs(-po) **strength, vigour, force**, frq.; *ḥsui-stobs* bodily, *sngón-stobs* mental strength; *„jé-stobs* digestive power *Med.*; *stóbs-po* ḥi of great physical strength *Dzl.*; *stóbs-kyis* by virtue, by means of; *stobs-„jól-sgyams-brtán byéd-pa* strengthening, nourishing, of food *Med.*; *stóbs-čan*, *stobs-ldán*, strong, robust; *stobs-ḥdzú*, *stobs-méd*, powerless, weak; the five powers of a Buddha v. *Burn.* II, 430; *Köpp.* I, 436; the ten powers v. *dbań bcu*. — *stobs-ḥdzin* 1. n. of a Lu-king, *S. O.* — 2. **rammer, pile-driver**, (or *rdob-ḥdzin?*) *C.*

stór-ba **to be lost, to perish, to go astray**, *bu stór-ro* a child has been lost *Dzl.*; *ḥsu' dań srog* (to lose) one's life *Dzl.*, *sems* one's senses, *lam* one's way (also fig. to err from true religion *Pth.*); "*stor ma ćug*" *W.* do not lose it, do not drop it, carry it carefully; *stór-na med* it cannot be lost or antiquated *Mil.* — *stór-ḥsui* for *ytór-ḥsui* drain, gutter *Lex.*

brt . . . v. chiefly sub *rt*.

brtá-ba, pf. *brtas*, *Lex.*: *ḥa sems brtas*, explained by *rgyás-pa*, **to grow wide, to extend**; gen. **to grow steel**, esp. with *sgyams Dzl.*; cf. also the expression for strengthening sub *stóbs(-po)*; also *rtas byéd-pa Med.*; fig. strong or great: *„gyéd-pa rtas* the greatest, the sincerest repentance *Pth.*; *bdg-ḥdzin rtás-pa* high passion *Thgy.*

ད་ལ(ས)་པ *brtag(s)-pa*, v. *rtag-pa*; as abst., preceded by a genit., **inquiry, examination**, *Sgy.*, frq.; gen. c. accus. *rmi-lam brtag(s)-pa* examination of dreams *Sgy.*; *rin-po-čé brtag(s)-pa-la mkhás-pa* connoisseur of precious stones *Dzl.*; *brtags-pa brgyad Tar.* 21, 2?

ད་ལ *brtad* a kind of imprecation, which consists in hiding the image and name of an enemy in the ground underneath an idol, and imploring the deity to kill him; *brtad ¸jug-pa* to perform that ceremony *Mil.*

ད་ལ་ *brtad-pa* 1. *Lex.* = *bla-bar* **new, recent.** — 2. *Sch.* **haste, speed,** for *rtab-pa* (?) (*Tar.* 180, 2 it should prob. be *ʔtad-na.*)

ད་ལ *brtan-pa* adj. and abstract noun; *brtan-po* adj., **firm, steadfast, safe; firmness** etc.; *brtan-par ynas-pa*, "*tin-po ddd-čé*" *W.*, to last, hold out, abide, continue, frq.; *brtán-pa tób-pa* to become firm or durable (lit. to acquire firmness or durability) *Mil.*; *brtán-par ¸gyur-ba*, "*tin-po čd-čé*" *W.* id.; *brtan-gyi skyid* a continued or abiding happiness *Mil.*; *dbaṅ brtan* their strength is holding out *Med.*; *brtán-du ¸jug-pa Ghr.*, "*tin-po čó-čé*" *W.*, to watch, keep, preserve carefully; "*tin-po kur*" *W.* carry it carefully or safely! *dám-čcas-pa brtán-par ies* he knew his word to be inviolable *Dzl.*; *yi-dam-la brtán-pas* because he firmly kept his word *Dzl.*; *dus brtán-gyi bdé-ba* eternal welfare, everlasting happiness *Mil.* (perh. this ought to be *ytan*).

ད་ལ *brtán-ma*, or *bstán-ma*, and *bstán-pa-mo*, n. of the goddess of the earth, (also *sdá-ma*, *yá-ma*), used in practising magic.

ད་ལ *brtul-ba* 1. **deportment, behaviour** *Ch.* — 2. *Sch.* also diligence, painstaking(?). — *brtul-ʔkyr*, **ས** 1. *Ch.* manner, way of acting. 2. *Sch.* and gen.; exercise of penance, *brtul-ʔkyr byéd-pa* or *spyód-pa*, to perform such exercises, to do penance. 3. **penitent.** — *brtul-ʔkyr-čan* penitent (adj. and abst.) — *brtul-ʔód-pa* v. *rtul-ʔód-pa.*

ད་ལ *bstán-ba* v. *stán-pa.*

ད་ལ *bstán-pa* 1. v. *stán-pa.* — 2. abst. **doctrine,** a single doctrine, or a whole system of doctrines; *sans-rgyás-kyi bstán-pa* the doctrine or religion of Buddha, *ñub-bstán*, for *ñub-pai bstán-pa*, id.; *ynás-kyi bstán-pa* the doctrine of the position of... *Med.*; *bstán-pa ynyis* with Urgyan Padma etc., the same as *mdoi* and *sádgs-kyi lam*, v. *mdo* extr. — *bstán-¸gyur* the second great literary production of Buddhism, containing comments on *Kan-¸gyur*, and scientific treatises (v. *bka-¸gyur* in *bka*) *Köpp.* II, 280. — *bstan-čcos* (**ད**) a scientific work. — *bstan-rtsis* a chronological work relative to the year of Buddha's death. — *bstan-¸dzin* follower, adherent of a doctrine, *sans-rgyás-kyi bstan-¸dzin Mil.*, Buddhist; also frq. used as a noun personal. — *bstan-(b)ʔig* col. a destroyer of the doctrine, in general a good-for-nothing fellow, a mischief-maker, an obnoxious person or thing. — *bstan-srúṅ* 1. a **keeper, guardian of the doctrine;** perh. also = *bstan-¸dzin.* 2. **keeper, warden, guardian** in general, *lha-lóṅ-gi bstan-srúṅ*; *lhá-sai bstan-srúṅ* the tutelar goddess of Lhasa, acc. to *Ghr.* = *dpal-lhai-mo.* 3. in general the contrary to *bstan-bsláṅ.*

ད *bstir* supine of *sti-ba*; *bstir-sníl* 'restlessness', one of the infernal regions.

ད *bstigs-pa* **to make lower, to lower** *Sch.* (?).

ད *bstín-pa* 1. vb. v. *stín-pa.* 2. abst. **confidence,** — *brtán-pa Bhar.*

ད *bstód-pa* v. *stód-pa.*

ཐ

ཐ *ta*, the letter t aspirated, like the English t in 'ten'.

ཐ *ta* 1. num. fig.: ten. — 2. **every thing, all, total** *Sch.* (?).

ཐཀཏ *ta-skar* a certain star, *ta-skar-zla-* ■ a month, prob. = ཛི་ཏ (April-May); *ta-skar-gyi bu* ཀ་ཤ་ཡ twin half-gods.

ཐ་ཁབ *ta-ḳab Lh.* a large **needle.**

ཐ་ཡ *ta-ya-pa* a **weaver** *Dzl.*

ཐ *ta-gu*, vulg. *ti-gu*, 1. a short **cord** or **rope.** — 2. **string, twine,** for making garlands *Stg.*; a bell-rope *Dzl.*

ཐ *ta-gra*, originally *taṅ-gra Pth.*, **extension, width, breadth,** *„dzam-bu-gliṅ-gi ta-gra kun-la Glr.* in the whole extent of Dzamboling; *ta-gra ḳi-ba Pth.* extensive.

ཐ *ta-rgyd* 1. **obtuse, rounded off** *Sch.* — 2. *Mil.?*

ཐ *ta-ḳad* **very bad, mean** *Ca.*

ཐ *ta-ḳun* **the last month** of a season (v. *dus*), e.g. *dpyid-ḳa ta-ḳun* the last month of spring, opp. ■ *ri-ba*, (and *„brin-po*); **the youngest** of three or more sons, opp. to *rab* (and *„brin-po* the middle one).

ཐ *ta-snyad* 1. **appellation,** *ṅe ta-snyad-du grags* so it is called *Wdn.*; *Tar.* 96, 13; 178, 3; *Was.* (296): **supposition; condition,** *ta-snyad-pai ḳdon-pa* conditional truth. — 3. *Schr.*: **etymology,** *Ca.* only: part of grammar; so frq. used by grammarians, e.g. *ṅag dan ta-snyad slob-pa* to learn spelling and etymology. — 4. In col. language I heard it used only for talking or disputing in a conceited, foolish manner, so also in *Mil.* — *Lex.* in conformity with each of these significations ཏ, ཐ, from ཐ to distinguish, to name; to dispute. — *ta-snyad-ṗḳig-pa* n. of a school, of a system or doctrine *Tar.*; *ta-snyad-grib-pa* n. of a literary work.

ཐ *ta-ddd-pa* **different, various, sundry,** gen. opp. ■ *ṗḳig* or *ṗḳig-pa*; *dgos-pa ta-ddd-pa* the various wants of a man *Dzl.*; *ta-mi-ddd-pa* alike, equal.

ཐ *ti-na* **even, as much as, up to,** *ti-na-srog-ḳdag grog-ṡhar yan-ḳdd* even the smallest insect *Stg.*; *ti-na yig-„bru ra-ra yan-ḳdd* even every single letter *Thgy.*; at the close of an enumeration: **finally also** *Ld.-Glr. Schl.* 20, 6.

ཐ *ta-pi-ti-pi* **confusion, disorder** *Sch.*

ཐ *ti-pag* v. *ṡir-dpag.*

ཐ *ti-ba* (= *ti-ba*) **bad** *Mil.*

ཐ *ti-ma* **the last** of several things, with respect ■ number, time, rank, the lowest, meanest, most inferior, often opp. to *rab* and *„brin*, and also ■ *ḳydd-par-ḳan*; it appears somewhat singular, that *ṗḳan-zin-gyi ti-ma* signifies a cat, and *„dab-ḳdag-kyi ti-ma* a hen *Glr.*; *dus-kyi ti-ma-la* in the last times *Glr.*, prob. also alluding to the general decline taking place towards the end of the Kalpa; sometimes it is to be translated: **in the last place, finally, at last** *Glr.*, like *ti-mar Dzl.* ཀ, 11; last = parting (parting-cup, parting-kiss); for the last time: *ṗyin-gyi ti-mar ḳkor* he sees his relations for the last time around him, *zas-kyi ti-ma za* he eats for the last time *Thgy.*; *ti-ma-la* c. genit. at the end of, after. — *„brid-pai ti-ma ni „bral, ṗyin-pai ti-ma ni ṡi-ba yin* the end of every meeting is parting, the end of every living is dying.

ཐ *ta-ma-ka Ca.*, vulg. *W.* *ti-mag*, **tobacco,** *„ṗui-ba*, *W.* resp. *dun-ta* to smoke (tobacco).

ད་ཏ་ཡ་ *ta-mdi-pa* (*ta-mdi* abbreviated from *ti-ma-la*) 1. **mean, vulgar, plebeian**, *ta-mdi-par ¸dug-pa* to live like the vulgar *Dzl.* — 2. **ordinary, usual**, *ta-mdi-pa ma yin* that is no usual thing *Dzl.*; *ta-mdi* adv. = *phal-čer.*

ད་ཏ་ *ta-tig Sch.* 'oath'; but in two passages of *Dzl. ci ta-tig* can only mean: **'what signifies?'**

ད་ར་ཏ་ *ta-ra-ta-ri W.* **wide asunder, wide**, *"ta-ra-ta-ri ¸dig-pa"* C. to scatter, to throw loosely about.

ད་ར་ *ta-rdzu* 1. *Sch.*: 'the breadth of a plain'. — 2. a medicinal herb *Med.*, in *Lh.* Plantago major.

ད་ཤ *ta-ri Ter.* 20, 17, *Schf.*: 'the utmost limits', or it may be a p. n.

ད་ལ *ta-li W.*, *"ta-li" C.*, *Hind.* **परिचा**, a tin plate.

ད་ལ *ta-lši W.* a sort of red cloth.

ད་ལ *ta-ldi Sch.*: 'the end, the consequence; bad'; *Bkar.*: *skyes-bu ta-ldi ngid Schf.*: homo nequam, a good-for-nought.

ད *tag* 1. sometimes for *¸tag, Glr.* — 2. **distance** n. relatively (prob. from *tdg-pa* measuring-cord, surveyor's chain) only in: *tag-rin-ba* adj. and abstract noun, *tag-rin(-po)* adj., *W. "tag-rin-(mo)"* **distant, a great distance**, *sa tag-rin(a)* a far country *Glr.*; with *dan* or *las* far from; *tag-mi-rin-ba* not far *Pth.*; *tag-rin(-po)-nas* from afar, from a distance *Thgy.*; *tag-nyi-ba* **near; practically**; *W.* adj. *"tag-nyi-mo"*; *tag ci-mam* how far? *Ca.*; *tag-gris v. ta-gru.* b. absolutely, only with respect to time, in: *ma-tdg* **but just, just now**, gen. with a verbal root, *skab ma-tdg yin-pa* he that has arrived just now *Glr.*; *snar bkad ma-tdg-pa* (the passages) that have been explained just now *Grma.*; as an adv. gen. *ma-tdg-tu*, or only *ma-tdg*, frq., e.g. *ka ma-tdg-tu* as soon as he had heard; *de ma-tdg-tu* directly, immediately, in *W. "ma-tdg-tu"*. — 3. *tag-tdg v. tog-tdg.* — 4. *tag-ybid-pa v. tdg-pa* I.

ད *tag-tdg*, with *"jkd'-pa" C.*, *"kd-ba"* **to knock, rap at the door.**

ད *tdg-pa* I. **rope, cord** (in *LA.* hempen ropes, as a foreign manufacture, are often distinguished from other ropes, by being called **ཐལ**, *bal-tdg* rope made of wool, *ral-tdg* rope of goat's hair, *rtsid-tdg* rope of the long hair of the yak, *rtsa-tdg*, or *ybon-tdg Glr.* rope of grass; *lcags-(kyi) tag-pa* chain, wire-rope, used as fetters or otherwise; *"rus-tdg" W.* **bandage**; *tag-mig* **mesh** of a net *Sch.*; *tag-zo* **rope-maker's work** *Pth.* — *tdg ybad-pa* vb. n. (*tag čad-pa*, or *čad-pa* vb. n. or pass.) 1. to cut a cord, *bdag nyi-da dan ¸brid-tag bčad-par bde* I am glad of having cut the cord (tie) which united me with my family *Mil.*; gen. with *re*, the cord of hope, e.g. *¸grò-bai ri-tag čad* the cord of the hope of going on a journey is cut off, i.e. the journey has been given up *Glr.*; *Schr.*: *¸ò-tag ybad-pa* to wean (a child); *blo-tag-čad* deliberation is cut off, the matter is decided or resolved upon; hence frq. without *blo*: 2. **to decide, resolve, determine**, *rgyal-po bkrin-par tag-bčad* it was determined to murder the king *Glr.*; *kyod yuyis ñid-la čhi-ma mi len tdg-čad-pa-na* if you positively refuse to give me a wife *Pth.*; *"tag-čad mi kyud" W.* I have no right to decide on that point; *tag-čad-pa byed-pa* to decide, pass sentence, give judgment *Mil.*; **to be sure, decided, certain**, ... *grib-par tag-bčad-da* (cf. above) as it is quite certain that he has died *Mil.*; ... *yod tag-čad* there are certainly ... *Glr.*; *čos dar ¸di tag-čad* it is quite certain that religion will spread *Mil.*; *lid-bas tag-bčad-nas* being immovable in contemplation; with termin.: to know for a certainty, to understand or see clearly, *rdzi-sems čis-skur tag-čad-čiñ* knowing one's own mind to be vain and frail (v. *čis-skur* sub *skur* 2) *Mil.*; *snaṅ-ba sems-su* the visible world as a thought, as imaginary, i.e. as nothing *Mil.*; *tag-čad* **certainty, surety, evidence**, *¸di-kyaṅ tag-čad byed dgos* but one should know it for certain, one must be sure of it *Mil.*; *lid-ba tag-čad-kyi rnal-¸byor-pa* you, the ascetic, firm in meditation! *Mil.* — *"tag-čg'-rbg'-čg" C.* resolute.

II. prob. = *dag-pa*, in *snyiṅ* (or *bs*, or *bsdus-pa*) *lag-pa-nas* with a faithful heart, with all my heart, **heartily**, *bs lag-pai bsi-ba Mil.* a sincere prayer or entreaty.

Note. In *lag-pa* and other words beginning with *l*, (e.g. *las*, *lo*), *d* sometimes takes the place of *l*, and this uncertainty in the use of the initial letter dates perh. from a time, when the aspirated pronunciation of the mediæ first began to be adopted in *C.*, and was not yet generally introduced.

ལྷགས *lags* **texture, web**, *lags ‚lag-pa* to weave *Dzl.*, *lags-‚lag-mkan* col. for *ta-ga-pa*, also *lags-mkan Pth.* a weaver; "*ther-lag*" *W.* thorn-hedge, fence consisting of thorn; *lags-kri* (weaver's) loom *Ld.-Glr.*; *lags-gra-‚bu Ca.*, "*lags-kan-bu*" *W.*, **spider**; *lags-ka* weaver's implements; *lags-gnas*, *lags-ra*, a weaver's place or shop *Ca.*; *lags-brdar bgid-pa Mil.*, "*lag rdar-bi*" *W.*, to begin the warp.

ལྷགས་ལྷགས *lags-lags* **impediment** *Ca.*

ལྷ *las* 1. also *lai-ma Mil.*, *lai-bu Dzl. Ma.*, "*lai-ba*" *W.*, **flat country, a plain, steppe**; also fig. like *bsi*, *bde-ldan-gyi las* land of bliss *Mil.*; *lai-la* (from the house) into the plain or steppe, = into the open air *Dzl.*; *lai-la bsi-ba* to fall to the ground; "*ma-lai*" *W.* the unfloored bottom of a room; *gram-lai* a fenny or swampy plain *Ca.*; *spai-lai* a green grassy plain or steppe, meadow, prairie; *byai-lai* the northern steppes or plains of Tibet (used as a noun proper); *bye-lai* a sandy desert or plain; ‚*ol-lai* ground covered with (snail-) clover, **pasture ground**, grassy plain; *bag-lai* a gravelly plain; *lai-du byed-pa Ca.* to lay waste, to make a desert of, *lai-du ‚gyur-ba* to become a desert. — 2. *Ca.* **price, value**, perh. also amount; *rin-lai* id. *Dzl.*; *rin-lai-ldan* **dear, precious**, *Mil.*; *yoi-lai* 1. *W.* **income, profit**, 2. *C.* = *yon-tan* **talent**, natural gift, faculty; *lo-lai* yearly tribute, *yèód-pa* ■ fix, to order it *Tar.*; *so-lai* (a person's) capability of eating *Thgy.* — 3. *W.* for *dmus* **clear, serene**, "*nam las*" a cloudless sky, fine weather; "*dei yi-ro lai-te yod*" (the sky) was cloudless last night. — 4. **potion** *Mrd.* — 5. = *bka-lai*. **order, command**, (*bka*) *las-yig* **decree**; *pad-ma-las-yig* is the abridged title of a collection of legends about Padma Sambhava. — 6. (**resin?**) *las-ri* **resin, gum**, e.g. of fruit-trees. — 7. a very short space of time (the statements as to its length vary from five seconds to one minute and a half), **a moment, a little while**, gen. *las ytig*, not seldom joined with *skad ḥig* and *yud tsam*; *las tsam* id. *Pth.*; *ḥig-las*, *bdi-las* one moment, four moments; *Ld.*, *las-ri S.g.*, one after the other *Sch.* — 8. v. *las-ka*. — In a few instances the meaning of *las* is not quite evident.

Comp. *las-kriṅ* bastard *Sch.* — *las-ḥi* v. *las* *C.* — *las-stoṅ* uninhabited, desolate; wilderness. = *las-‚bri Sch.* 'cedar-nuts', perh. = *ko-nyon-tsi* q.v. — *las-mdar* *Ca.* — "*las-ma-la-la-ta*" a small lizard *Ld.* — *las-yèi* market-price, "*las-ki ḥag*" *C.* the market-price abates. — "*las-ri*" *W.* fata morgana — *las-rdg* cedar (?) *Sch.* — *las-sṅa* fir, pine.

ལ་ཀ, ལ་ཏ *lai-ka*, *lai-ga*, resp. *lal-lai*, *W.* "*sku-lai*", *Tar.* *lai-sku*, **image**, prop. of human beings, at present = picture, **painting**, in a gen. sense, also of landscapes etc.

ལ་ཏར *lai-dkar* the white-tailed eagle *Sch.*

ལ་ལ *lai-lai* v. the following word.

ལ་ཕ *lai-po*, **tense, tight, firm** (= ‚*lai-po*?); *lai-lhad* tight and loose; also tenseness fig. *Mil.*; *lai-la yèód-pa* to strain, to stretch, *ḥid-pa* vb. n. or pass. *Stg.*, *Mil.*, *C.*; "*ziṅ-po lai-ram*" *C.* are you well? — *rkan-lai-du* or *la* **on foot**, v. *rkal-pa* comp.; *lai ;èód-pa* **to tire, to fatigue** *Mil.*, *lai èód-pa* or *èód-pa* to be tired, wearied *Pth.*; "*gom-lai ldè-la* (*ḥi-gu-la*)" *W.* to lead a child in walking, to teach a child to walk; *la-lai-lai* to the utmost of one's power *Sch.*

ལ་ཕྲེད *lai-phrèd* a medicinal herb *Mrd.*, *Wdd.* = *dku-ta-ra* (thorn-apple (?).

ཐད་ཀ *thid-ka* v. sub *tsai-po*; *tsai-khi* v. *tsai* comp.

ཐད(ཀ) *thid(-ka)* 1. **the direction straight forward,** *stan dani ,og dani thid-ka tsam-thid-du* upward and downward, and in every other direction *Stg.*; *stan-,og-thid-kar* straight upward and downward *S.g.*; *jo-brdu-gi thid-kar ,byin* they came straight towards the castle; *thid-ka-na* directly before *Thgy.*; *dei nub-thid-kyi* that which is situated to the west of it *Tar.*; most frq. *thid-du* c. genit. **towards,** in straight direction; **over against; in presence of** e.g. to assemble, to propound, to lay before one, to study under a professor *Dul.*; **exactly in the place** of a thing *Tar.* 17, 1; *bci thid-nas bod Tar.* 159, 4 prob.: cut off only from the flesh; *"tf'-kya, tf'-kai-la" Th.* **straight on;** *tsal-drai-na* **directly before** *Wdn.*; *"thd-nyd" W.* **over against, opposite, facing;** *thid-ra-na = thid-ka-na Mil.* — 2. *thid-kar* **each for himself** *Gtr.* — 3. **entire, whole, untouched, safe** (integer) *C.* and perh. *Thgy.*

ཐོ frq. abbreviation for ཐམ-ཀ *tam-thid,* **whole, all.**

ཐོ *than, Hind.* थान्, = *yag,* **a piece of cloth.**

ཐན-ཁོ *than-khor, tam-khor Lex.,* surrounding country *Sch.*

ཐན-ཏོ *than-tho* (*Schr. thd-tha*) **a little** *Sch.*

ཐམ-ཕ *thim-pa* **dry weather, heat, drought** *Gtr.*

ཐབ 1. resp. *yab-thb,* **fire-place, hearth,** *ma-thb,* id.; also for **stove,** *lingu-thb* iron stove; *tab ,bur* 'the hearth is running over', i.e. the food placed on it runs over in boiling, a mis-hap the more serious, as the household god is offended by the evil smell caused thereby. — 2. v. sub *tsai.*

Comp.: *"thb-ba" W.* fire-place, *"thb-ba tsam yod"* how many fire-places, i.e. households, are there? — *tab-khai* opening or mouth of a stove, furnace, or fire-place; v. also *Schl.* 249. — *tab-yuan* fire-place, furnace, oven *Ch.* — *"tab-thala" W.* kitchen. — *tab-yiyu, W. "tab-yin"* clout, dish-clout, wiper. — *tab-yhob* burnt smell. — *"tab-lda bd-kam" W.* cook. — *tab-yydy* kitchen-boy, scullion *Pth.* — *tab-khi* fire-wood, fuel. — *tab-lhd* deity of the hearth.

ཐབ-ཕོ *tab-phb W.* = *tam-thm.*

ཐབ *tabe* (cog. to *stabs*), **opportunity, chance, possibility,** *"thb-or thd-thb ma jus" W.* I had no opportunity of seeing or going; *"tab kig ayi-rai-ne mi jus-na" W.* if you offer no chance, if on your part it is not made possible; *tabe mi tub Dul.* and col. I am not able, I cannot; *ydan-drdu-pai tabe med* I then shall lose the opportunity of meeting (the princess) *Gtr.*; *,brdu-pai tabe med* there is not any chance of escape *Gtr.*; *lam-la yhd-tabe med* there is no occasion for stopping or tarrying on the road *Mil.*; **way, manner, mode,** *klog-tabe* way of reading, e.g. Sanskrit; *rkun-tabe-su* in a thievish manner, by theft *Stg.*; *rgyal-poi tabe ydd-ba* to give up the way (of life) of a king, to resign the crown *Dul.*, *tabe ydg-tu* together, in company, jointly, e.g. to sit down with one another, to go together to a place, frq.; **means, measures.** *tabe byed-pa, W. "td-ba, ftydd-ba"* to use means, to take measures; *blo tabe ,thd-ba* to contrive means *Mn.*; *tabe stan-po* to show means or ways, to give directions, to instruct *Gtr.*; *,thd-tabe* **livelihood, subsistence;** *tabe med* there is nothing else to be done *Gtr.*; *bi-bai tabe-kyis* in a fair way, amicably, not by constraint or compulsion *Gtr.*; *tabe-kyis* by various means, by artifice, cunningly, craftily; *tabe(-la)-mkhas-pa, tabe-ies-pa, W.* also *"tab-ies"*, **skilful, dexterous, clever, full of devices;** *da bdd-du ,grd-tabe gyis big* now take steps, make preparations, for a journey to Tibet *Gtr.*; *de ydn-poi tabe yod-dam* is there a means of recalling those men to life? *tabe-ldg Mil.*, *"tab-ldg"* or *"tab-ldg"* vulgo, a shift, make-shift, surrogate; *tabe (dani) ies (-rab)* the mystical union of art and science, or (*Sch.* less correctly) of matter and spirit, cf. *Wos.* (144).

ཐམ-ག, ཐམ-ཀ *tam-ga, tam-ka* **a seal, sign** *Ch.*, v. *dam-ka.*

ཐམ་ཐོམ *tam-tôm* Sch. 1. also *tôm-ma-ba*, **unconnected, scattered, dispersed.** — 2. *tam-tôm* (*byed*) *-pa* = *„tôm-pa*.

ཐོམ་པ *tôm-pa* (sometimes *tôm-pa*) **complete, full,** almost exclusively used as a pleon. addition to the tens up to hundred.

ཐམས་ཅད *tams-čad* **whole, all;** added to the singular number: *rgyal-k'ams tams-čad* the whole empire *Glr.*; *ku tams-čad ma* the whole body ashes (opp. to one part of it); *bôd-kyi sain tams-čad* all the copper of Tibet *Glr.*; more frq. added to a plural (though usually in the form of the singular number): all (the persons or things), *de tams-čad*, rarely *dé-dag tams-čad*, all those; *tams-čad-kyis so-so-nas* all of them one by one, each.

ཐོམ-ས *tôm-pa* (= *„tôm-pa!*), *sa*, or *byé-tôm-su „jug-pa* to suffer (a person or beast) to stick fast in the mud, in the sand (?) *Glr.* 84.

ཐུ *tau Wdh.* **capsule** (?), *Wh.* **peach** (?).

ཐར *far* v. *far-tôr*.

ཐར-ཐོར(ལ) *far-tôr(-la)* = *ta-ra-to-ré* (cf. *„tôr-ba*); *'far tôe-se dug'* *I.d.* sit wide asunder, not too close together! *far byed-pa* *Mil.* **to break to pieces, to crush, to crush.**

ཐར-ས *tár-su* a purgative *Med.*

ཐར-ཏཔ *far-dpdy*, *C.* *'far-„bag'*, *W.* *'tal-bag'* a large **plate, dish, platter.**

ཐར-པ *tár-ba* **to become free, to be saved,** *'far gos*, or *gei'* *W.* he must become free, *las* from; to be not hindered or prevented, **to get through, to get on, to be able to pass,** *ts'-la* through the water *Mil.*; *zas mi far* the food cannot pass through *Med.*; to be released, acquitted, discharged, *'k'ems-na'* *C.* by a court of justice; *tár-du „jug-pa* to set at liberty, to acquit, with *ke* (col. *'ke - tár - la tôi - ses'*) to pardon (a malefactor), to grant him his life, frq., to let live (animals) *Mil.*; often in a religious sense (with or without *rnam - par*) **to be saved, freed, released,** viz. from the transmigration of souls; more frq. the pf. *tár-pa* 1. to be free etc., *lam far* the road is free, passable. 2 abst. **freedom, liberty, happiness, eternal bliss,** ཐར, *tár - pai rgyur „gyur* it will be serviceable for (my) liberty; *tár- (pai) lam* the road to happiness (a common expression); *far-mid-kyi dmyal-ba* hell without release. 3. adj. **free,** *tár-par „gyur-ba* to become free, *byéd-pa* to make free, to liberate, to save; *tár-sa* place of refuge, asylum *Thgy.*

ཐལ *tal*, sometimes for *ta-li*; *tál-gyis* v. *tél-ba* II. 3.

ཐལ-ཕ *tál - ba* I. abst. 1. **dust** (cf. *rdul*), **ashes,** and similar substances; *gog-tál* ashes; *'fug-tál'* ('soup-dust') roasted barley-flour *C.* — *tal-kár* a kind of elephant, *Ca.*, perh. the ash-coloured. — *tál-ts* lye. — *tal-tôn* ashes of the dead; also a sort of light gray earth, representing the former, and used for bedaubing the face in masquerades *Mil.* — *tal - tag* *I.d.* unleavened bread. — *tal-mdog* ash-coloured, cinereous. — *tal-pyaya* broom *Sch.* — *tal-byi* the gray or cat-squirrel. — *tal-tsa* a sort of salt *Med.* — 2. *byu - tal* **dung of birds** *Glr.*

II. vb. (*Ca.* also *„tél-ba*) 1. **to pass, to pass by,** *'tal ča dug'* *W.* he goes past, he does not come in; *'zam - pa tal ča dug'*, he goes past the bridge, does not pass over it; to **miss** the mark, of an arrow or ball; *rba tal - tál „oi* the waves flow past *Mil.* — 2. **to go, step, pass beyond,** *lo tad - bcu tal-nas* when the age of fifty has been passed *Wdh.*; *'ča-tsâd yig tal-big tal'* *W.* a little past one o'clock; *sio-ba-las tal-nas dmar-bin* Thgy., prob. inclining from blue to red; **to be in the advance** *C.*; **to project, to be prominent,** hence *tal - tôn* different lengths, one object projecting beyond another; **to play a prominent part, to take the lead** *W.*; *tál-čen-pa* **to exceed the due measure** *Sch.*; *'ča tal-ser'* to be forward in speaking, bold. — 3. **to go or pass through,** *brdy - la yar tal mar čal*, and *phal tal thur tál-du „grá-ba* to soar up and down before a rock, and

to pass actually through it (the saints not being subject to the physical laws of matter) *Mil.*, *Thgr.*; **to shine, to light through**; *tal-*'*byin-du* „*grd-ba* to go straightforward, to act without ceremony or disguise *Dzl.* 258, 3; *tál-ma Sch.*, *tál-le C.*, **through and through**; *tál-gyis* **directly, straightway, unhesitatingly** *Mil.* — 4. **to come or get to, to arrive at** (*W.* "*tál-ce*"), *tál-nas lo ynam lon* three years have elapsed since they arrived; *pa-mai gar tál-bai*)*tol-med*; *bzan-tál* safe arrival *Thgr.*; *yár-gyi bzán-tal ñin-por* „*grd-ba* to arrive at, attain to (a blessed state) in a pleasant and speedy manner *Thgr.* — 5. **to be over, past, finished, done**, *tál-lo* of a song: it is over, finished *Mil.*; *drug-ču tál-lo* the number of sixty is full; *yál-nas tál-ba Mil.* having disappeared, vanished; *mór-te* (or *mór-nas*) *tal* he is undone, it is all over with him *Mil.* frq.; *rim-gyis je nyún je nyún tol* by degrees it vanishes, dies away *Mil.*; *snar ñad-ñug tal* the former agreement is no longer valid; *tal soñ* col. = *ñar soñ*. — *Tar.* 46, 5, 12? 172, 5: *tál-gyur-pa Schf.* **follower, adherent**, or the name of a certain sect.

ཐལ་ལོ *tál-mo* **the palm of the hand**, *tál-mo sbyar-ba* to hold together the palms of the hands, as a gesture of devotion; *tál-mo min-pa Dzl.*, more frq. *tal-ldag ryyib-pa* to give a slap on the face, a box on the ear; *tal-brdib-pa* to clap with the hands *Sch.*

ཐི *ti* num. fig.: 40.

ཐིགུ *ti-gu* v. *tá-gu*; *ti-gu-ñrú-ba* (?) *C.* = "*ur-gin*" *W.*

ཐིཀ *ti-ba* 1. **wood-pigeon, stock-dove** *Sch.*; *ti-ba* **plover, pewit, lapwing** *Sch.* — 2. *C.* = *tá-ba*.

ཐིག *tig*, prob. from *ti-gu*, 1. **carpenter's cord** or string to mark lines with, **marking-string**, *tig*(*-gis*) „*debs-pa* to use such a string, to draw lines. — 2. any instrument used in drawing lines; *ábor-tig* a pair of compasses, *yyo-tig* slate-pencil, lead-pencil; also a line drawn with a lead-pencil; "*tig-la ñan-ce*" *W.* c. genit. to examine, try, test. — 3. **a line**, *tig-*„*debs-pa*, *rgyag-pa*, *rgyab-pa*, to draw lines; *gnáñ-tig* the meridian line *Ca.*; *nag-tig* or *mag-tig* a black line, *ñal-tig* a red line; *ñaiñ-tig* diameter; equator *Ca.* — 4. symb. numeral for **zero**. — 5. v. *tig*.

Comp. *tig-skúd* string to mark lines with. — "*tig-nyá*" *W.* **over against**. — *tig-mdy Sty.*, *Sch.*: that part of hell, where the damned are sawn to pieces, lines being drawn upon them. — *tig-ñaiñ* **a title**. — *tig-ñaid Ca.* **proportion, symmetry**, *Ld.-Gir.* f. 27, 6, *tig-ñad byéd-pa* to proportion; "*tig-ñad ñiñ-ce*" *W.*, to determine the relation or proportion of things. — *tig-ñiñ* **a ruler**, to rule lines with.

ཁྱིགས་ *tig-le* 1. **a spot** like that of a leopard's skin, *tig-le-ñon* **spotted, speckled**; *tig-ma*" *W.* id., of variegated woolen fabrics; *ñon tig-le nyag ñig Mil.*, the centre of all religion, in which finally all the different sects must unite. — 2. **zero, naught** *Wdk.* — 3. **semen virile**. — 4. **contemplation**. The two latter significations are mystically connected with each other, as will be seen from a passage of *Mil.*, which is also a fair specimen of the physiological and mystical reveries of the more recent Buddhism: *yoñ ñis-la ytsen-ma* „*bar-ñas bde; rlung ro rlyaś dbú-ñir ñid-pas bde; snod byaś-ñub-sems-kyi rgyun-*„*beb bde; smad dáñs-mai ñig-le ñyib-pas bde; bar dkar dmar ñug jirad brtsé-ñas bde; ñas mag-med-bdé-ñas ñiñ-pas bde; de rnal-*„*byor nyáms-kyi bde drug ñags*, he (the Yogi) feels well in general, when the warmth of meditation is kindled (cf. *ytsen-ma*) in his body; he feels well, when the air enters through *rú-ma* and *kyáñ-ma* into the *dbáñ*; he feels well in the upper part of his body by the flowing down of the *bódhi*; he feels well in the lower parts by the spreading of the chyle (chylous fluid, semen); he feels well in the middle, by being affected with tender compassion, when the red (the blood in the *kyáñ-ma*) and the white (the semen in the *rú-ma*) unite; the whole body is well, being per-

vaded by the grateful feeling of sinlessness; this is the sixfold mental happiness of the Yogi.

ཐིགས་པ *thig-pa* **a drop,** *thig-pa re-ré-nas* in drops, by drops *Gbr.*; *čar-thig* a drop of rain; *yser-thig-pa* (sic) *Mil.* seems to denote a drop or globule of molten gold, which in this form is offered for sale by gold-washers.

ཐི *thi* v. „*dzin-ba.*

ཐིབ་ *thib-pa* v. „*tib-pa* and *ytib-pa*; *thib-thib* **very dark** *Sch.*; *byin-rlabs thib-thibs Pth.* seems to imply the descending of a blessing upon a person; *thib(s)-pa*, **so dense,** *Ca.* or perh. nothing but **obscure, dark,** *nogs Stg.*

ཐིམ་ *thim-pa*, also „*thim-pa*, *ytim-pa* and *stim-pa*, gen. with *la* or *nub-du*, **to disappear** by being **imbibed, absorbed; to evaporate,** of fluids; of a snake: **to creep away,** to disappear in a hole; frq. of the vanishing of rays of lights, of gods *etc.*; **to be melted, dissolved** (salt or sugar in water); **to sink,** *drans-nid-du* into unconsciousness *Mil.*

ཐུ *tu* 1. num. fig.: 70. — 2. "*tu gyab-ba*" **to spit,** with *la*, to spit at or on. — 3. often errn. for *mtu.*

ཐུ་ *tu-ba* 1. also *tú-pa*, **shirt, coat-flap** *Gbr.* — 2. rarely „*tú-ba*, **bad,** e.g. wood *Mil.*; "*gyal-tú*" *W.* good and bad promiscuously; *sdug-bsngal tú-ba* a bad accident *Thgy.*; **malicious, wicked, vicious** *Gbr.* — 3. vb., v. „*tú-ba.*

ཐུ་ *tú-bo* **the chief; an elder brother,** *Dzl.*, *Tar.*; *tú-mo Ca.*: mistress, lady (?).

ཐུ *tu-mi* p. n., v. *ton-mi.*

ཐ *tu-ri* **uninterrupted** *Sch.*

ཐ *tu-lam* **a lump of metal** *B.*; *W.* **cannon-ball:**

ཐུ *tug*, *C.* also "*thug-pa*", c. accus. **until, to,** in reference to time and space; "*bzag zlb-ba tug*" for forty days; only col.

ཐ *tug-ldan Sch.*: **'dreadful noise';** *Thgr.* *tug-ldan*; *Mil.* *tug-sgrd* id.

ཐ *thug-pa* I. abst. **soup, broth,** „*bras-thug* rice-soup, *bag-thug* meal-soup, gruel, *rgya-thug* Chinese soup, a sort of vermicelli-soup *C.*; *tug-tdl* v. *tdl-ba.*

II. vb. 1. **to reach, arrive at, come to,** c. dat. or termin., *tsal mtar thug-pa* to reach the natural term of life *Dzl.*; to come or go as far as *Dzl.*; *rtse-pa-la thug-pa* to pierce to the quick *Dzl.*; *it-la tug ba Mil.*, „*Ri-bar thug-pa-la Lt.* when one is near death; ... *la thug-gi bér-du* till, until *Dzl.*, *Tar.*, *Pth.*; *brtsa-la tug* he was just on the point of seizing her *Dzl.*; "*sdad-da tug*" *W.* going to kill; *bi-la* (or *bsdad-pa-la*) *thug-pa* often means deserving death (of culprits) *Dzl.*; *ha „pi-ba-la tug kyan* though life is at stake *Dzl.*; in like manner *W.*: "*bus krog dan thug-te ča dug*" he goes at the peril of his life; *thug-yas* not to be reached, endless *Ca.* — 2. **to meet, to light upon,** c. *la* or *dan*, = „*jirdl-pa*, esp. col. "*ngi-rdá-la thug-ga-la yoṅs*" *W.* he has come to see you; "*thug gin*" *W.* we shall meet again; *à revoir!* *jdg-pa dan thug-pa Mil.* to fall in with robbers; *ydon thug-pa* = *thug-pa*; *Ri-la thug run Mil.*, "*ghi-la tug kyan*" *C.* whatever may happen to me; *thug-tdd* agreement to meet *Sch.* — 3. col. **to touch, to hit or strike against,** *W.*: *Ī-ru thug-ran*" here it touches, or strikes against; here is the rub; "*lag-pa mi thug yin*" I shall not touch it, I shall not come near with my hand; "*dé-la tug kyan ma tug*" *W.* do not even touch it!

ཐ *thugs*, resp. for *sngon*, *yid*, *sems*, *bsam-pa*, *blo* etc., and whenever mental qualities or actions are spoken of in respectful language, v below. 1. **heart, breast,** in a physical sense, gen. *thugs-ka*; *thugs-kyi sprul-pa* the incarnation of a deity, originating in a ray of light which proceeds from the breast of that deity *Gbr.* — 2. **heart,** in a spiritual sense, **mind, soul, spirit, will,** v. below; **design, purpose, intention,** *rdzin-pai thug zlog-ga yod* we beg to desist from the intention of giving *Dzl.*; **understanding, intellect** *Gbr.* (v. *sgom-pa*); *thugs-*

su ŏód-pa = *khi-du ŏód-pa*; *thugs-su ,byin-pa* to be kept in mind, in memory *Mil.*; also = *yid-du ,dú-ba* ni f.; cf. *,grú-ba.* — 3. *thugs-la bsiag-su* v. *,dógs-pa.* — 4. for *thugs-rje* or *bka-drin*, *thugs mdzód-pa* to grant or show a favour *Dal.* — 5 in the phrase *thugs mi ŏób-pa*, with the genit. of the inf., it is used without ceremonial distinctions for to venture, to risk, to dare *Dal.*

Comp. *thugs-ba* v. above — *thugs-mdyin* resp. for *mnon-ŏó Mil.* — *thugs-,krigs* resp. for *khu-,krigs Ma.* — *thugs-dgóns* = *dgóns-pa* II.; *thugs-dgóns ytóŏ-ba* = *bsam-ŏód ytóŏ-ba* to muse, meditate, reflect *Mil.* — *thugs(-su) ,grú-ba* resp. for *yid-du ,dú-ba* to be agreeable; agreeable, pleasant, delightful; pleasure, delight, ... *la* in (a thing) *Mil.* — *thugs-rgyál* resp. anger, wrath, indignation *Mil.*, *thugs-rgyál ŏóŏin* anger arises, is roused. — *thugs-nán* grief, sorrow, affliction *Dal.* — *thugs-ŏód-pa* resp. for *yid-ŏód-pa* to believe. — *thugs-rje* prop. respectful word for *snyin-rje* pity, commiseration, compassion; gen. grace, mercy, generosity, *ka-la thugs-rje(s) yzigs* pray, look graciously upon me! *Mil.*; even thus: *sa-bon ŏig thugs-rje yzigs dgos*, pray, be so kind as to send me some seeds! *W.* — *thugs-rjen ,dzin-pa*, *thugs-rje mdzód-pa* id. — *thugs-rje-ŏan* gracious, merciful, generous. — (*ŏa*) *thugs-rje ŏa-po* the All-merciful, Avalokiteswara. — *thugs-dám*, prop. resp. for *yi-dam*, 1. oath, vow, solemn promise, e.g. *ŏód-ba* to take (an oath), to make (a vow). 2. a prayer, a wish in the form of a prayer, = *smón-lam*. 3. contemplation, the act of contemplating a deity (cf. *sgom-pa* and *sgrub-pa*); meditation in general, *Mil.* frq., *thugs-dám ,pel* meditation increases, proceeds successfully; devotion. 4. a deity, a tutelar god or saint, a patron *Gtr.* — *thugs-nyid* v. *sems-nyid*, sub *sems.* — *thugs-mág* resp. for *yi(d)-mág* despair. — *thugs bód-ba*, *mi bód-ba*, v. *bód-ba.* — *thugs-yzigs-pa* to be cautious *Sch.*; v. however *yzigs-pa.* — *thugs-brtsé-ba* love, affection of the heart, compassion, resp. for *snyin-brtsé-ba*, frq., *thugs-brtse-bar dgóns-pa*, *yzigs-pa*, with *la*, to look upon compassionately, to remember in mercy. — *thugs-rób Sch.* = *ka-rób.* — *thugs-rin Mil.* = *snyin-rin.* — *thugs-(kyi) mchó Mil.*, *Tar.*, spiritual son, an appellation given to the most distinguished scholars of saints.

ཐུ་ཚ *thú-tsa* three years old, of animals *Sch.*

ཐུ་ཆུང *thú-ŏu*, col. *thú-tsu*, *Ld.* "*thú-su*", short, relative to space, time, quantity of vowels etc.; *thú-ŏu ,grú-ba* to become shorter; but the word is not so much used as 'short' is in English; *yid thú-ba Dal.*, *spro thú-ba Wdd.* passionate, hot-tempered, hasty.

ཐུ *thú* cheese made of buttermilk, or of *thur-pje*, butter and milk *Ld.*, *Gtr.*, *Pth.*; *,o-thú* milk-cheese, made of curd, or of milk coagulated with rennet.

ཐུན *thun* 1. a regular amount, a fixed quantity. 1. of time, a certain length of time, as long as a man is able to work without resting, a shift, six, four, or three hours; *Schf.* translates *Tar.* 67, 17 even by one hour; a night-watch, *mal-ŏe thun* for the night-watch is over *Dal.*; *thun ŏód rnal-,byor* the meditation of a whole day *Mil.*; "*thun ŏód-ŏi*" *W.* (the cock) announces the watch (by crowing); *thun bzuŋ-ba Pth.* prob. to have the watch; *rnam-gyi gnas-thun-la* at or about midnight; *mdzód-kyi gnas-thun-la Mil.* prob. id. — 2. a dose of medicine *Med.* frq. — *thun-log?*

II. in sorcery: bodies or substances which are supposed to be possessed of magic virtues, such as sand, barley, certain seeds etc., *thun-dód* a hole in which such substances are concealed; *thun-rel* a horn to carry them; *thun yzó-ba* to revive a charm *Mil.* st.

III. one who collects, a gatherer (from *,dú-ba*), *ŏúi-thun* one who picks up or gathers sticks *Mil.*; *rtsa-thun* a gatherer of grass, *snye-thun* a gatherer of ears of corn *Ca.*; *thun-sór* reaping-hook, sickle *Sch.*

IV. *thun*, or more frq. *thun-mdzó(s)*, usual,

daily, what is done or is happening every day; **common, general**, *dêns-grub thun-mons* earthly goods, as well as intellectual endowments, considered as common property, but not spiritual gifts; *thun-min, thun-mons ma yin-pa* **unusual, uncommon**, not for every body; "*cig-la cig thun-mdzi ro*" take good care to live together in harmony *W.*; *thun-mdzi-du* or *su* **in common, in company, jointly**; *thun-mon* by itself is also used as adv., = *thun-spyir*, **in general**.

ཐུབ་པ *thub-pa* (ཐུབ) I. vb., c. accus., sometimes c. dat., 1. **to get the better of, to be able to cope with, to be a match for** (an enemy), **to be able to stand or bear** (the cold etc.), **to be able to do one harm, to get at one**, *dug-gis ma thub-tên* as the poison could not do him any harm *Del.*; **to be able to quench, extinguish, keep off** e.g. fire, hail *Gtr.*; *yâdn-gyis mi thub-pa* **invincible**, not to be overcome; *nan dgu thub-pa* to be able to subdue every thing that is bad *Lt.*; **to have under one's command** or **control, to keep under**, e.g. one's own body; **to be able to bear**, e.g. *mie thub-par dên* (water from a glacier) is not easily borne by man, i.e. does not agree with him *Med.*; *ras rkyan thub-pa* to be able to bear a simple cotton dress *Mil.*; *lo brgya thub-pa* to live to (the age of) a hundred years, frq. — 2. with a supine or verbal root, **to be able**, col. the usual word, in B. gen. *mdzo-pa*; cf. *ytub-pa*.

II. abst. 1. ཐུབ་ **a mighty one, one having power and authority**, *sa-kya-thub-pa* Buddha; a wise man, a sage, a saint in general, ཐུགས. — 2. synb. num. for 7.

ཐུབ(ས)· *thun(s)*, also *thun-pa Ca.*, *thun-po Sch.*, 1. **cover, covering, wrapper**, of a book or a parcel; *rygyâ-pa Sch.* to put (a cover round a thing), to wrap up; "*big-pa*" *C.*, *W.*, "*mi-pa*" *C.* to take off (a covering); *thun-can* having a cover. — 2. **a parcel wrapped up** (in paper etc.); *,bru-tsa-thun bcu* together with a small parcel of tea.

ཐུམ་པ *thum-pa* 1. v. *tum*. 2. v. *ynyid*.

ཐུ་ *thu-pa*

ཐུ་ལུ, ཐ་ལ *thu-lu*, *tha-la* **a large spoon, a ladle**; *rag-thu* a brass ladle, *zaie-thu* a copper ladle.

ཐུར· *thur* 1. *Ca.* **a declivity** (?), prob. only adverbially: **down**; *thur-lam* a downhill road; *thur-la, thur-du* down, downward, *,grô-ba* to go down, *nub-pa* to sink down; *mgo thur-du bstan-te* head down, head over heels *Stg.*; "*ti-pi thur-la nub-te*" *W.* to uncock one's cap. — 2. v. *thur-mgo*, and *thur-ma*.

ཐུར·ཁ·ཀ *thur-mgo* 1. **the lip of a spoon**, *thur-mgo* **tsam as a measure** *Mil.* — 2. also *thu-mgo* halter, "*thur-go ciig-te*" *W.* to bridle, to hit (a horse); "*thur-la tha-te*" *W.* to strive, to struggle against; to rear. — *thur-thig* the rein, *thur-mda* the end of the rein.

ཐ·ར·ཏ, ཐ·ར·ཏ' *thur-ba*, *thur-ra* **foal, colt, filly**.

ཐ·ར·ཁ *thur-ma*, *W.* "*thur-mai*", 1. **spoon**. — 2. Chinese **chopsticks**. — 3. **a pole** *Del. 7V9*, 4. — 4. a whole class of surgical instruments *S.g.*

ཐུལ *thul* 1. **egg** (acc. to Cunningham a Cashmiri word), *thul-ta-gir* pancake. — 2. v. *,dûl-ba*, also substantively: *thul de min* besides this **way of converting** (people) *Pth.*; *thul ,dy-ta ,jig-pa Tar.* 25, 16 to keep a tight hand over a person, to discipline one; *bâi-gi thul ,dêbs-pa Ld.-Gtr.* to clear land for tillage, ni f.

ཐུལ·ཕ *thil-pa*, *Ca.* also *thil-po*, dress made of the skins of animals, **a furred coat** or **cloak** *Mil.*; *thip-thil* dress of sheepskin, *rd-thil* dress of goat-skin, *thil-ka* the common sheep-skin dress; "*thil-can*" *W.* wide, not fitting close or tight.

ཐུལ·ཕ *thil-ba* 1. pf. to *,dûl-ba*, **to tame, curb, check, restrain**, *Mil.*: *nda ,dri-mamu thil-nas* the goblins having been subdued by me; *las ngan-mons thil-ba dka* it is difficult to check a sinful dead *Mil.*; participle: tamed, civilized; converted. — 2. **to roll** or **wind up** *Lt.*

ཐ·ལ·ལ *thil-la Ld.* **imperative**, nearly the same as *thir-ro*.

ཐ·ལ·ཕ *tha-pa* 1. **bad** = *ta-ba*, prov.; 2. v. *,ta-ba*.

ཏེ *te* 1. for *ti-mo*; 2. num.: 100.

ཏེ་དཔྱོད *te-rtog* **scruple, doubt, uncertainty, hesitation,** occasionally used for *te-tsom.*

ཏེ་བ *ti-ba, C.* also *"ti-ba"*, pf. *tas Sch.*, the col. syn. of *ytogs-pa*, seldom in *B.*, 1. **to belong, appertain to,** c. *la.* — 2. **to occupy one's self with a thing, to meddle with, to interfere,** c. *dan* (= *ˌdri-ba*); *ti-mdun* belonging together, c. *la*, belonging to a thing; *"ma-ti-a" W.* for *ma-ti-bar*, = *ma-ytogs-par*; *te-rig* the connexion or relation of ownership, *di-la ytb-kyi te-rig med* to this my father has no claims *Mil. ni.*

ཏེ་ཏོ, ཏེ་ཏོ *ti-bo, te-bôi W.* **thumb,** v. *tib-mo.*

ཏེ་ཝ *ti-wa*, col. *ti-ta*, diminutive *tu*, resp. *jyag-ti* **seal, signet, stamp,** *"ti-ta gyib-ba*, or *ndu-ba"* to seal, to stamp; *sa-ti Tar.* 79, 12(?); *"ti-ta log-bir tbi-wa"* to engage, to bind one's self by a seal in some common concern.

ཏེ་ཚོམ *te-tsom* **doubt, scruple, uncertainty, perplexity.** *te-tsom skyes, byed (W. "bo"), na, te-tsom-du gyur* I am doubtful; *te-tsom za-ba-rnams* scrupulous, irresolute persons *Pth.*; *"te-tsom mnai-po rag" W.* I am in great perplexity, I am quite at a loss; *te-tsom big ˌdri-ba* to utter a doubt *Dal.*

ཏེ་ར *te-ral* v. *tsu-ral.*

ཏེ་ཡ *te-ri* col. **straight, upright, firm; smooth,** without folds or wrinkles; *te-ri tbi C.* draw (the carpet) smooth.

ཏེ་ལ *te-rôl W.* **incomplete, defective, unfinished,** *te-rôl-la lus soi* (the loaf) is not whole, there has already been cut from it.

ཏེ་ལ *te-li* v. *ta-li.*

ཏེག་ཕ *tag-pa* 1. abst. ཐུགས, 1. **vehicle, carriage, riding-beast,** *rtsi tag-pa-la bon* to mount on horseback *Dal.*; *tag-pa bsa-brgyad bsam* he procured five hundred conveyances (horses, elephants, carriages) *Dal.* 2. for attaining to salvation, *tag-pa gsum* **three conveyances** are generally mentioned, but in most cases only two are specified, viz. *tag-(pa) dmon(-pa)*, ཐེག་ཆེན, and *tag(-pa) ˌbum-pa*, ཐེག་ཆུང, gen. called 'the little and the great conveyance or vehicle', by means of which the distant shore of salvation may be reached. Yet mention is also made of a *sdigs-kyi tag-pa*, ཐེག་ཆགས *mastrayāna*, e.g. *Tar.* 180, 13. For more particulars about these vehicles, and other more or less confused and contradictory notions, the works of *Köppen* and esp. *Wassiljew* may be consulted.

II. vb. 1. **to lift, raise, hold up, support** *Mil.*, *Gir.*; hence *Bri-tags* leg of a table *Sch.*; *tag-tag C.* knapsack, travelling-bag. — 2. **to raise, set up** fig. *blad-gdd* to raise a load laugh *Mil.* — 3. most. frq. **to be able to carry,** *ji tag-pa* as much as you are able to carry *Dal.*; *mis tag-tadd ytag* as much as one man is able to carry *Tar.*; esp. with a negative: *mo tag* he was not able to hold him up *Dal.*; *mi-tag Kur* to carry what is too heavy to be carried (by ordinary muscular strength), to strain one's self by lifting, *Med.*; to endure, tolerate, stand, *Rôn-rnams-kyi nan ma tag-par* not being able to stand their urgent demands *Mil.*; **to bear, to undergo without detriment,** *skyid tag sdug tag* to be able to bear good fortune and ill fortune. Cf. *ˌtags-pa*, *ˌdags-pa.* —

ཏེ *tei* 1 *tei-ri Mil.*, *"te-tôi" Ld.*, the dead body of an animal killed by beasts of prey. — 2. *"tôi-la" C.* **down, downward,** e.g. *"kyir-ma, ytag-pa, bir-ma"*, to fling down.

ཏེ-ཏོ *tei-po Pth.*, *tei-bu Sch.*, *"tei-kan" W.*, **lame, hobbling, limping.**

ཏེས *teis* **time, times,** *teis lna* five times *Pth.*; *dbugs-teis ˌbig-la* in one breathing, at a stretch; without intermission *Pth.*

ཏེ *tes* 1. **a little while, a moment.** — 2. v. *ˌtsu-pa.*

ཏེས-ཕ *tes-pa* **tax, duty, impost** Sch.

ཐེབ *teb* 1. for *tem*, full *Glr.* — 2. for *teba Glr.*, *C.* — 3. *teb-mo*, *teb-ten* the thumb, *teb-ṭhil* the little finger; v. *mte-bori*.

ཐེ་ཚན *tele sarias*, order, succession *Sch.*, *tele-re byed-pa* to do successively; *tele-pa* v. „*tela-pa*.

ཐེམ་པ *tem-pa* I. 1. threshold, *rgyal-ba* to cross it *Glr.*; *sgo-tem* door-sill, threshold; *yu-tem* head-piece of a door-frame, lintel, *mo-tem* sill, threshold *Glr.* — 2. staircase, stairs, flight of steps, *tem-shis* id.; "*tem-ad*" *W.* step, stair; *tem-rim Ca.* 1. the several steps of a staircase. 2. rank, dignity. — *rdo-tem* stone staircase; *ker-tem* winding stairs *Ca.* — II. 1. to be full, complete, *zla-dus tem-pa dus* when the time of the months was fulfilled *Glr.* frq.; *lag yrig ma tem-pa-la* one day being still wanting *Glr.*; *brgya tem-pa* v. *tem-pa Glr.* — 2. *W.*: to be sufficient, enough. — 3. to receive(?) *Sch.*

III. *Sch.* = *ten-pa*, tax, impost, tribute.

ཐེམ་ཕ *tem-ba*, *tem-tsam* stopping, closing, shutting up; a stoppage *Sch.*

ཐེ་ལས་ཡིག *temu-yig Sch.* memorial.

ཐ་ལ *tau-rdzi Glr.*, *te-brdzi Lt.*, *te-rdzi Ma.*, a sort of demons.

ཐེ *ter* 1. bald, bare, *spyi-ter Thgy.* a bald head; a bald-headed person; *ter-tir C.* flat. — 2. — *to-ri*(?) *phyi ter nasi gog* strong and hale outside, decayed within *Mil.*; *ter-zig-pa* = *rdzig-pa Thgr.*

ཐེ་ཡུན *ter-ḃum Sch.* 1 000 000 000; *ter-ḃum-ḃen-po* 10 000 000 000.

ཐེ་ལ *ter-ma* a kind of thin woollen cloth, a flannel-like fabric, *le-ter* made of shawl-wool, *bal-ter* of common wool.

ཐ *ti* for *te-li*, *rag-til C.* a plate made of latten brass.

ཐིལ་ཕ *til-ba W.* frq. = *shib-pa* to arrive, cf. *til-ba Ih.*, *i.*

ཐ་ལ *til-se Sch.* and *Wu.* a seal, stamp, = *te-ba*.

ཐ་ལ *tin-pa Sch.* pf. to *til-ba*; = *tes-bsin Lt.*?

ཐ *to* 1. num. for 130. — 2. register, list, catalogue, index; *to ḃri-ba* to register, to make out a list or catalogue *Schr.*; *slob-to*, „*byin-to* account of receipts, *sbu-to*, *bzid-to*, *skyag-to* account of expenditures; *bdal-to* account of money or goods lent out; *nyo-to* account of goods bought, bill; *lo-to* calendar, almanac; *dai lag-tu phrin-bor-to* list of orders or directions given to him (lit. laid down in his hands); *dai rgyud-la ṭob-to* a list of things which his relations shall receive.

ཐ་ཡ *to-yar Pth.*; acc. to *Sch.* the Turkestans; *Tar.* 18, *Schf.*: Tukhara, name of a people in the northwest of India; prob. the Tagarenes of the Bible.

ཐ་ཚ *to-tso Mil.*, a foolish joke, unbefitting a sensible man.

ཐ་ལ *to-yul Schr.* tara(?), in *Pth.* it seems to signify the sky.

ཐ་ལ, ཐ་ལ *ti-ba*, *mti-ba*, a large hammer, *ti-ba rdzi-ba* to hammer, to forge; *rdo-ti* a stone hammer, *bri-ti* a wooden hammer, mallet; "*to-ṭhi*" 1. an ordinary hammer. — 2. the cock of a gun. — 3. a soldering-stick. *Lh.*

ཐ་ཚུགས་པ *to-ṭsun-pa* to scorn, scoff, jeer, sneer at, vex, insult, mock, c. *la*, by words *Dal.*, also by actions *Dal.*; *nian-ṭsad to-ṭsun-po bzid-par ysol* pardon our having sneered at you before! *Mil.*; also *mto-mtsun-pa*, *-btsun-pa*, *-brtsun-pa*.

ཐ་ལ *to-yar* stone pyramid, heap of stones (cairn).

ཐ་ལ *to-rdzi* 1. dawn, break of day, early morning, *to-rdzi*(*-kyi*) *dus-su* early in the morning; 2. the following, the next morning, c. genit.; both also adverbially: *de dai mjal-bai to-rdzi* on the morning after having met him.

ཐ *ti-re W.* to-morrow (*B.*, *C.* *sai*).

ཐ *ti-re-ba*, *ter-sdi Ca.*: a few; *Mil.*, *tog-re-tsai* a little while.

ཐ *to-lum* v. *te-lum*.

ཐ *to-li* 1. *to-li* „*dbu-pa* to spit, c. *la*, at or on *Pth.* (cf. *tu*). — 2. button *C.* — 3. *to-li dkar-po C.* chalk. — 4. *to-la-rgyal Mil.*?

ཐ་ལིང་ *to-lig C.* **mule, hinny.**

ཐོག་ *tog* I. **what is uppermost** 1. **roof,** *tog ,bebs-pa* to cover with a roof, to roof (a house) frq.; *tog ,gel-ba* id.; also fig. **to complete, to crown a thing** *Mil.*; "*tog-sa nes-be*" *W.* **to roof, to finish a roof** by beating and stamping down the earth or sods, of which the covering consists; *tog-rdzis ysöi-ba Mil.* id.; also fig. **to impress,** c. genit., *Mil.* — "*tog-kur*" *W.*, the opening for the smoke in a roof. — *tog-can* having a roof, "*tog-yog*" *W.* under cover. — 2. **ceiling;** *yi-tog* ceiling, *sa-tog* floor of a room. — 3. **story,** *dgu-tog* having nine stories or floors, frq. — 4. in a general sense: *tog ,dren-pa Mil.* **to be at the head, to lead, direct, govern;** *tog-kar, W.* "*ka-tog-la*", **on, upon,** *kyag-tog-kar* on the ice *Glr.*; *tog-tu,* and *tog-tig* adv. **up, up to; above;** *ysöi-tog-tu* in the uppermost place, quite at the top, *Glr.*; postp c. genit. (or accus.) 1. **on, upon,** e.g. to lay on, to place upon *Pth.*; *sems tog-tu ,ji-bar bysöi-nas* lying heavy, weighing heavily, upon one's mind *Glr.*; *sems tog-tu byung* my heart was smitten (by that); that has touched, has grieved my heart *Mil.*; *tog-tu ,kel-ba Mil.*, vb. act. to it. 2. **above** *Glr.* 3. **towards,** in the direction of, e.g. running towards, *mar tog-tu Dal.*; *yi-tog, sa-tog* ad. **above, below,** or **up to, up stairs,** and **down, down stairs** *Mil.* 4. **to,** e.g. to send to *Dal.* 5. *dmag-tog* **at the head of** the army, or **only with the army.** 6. **during, as long as, throughout; whilst** (*tog* gen. without -*tu*), *dgun-tog* throughout the whole winter; "*dir d-ku sem kur tog*" whilst her husband is here in great anxiety *Lal.*; *bgrem-tog* during the walk. Cf. also *sa-og, yi-tog* as abst.: **morning, evening, forenoon, afternoon** *W.* 7. **directly after,** *bdes-tog ,ö-ma* fresh milk, *S.g.* (a.l.c.). — *tog-nas* 1. **above, more than,** "*lo sieb-kyi tog-ne ma lus*" *Lal.* they remained, i.e. lived not more than fifty years. 2. **on the part of,** *Thgy.*, analogous to *gyiga-nas.*

II. **thunderbolt, lightning;** *tog dani ser-ba* lightning and hail, *tog-ser-gyi ynöd-pa* damage done by the elements; *tog ,bebs-pa* lightning descending, *rgyab-pa* striking, *tog-bebs-su ,byön-pa* to arrive, to approach quick or suddenly like lightning *Tur.*, resp.; *tog-gis ysöd-pa S.g.*, *tog bab-ste ,H-ba Da.* to be killed by lightning.

III. 1. **fruit, produce,** *dkar-tog* v. *dkar-pa; bös-tog* produce of the fields *Dal.*; *lo-tog* a year's produce; *bös-tog* produce of a tree or other plant, fruit; *ysar-tog* this year's crop *S.g.*; *tog-phud* first-fruits, as an offering; *tog-kös* id.(?). — 2. *W.* **fortune, wealth, property,** "*ysöl-ki tog*" property in money, cash in hand; (s)*pi-tog* common property, property belonging to a community.

IV. in *ma-tog(-tu)* for *ma tag*, col. and *Thgy.*, a.l.c., v. *tag.* Cf. also *tag-tig, tig-ma, tigs-pa.*

ཐོ-ལིང་ *tog-lig*, prob. augmentative of *tog*, v. *tig-tu* 6, also *tag-lig*, **during, as long as, throughout; quite,** *mthun tog-lig-tu* all night long; *nyi-ma-yciig-gi bar-du tog-lig* during a whole day; *lam tog-lig ysöi-ro* the roads were quite full (of snow) *Dal.*

ཐོ-ཁ *tog-ma* **what is uppermost,** 1. **the upper end, the uppermost place,** *grdl-gyi tog-ma-la ,dug-go* they sat down in the first, or uppermost, place *Dal.*; gen. 2. **origin, beginning;** *tog-mai sans-rgyas kun-tu-bzaṅ-po* Adibuddha Samantabhadra, so a deity is called, by which a prayer has been appointed that is supposed to be particularly efficacious; *tog-ma ,o-rigs mkhe-ba* of noble birth, as regards his origin *Dal.*; *tog-ma bzaṅs-pai tsé-na, tog-ma bzaṅs-nas, tog-ma skyes-nas* already at his birth, from his very birth *Dal.*; *tog-ma mkhe-pa-nas, dus tog-mkhe-nas* time out of mind, from eternity; *tog-ma-nas* from the very beginning; of itself; as a matter of course *Dal.*; *bzaṅs-pai tog-tig-la* as soon as they began to fill up *Glr.*; *tog-mta-bar-du* at first, later, in conclusion (lit. in the beginning, end, and middle) *Lt.*; most frq. *tog-mar* 1. **at first, first,** the Lat. primum,

prius, and primus. — 2. postp. = **gnit**, **before**, with respect to time *Mil.* — *tog-drań-pa Pth.*, *Glr.*, *Sch.*: 'at first, begun'; our Lama explained it by '**to lead, to guide**', v. *tog* I, 4.

ཐོག་ཐོད *tog-thód W.* **story** (of a house); *tóg-so Mil st.* id.

ཐོགས *thgs* v. „*dógs-pa*, and „*thgs-pa*.

ཐོགས་པ *thgs-pa*, v. *la*, **to strike, stumble, run against** (like *tig-pa* v. 5); **to be hindered, impeded, delayed**, frq.; *mi ḥgi gźi-lnaṅ thgs-pa méd-du* without being hindered by men, dogs, or anything else *Mil.*; *togs-pa-méd-pa*, *togs-méd*, *togs-brdźogs-*(or(b)*rtug-*)*méd-pa*, **ལྷུ་ལ་ not hindered, unimpeded, unchecked; all-searching, all-penetrating.**

ཐོ *tho*, *tho-ḥdi* **a plough.**

ཐོ་ཡ *thó-la Mil.*, *thó-ya Mkg.*?

ཐ་ལ *thá-pa* 1. *Ca.* **a ploughman.** — 2. *Ca.*; '**a ram** that is castrated, **wether**; *ra-thá* a castrated he-goat'; according to my authorities, however, *thá-pa*, and *ra-thá* signify a ram and he-goat **one year old**, *thá-ṭśer* and *ra-ṭśer* being the feminine forms (?) — 3. *thá-pa* *to Mil.* the years between childhood and manhood, **juvenile years**, *Sch.* *thá-po*, cf. *ḥgóg-thá*.

ཐ་ལ *thá-pa* **mane** of the camel *Sch.*

ཐ་ལ *thá-pa Mil.*?

ཐོ *tod* 1. *Ca.* **a head-ornament, crown**; gen. the usual covering for the head in the East, **turban**, *la-tód Glr.* id.; *dbu-tód resp.*; *sá-yig tód-du bźiṅs-pai ka* the letter k having for a crown the letter *s*: ཀ *Zam.* — 2. = *tog* I.; "*go-tó*" *C.* **over** or **above** the door; *ka-tód-la*, *ka-tóg-la*, *ka-tód-la*, **up, upon** *Ld.* — 3. = **threshold**, *gá-tod*, *mó-tod* = *gá-ra*, *mó-ra*. — 4. v. *tód-pa*. — 5. *tod-rgál ṭé-ba* (*tod?*) *Mil.*, acc. to the context: **angry, wrathful.** — 6. *tod-tód* v. *m.*

ཐོད *tód-pa* 1. **skull, cranium**; skull of a dead person, **death's head**; *tod-shám* a dry skull, *tod-rlón* a fresh skull *Thgr.*; *tod-ḥrdg* a skull filled with blood *Thgr.*; *tod-jór* a drinking-cup made of a skull. — 2. col. **forehead, brow**; *tod-rtsá* vena frontalis *Ld.*; *tod-ṭśiṅs*, *tod-ṭébs*, *tod-brgyán*, turban.

ཐོད་ལེ་ཤེལ་ *tod-le-śél Lex.* **alabaster**; *Tar.* 67, 18 *Schf.* — ཐལ་ཤིང་, chalk.

ཐོན *thon* v. „*thón-pa* and „*dón-pa*; *thón-pa C.* also: **good, fair, beautiful**; *smrá-bar thón-pa* eloquent.

ཐོ-ནི *thó-ni*, or *thó-mi sam-bhó-ṭa* n. of the minister that was sent to India by king Srońbtsanagampo, in order to procure an alphabet for writing.

ཐོབ *thob* 1. v. *thób-pa*. — 2. v. „*dóbs-pa*.

ཐོབ-ཏུ *tob-ṭu Schr.*, "*tob-ṭé*, *tob-ṭi*, *tob-ṭu*" *C.*, **button** (v. *tob-ṭi*).

ཐོབ་པ *tob-pa* I. vb. (synon. to *rnyed-pa*, and exclusively in use in *W.*) 1. **to find**, frq. — 2. **to get, obtain**, *ṅa ṭób H.*, *ṅá-la tob* col., I find, I get; *ṭob-par „gyúr-ba* id.; **to partake of, to come to**, *dád-pa* faith (to come to the faith) *Mil.*; **to obtain, to get possession of, to subject to one's power** *Dzl.*; *da-drág ṭob-mdór Gram.*: after (words) that have got a *da-drag*; *sańs-rgyás*, *rgyál-po*, *bdág-po*, *ṭób-pa* (lit. to get the Buddha etc.) **to become** a Buddha, a king, a lord; "*ṭog-dzód ṭob-ṭé*" *W.* to become frq. (*cf. rgyál-po*). —

II. *subst.* that which has been got or obtained: **the sum, result**, of a calculation etc. *Wdd.*

III. "*ṭób-ṭe(e)*" *W.* adj. that which is **to be get** or **received**, e.g. "*bólon ṭób-ṭe-si ḥbím-yig*" a list of demands to be called in, of money owing.

Comp. *ṭob-rgyál byéd-pa* **to rob, pillage, plunder** (?) *Sch.*; *ṭob-ṭé* the share which one gets *C.* — *ṭob-ṭáṅ Ca.* 'income, revenue'; more accurately: that which falls to one's share, as a reward or pay, for work, services etc., e.g. bits of cloth or silk, which a tailor may keep for himself. ལ *ṭob-ndr* 1. **share, quota.** 2. **quotient.** — *ṭob-ḥdó C.* **desire**, *ṭhár-si ṭób-pa* **ambition** *Schr.* — *ṭob-ṭśér* (lit. the turn of getting,

receiving) **claim, right; duty, due,** *ñoñ - ñor ñi - la yod* I have a claim, a right to it *W.*; "*ñoñ-ñor ñiñ-ñe*" *W.* to give each his share in his turn (prop. acc. to the due turn). — *ñoñ-rim Glr.* id. — *ñoñ-yig* **repertory, index.** — *ñoñ-ardi* prob. = *ñoñ-ñor,* **right of succession** *C.* — *ñoñ-ñi C.* **contest, quarrel, strife; scramble,** e.g. for money thrown among the people.

ཐོམ་ *tóm-bu* = *ñam-bu.*

ཐོ་ *thoa-pa* v. „*thoa-pa.*

ཐ་ཏོད་ *ta-ñód,* or *ta-gód,* **a Mongol tribe.**

ཐ་ལགས་ *ta-lagd* v. *ta-mgd.*

ཐ་ཏོད, ཐ་ཏ་ *ta-ñdy, ta-ñdya,* (also *da - ñér*) **a plaited tuft of hair, teupet,** *Lex.*: *ñi-toi ta-ñdy*; *ta-ñdy dar ma ñiu ñéiñ Pth.* he bound his tuft of hair with a silk string of five colours; prob. = *ytug-ñir* q.v.; *ñór-ba(r) Lex.* id.

ཐ་ *tár-pa,* also „*ñór-pa Med.,* **the small-pox** *Sch.*; in *Sil. ñór - ba* signifies **pimple, pustule,** but the usual word for this is *srin - ñór,* and in *W.* "*pul - ñór*" has a similar meaning, whereas *ñór-ba Med.* denotes a whole class of diseases, comprising dyspepsy and cutaneous disorders. — *dmar-ñór* **measles** *Sch.*

ཐ་ *ñór-ba* 1. v. „*ñór-ba.* — 2. v. *ñór-pa.*

ཐ་ *ñór-ba* **single, separate;** *Tar.* 120, 19: *pod - mo ñór - ba - pa* separate little works, books *Schf.*

ཐ་ *ñór - mo* **the growing fat of cows, goats** etc. in consequence of sterility *Sch.*

ཐོལ་ *ñól-ba* 1. v. „*ñól-ba,* pf. to *ñól - ba,* what has come forth, what has been **raised,** elevated (?) *Sch.* cf. *ñol - ñól Mdg.*; *ñol-byéi* to arise, to begin, suddenly *Sch.*

ཐ་ *ta - pa* 1. vb. **to hear** *H., C.* (*W.* "*ñór-ba*"), *rgyal-po ñig-gi ytam ñésam,* or only *rgyal-po ñig ñe-sam Dzl.* have you heard of a king? „*brda-so ñór-bai ytam rgyal-poi mydu - da ñe - so* it came to the king's hearing that he had escaped. *Glr.* — 2. adj. *mdá-du ñe-pa* **far-famed, renowned,** frq.; *ma ñe - pa* **unheard of;** *ta - grél* the title of a book which is read to the soul of a deceased person ("*ty-dbél*" *C.*, "*to-dél*" *W.*), and the full title of which is: *ñe-pa tadu-gyis grél-ba ñib-pai ñu* a doctrine by the hearing of which a man is instantly saved *Thgr.*; *ta-ñéu Mil.* **hearing little.**

ཐ་ *trig-trig* **the creaking of shoes.**

ཐ *thag Ld.* the sharp sound, **the crackling,** which is heard, when a branch of a tree is breaking off; cf. *ma-rdg* and *ldim.*

ཐ *mtai Ch.*: **the lower part of the body,** *mtai - gdu* a vestment for it, a sort of petticoat (acc. to others: toga) worn by Lamas.

ཐ *mta* (cf. *ti-ma*) 1. **end, ending,** 1. relative to space: **edge, margin, brink, brim,** of a well *Glr.*, skirt of a forest, gen. *mtá-ma*; **limit, bound, border, confines, frontiers,** *mta ybór-ba* to go round the confines (of a place); *mtá-las „dás-pa* exceeding all bounds, very great, e.g. *sdug-bsnél Thgr.*; used even thus: *rgyal-po bkrag-pai mtá-la bskor* to walk round him that sits on a throne *Glr.*, po.; adverbially: *dé-mta* round this (mountain) *Mil.*; *mta dbus kun-tu* in the whole country (in the frontier districts and in the central parts); *mtai rgyal-ñaus* neighbouring or border-country; *mta* id., e.g. *mta bi* the four border-countries, i.e. all the surrounding territory, frq.; *mtai nor* the treasures of the border-country *Glr.*; *mtai dmag* border-war.; in the Tibetan part of the Himalaya mountains *mta* denotes in a special sense **Hindostan**; — in grammar: **termination,** *ma ma ra la bkranas mtá-ñan* words ending in n, m, r, l; *ga-mtá* a final g. 2. relative to time: *bskal-pai mta Dzl.* the **termination** of a Kalpa; *dus-mtái me* the conflagration at the end of the world, the ecpyrosis; in a more general sense: *mta ñés-par* as this will end badly; *mta ytig-tu Wdz.* and *Tar.* 4, 7 *Sch.*: **on the one hand, in part, in a certain degree, in some respect;** *Schf.*: 'schlechthin' (?) —

mta-yèód-pa final or definitive sentence or judgment *Sch.*; *dei mta yèod-pai phyir* in order to settle it definitely, viz. by counter-proof, *Gram.*; *yòs-dag-mta* the true end, i.e. objective truth *Was.* (297); **the rest, remainder,** *re-dòga-kyi mta spaú* having given up also the last remnant of fear and hope *Gtr.*, cf. *mtá-dag*; *mtú-ru*, *mtar* 1. **towards the end,** towards the boundary or the neighbouring country; **at the end** etc.; *mtar thug-pa* to reach, to attain to the end, frq.; *tsé mtar thug-pai grans* the number of those that reach the (natural) end of life *Dzl.*; *mtar-thag-pa-mèd-pa* inexhaustible *Dzl.*; *mtár-phyin-pa* (rarely *mtar-ḥkyil-ba*) id.; also absolutely as sbst. *mtár-phyin-pa* **a perfect, a holy person, a saint;** *mtár-ten-pa* id. (?) *Mil.*; *mtár-byed-pa* to give a work its finish *C.*, (*Sch.*: 'to destroy, demolish'?) 2. adv. **finally, finally, in conclusion** *Dzl.*, *Thgy.*; perh. also **to the very last, wholly, altogether.** 3. postp. with genit. **after, behind,** *rgyal-rabs rnam-brgyád mtar* after 300 royal generations *Gtr.*; *sá-mtar bùi*, *bùi* is to be written after a final a, *Gram.* — 2. **aim, purpose** *Ca.* — 3. **system,** opinion *Tar.* 107, 4 *Schf.*, perh. for *grub-mta*.

Comp. and derit. *mtá-khas-pa Ca.* — *mtá-med-pa*, yet v. *mtas.* — *mta-skór* **circumference, perimeter,** v. *dpag-tshád.* — *mta-ḥkób* v. ḥkob. — *mta-grís Gtr.* 42? — *mta-rgyás* **very wide** *Sehr.* — *mta-khogs* frame, of a mirror etc. *Sehr.* — *mta-ḥog Med.?* — *mta-rtén* final consonant *Gram.*; *mta-rten-med-pa* ending with a vowel *Gram.* — *mta-thg* boundary line *Sch.* — *mta-ḥog-ḥig* **meaning**(?) *Sch.* — *mtá-dag* **several, sundry;** all, frq.; *mnal-ḥing mtá-dag* the plural sign *mta-dag Gram.* — *mta-drais Gram.?* — *mtá* **on the end,** *grdi-gyi mtá-nai bú-mo* the girl at the end of the row (opp. to the middle or the other end, not necessarily to the beginning, like *mjug-ma*); **border, hem, seam,** of dresses *Dzl.*; *deú mtaú-ba mta-ma* to-day we see (him) for the last time *Gtr.* (*tá-ma* would be more correct, like *Dzl.* 292, 16). — *mta-mal-pa* sometimes for *ta-mal-pa.* — *mtú-nu* **borderer; neighbouring people.** — *mtá-med-pa*, *mtú-yas-pa* **infinite, endless.** — *mta-yuó Wdh.!*

ཟད་ *mtar* 1. v. *mta.* 2. for *tar.*

ཟད་ཁྱོལ་ *mtar-ḥkyól* the bringing to an end, **carrying through, persistence, perseverance** *Mil.*

ཟད་ཕྱིན་ *mtár-gyis* by turns, **successively,** *Dzl.*; **by degrees, gradually.**

ཟད་ཁ་ལས་ *mtas-khas*, *Zam.* = ཚལ, **border, limit?** cf. *mta* compounds.

ཟན་ *mtú* acc. to *Ca.*: 'indigo', and 'mtú-ḥkú indigo-plant'; acc. to a Lama from Lhasa however: 1. **mountain-blue** (which is found, together with malachite, in the hills near Lhasa). — 2 from the resemblance: **indigo-colour** (whereas indigo as a substance *ja* *rwas*), and esp. a light **sky-blue, azure;** cf. *mtsu-mtú.*

ཟན་ཁ་ *mtú-ri*, *Lex.* a certain bird; *Sch.*: a sort of wild duck; acc. to *Pth.* a smaller bird.

ཟན་ *mtú* v. *mtu.*

ཟབ་ *mtú* 1. **bottom,** of a vessel, of the sea; **floor,** of a room *Gtr.*; **foundation,** of a house. — 2. the lower side of a thing; **inner or lower part of a thing,** *ldg-mtú* (resp. *phyág-mtú*) **the palm of the hand;** *lag-mtú-na* in the closed hand; *lag-mtú gaú* a closed handful; *rkaú-mtú* (resp. *ḥabs-mtú*) the sole of the foot; *lham-mtú* the sole of a shoe; *mtú bùi* the palms of the hands, and the soles of the feet. — 3. **the background, the far end,** of a cave, a tunnel etc. — 4. *C.*: **the centre, the principal or chief part,** of a town; **the principal place, chief city, capital,** of a country.

ཟབ *mtu* 1. **power, force, strength,** of the body, of the mind, of Buddha, of a prayer, of witchcraft etc.; **ability, power or authority** to do a thing; *mtu dań ldán-pa* **strong, powerful, efficacious, able** etc., *mtu-med* **powerless, feeble, unable;** "*mi za ba mi*" *C.* I must eat it; *bsgrub-mi-nus-mtu-med-la* we must be able to fulfil it *Mil.*; *mtu-*

ḥbyi-yin by an extraordinary manifestation of power or strength *Dzl.*; *khri mtu yin* that is an effect of the Lus, is produced, comes from the Lus *Stg.*; *mtur* **by virtue of**, frq.; *mtu-stobs* = *mtu*. — 2. **magic, witchcraft**, *mtu ʼjoi-ba Mil.*, *mtu ʼdebs-pa*, "*tó-ór*" *W.*, to practise witchcraft, to injure a person by magic spells, to bewitch *Mil.* and col. frq.; *mtu ser brtad ʼpaṅ-po rdzogs-par bslab* conjuring, raising tempests, exercising ghosts, all these things I have learned thoroughly *Mil.*; *mtu-ba-ʼi* **high-priest, high and mighty** *Tar.*

ཨཕུན་ *mthuṅ* v. ʼ*thuṅ*.

ཨཕུད་པ་ *mtud-pa* v. ʼ*tud-pa*.

ཨཕྱིན་ *mtʼin-pa*, also ʼ*ṭin-pa*, **to agree, to harmonize; agreement, harmony; agreeing** etc., 1. in a general sense, c. o. *dat*, . . *yin-par don mtʼin-no* they agree in the opinion of her being . . . *Glr.*; *mtʼin-par byéd-pa* to make agree, to bring to an agreement, to make consistent, *mtʼin-par* ʼ*gyur-ba* to be made agreeing or consistent *Glr.*; *dgéṅs-pa ʼbyiṅ-ba mtʼin-pa* unanimous; *lhaṅ lugs daṅ mtʼin* god-like (in deeds) *Glr.*; *rigs mtʼin-pa* of equal birth; *lo mtʼin-pa* of the same age, contemporary; *blo mtʼin-ba* being of the same mind, similarly disposed, *ṅo byéd-bar* with respect to religion *Glr.*; *kʼa mtʼin-par* with one mouth, *gros mtʼin-par* with one accord, unanimously, as one man; *grub mtʼin-pa* to live in harmony; — **to be adequate, corresponding to**, e.g. *yid* (*daṅ*) *mtʼin-par*, resp. *ḥdoṅ daṅ mtʼin-par*, to one's wish, as one could desire = *yid ʼbíṅ-du*; *nad daṅ mtʼin-par* corresponding to the disease, fit or proper for the disease. — 2. in a special sense 1. viz. *yid daṅ*, **to be wished for, desirable**, particularly in *mtʼin-rkyén*, v. *rkyén*; also: **to wish, to like, to delight in**, *kyed-rnams-kyis mtʼin-paṅ rdzas* things wished for by you, desirable to you *Mil.*; 2. with or without *ʼbyiṅ-la ʼbyiṅ*: *mtʼin-nas* whenever they (the two nations) lived in peace with each other (opp. to ʼ*ṭiṅ-nas*) *Glr.*; *mtʼin-par ʼtam byéd-pa* to converse amicably *Glr.*, to enter into negotiations of peace *Glr.*; *mtʼin-par byéd-pa* 1. v. above, 2. **to caress, to fondle, to dandle** *Glr.*; *ḥa-ra mtʼin-par yod* they are on the best terms with each other, are making love to each other *Glr.*; *mtʼin-po bstad* ʼ*chug* col. id.; *mtʼin-po byéd-pa* to be kind, affable, condescending *Mil.* (opp. to being proud, cold, reserved); *rgya bod ʼbyiṅ mtʼin* ʼ*oi* there will be a good understanding between China and Tibet *Glr.*; *mi mtʼin-paṅ ʼpyogs ṭamchéd-las rgyál-ba* to gain the victory over all the hostile parties; *mtʼin-*ʼ*gyur-gyi yi-ge C.* **letter of recommendation**; *mtʼin-ṅon W.* **partie, peaceful.**

ཨཕུར་ *mtʼur*, also *mtʼir-mgo*, v. *ṭʼir-mgo*, **halter**, *rta-mtʼur Lex.* id.; *mtʼur-ṭíg* **rein, reins** *Sch.*; *mtʼur-mtó* the end of the reins, e.g. to place them into the hands of another.

ཨཕུར་ *mtʼur* v. *mtʼu* 1.

ཨཕེ་ *mtó-bo*, col. *mtó-bdó*, *mtó-ṭóṅ*, *mtóbmo* (v. also *ṭa bo*), **thumb**, *rkáṅ-paṅ mtó-bo* **the big toe**; *mtób-ṭúṅ* the little finger, the little toe *Glr.*

ཨཕེ་ *mtʼu* 1. **a little hammer**; 2. *mtʼu-ṭúṅ* **the little toe.**

ཨཕོ *mtó* 1. **a span**, from the end of the thumb to the end of the middle finger when extended; *mtó* ʼ*jól-ba* or *yáḷ-ba*, *W.* "*tó-ór*", to span, to measure by the hand with the fingers extended; *mtó gáṅ*, *mtó ré tsam* a span (in length), *mtó do* two spans. — 2. v. *mtó-ba*.

ཨཕོ་ཁྲོད་ *mtó-gróṅ* a little triangular receptacle into which the likeness of an enemy is placed, to whom one wishes to do harm by witchcraft *W.*

ཨཕོ་ཁྱབ་ *mtó-rgyáb* **earnest-money** *W.*

ཨཕོ་བ་ *mtó-ba* 1. **to be high; highness, height; high, lofty, elevated**, *B.* (cf. *mtʼin-pa*), frq. fig.; *rigs ṭa-ṭiṅ mtó-ba-ste* being of high and noble birth *Dzl.*; *dé-las mtó-ba* more elevated than that, surpassing, surmounting that; c. accus. or instrum., high

as to (stature, rank etc.) *mtó-na* when I am high, when I rise; *mtó-ba ynón-pa* to lower what is high, to bring down, to humble, frq.; *ima mto-mtó byas-pas dmadmá byuń* the more I was aspiring, the more I was brought low *Pth.*; *sbyin-pa mtó-ba Stg.* was explained: gifts or alms bestowed from a sincere heart. — 2. **hammer**, v. *to-ba*; *mto-po-tog* a stone used as a hammer *Ca.*

Comp.: *mto-ḱyad* **height, highness** *Dzl* — *mto-dóys Pth.* (together with *yyo-ayyá*, and *ḱrag-dóg*) perh. mistrust, suspicion; "*ḱin-dod-ḱan*" *W.* **ambitious**, aspiring, aiming at things too high. — *mto-ayyód W.* a haughty manner. — *mto-dmán* 1. *Ca.* high and low, uneven; also *Schr.* 2. **height**, *mto-dmán mnyám-pa* of equal height *Glr.* — *mto-ḱdám(s)-pa* v. *to-ḱdám-pa*. — *mto-ris* **heaven**, abode of the gods, **paradise**, Elysium.

ཚུགས་ *mthó-ga Sch.*, *mtoin-ka Pth.*, **chest, breast**, *mthó-ga-nas ḱdein-pa* to seize by the breast *Pth.*

ཚུགས་ *mthó-ba* **to see**, 1. vb. n. to have the power of vision, often with *mig(-gis)*; *mthó-bar ḱgyór-ba* to obtain the faculty of seeing, to recover one's sight; *mthó-bar byéd-pa* to make (the blind) see *Dzl.*; *mig-gis nye mthó rín mi mthó* he sees only when the object is near, not when it is far, he is short-sighted *Med.*; *nye-mthó* short-sighted *Sch.* — 2. vb. n. 1. **to perceive**, by the eye, **to see, to behold**, *bód-kyi ri mthó-bai ri* an eminence from whence one can see the mountains of Tibet *Glr.*; *mi yhón-gyis mthó-ser* (a place) where one can be seen by others; *de bú-mos mthó-bar mdzód-de* he made it visible to the girl, he made her see it *Dzl.*; *mthó-ba ḱig yód-na* if there is one that has seen it, if there exists a witness *Dzl.*; *de mthó-ste ḱes* seeing this, I came to know, i.e. from this I saw, I perceived; *mtho ḱos dran reg*, frq., the seeing, hearing, touching, thinking of (e.g. a form in prayer, or magic formula); *ma ḱón-bar*, (or *ḱó-ba*) *mthó-nas* as he saw his mother coming. 2. with accus. and termin.: **to regard, consider, take for**, *Thgy.*; *rdzas dkar sér-par mthó Lt.* taking white things for yellow ones. 3. **to meet, find, catch.** 4. **to know, understand, perceive** (mentally) *Mil.* 5. col. **to undergo, suffer, endure**, misfortunes, pain etc. (cf. *stonpa* 4), *mi mthó mthó-ba* to suffer what is not to be suffered, not bearable nif., cf. *ítá-ba*.

Comp. *mthó-ḱuś Ca.* **'a window'**, prob. for *mthóa-ḱuś*. — *mthó-sgom-ḱan Thgy.* was explained: one who instantly knows and understands every thing he sees(?) — *mthó-ḱor*, *mthó-mta*, **the reach of sight, range of vision** *Ca.*, "*ḱó-ḱor-la bor*" *W.* do not take them (the horses) farther than you can see them; **the horizon** *Ca.*; *mthó-dág* ('eye-poison') **evil-eye** *Sch.*; **envy, grudge, jealousy.** — *mthó-ynás* v. *ynas-ba*. — *mthó-byed* that which sees, the eye *Ca.*; the substance which is the source of vision, a species of gall, ཚུ་ཁ་ཁ་ *Med.* — *mthoi-lám* the path of obtaining the power of sight, a mystical state *Was.* (189) — *mthó-ḱags* the way of beholding, of viewing a thing; **notion, idea, opinion** = *snái-ba*, *mthó-ḱags ynám-du byuń* three different opinions were forming *Glr.*

ཚུགས, ཀ་ཚུགས *mtoin*, *ryya-mtoin* 1. **an opening for the smoke** in a ceiling or roof, also *mthó-ḱuś*. — 2. also *mthó-ka*, **pavilion, platform, open gallery**, on a flat roof *Glr.* (*Ca.*: 'impluvium, or the opening in the middle of a square building', for which, however, the Tibetan word seems to be *Ḱyams* or *Ḱyams-mthóa*).

ཚུགས་ *mthóa-ka* **silk ornaments** on the borders of a painting *Ca.*

ཚུགས་ *mthóa-pa Ca.*: **to lose one's senses**; perh. *ḱóus-pa*.

ཚུགས་ *mthó-ka*, or *mthó-ga Lan.*; *Ca.* 1. **azure, sky-blue** (?). — 2. n. of a flower. — 3. *Glr.* one of the five celestial gems; *mthó-ka ḱin-po* another of these gems. —

ཚུགས་ *mtho-po* **high, elevated**, *B.* and col. (cf. *mthó-ba*), of water **deep**, of the voice **loud**, of weight and measure **full**, of rank **high**; "*ḱó-skad ḱin-po*" *W.* high-

sounding words, pompous style; *"ldag-lem ldan-pa" W.* highly skilled, well practised. — *mdun-mdun* 'the high blue (thing)' viz. the hair of the head of Buddha, always represented as of a light sky-blue.

ཁོལ་ཚ, ཁ་ཁོལ་ཚ *mkhol-ba, ,khol-ba,* **to confess, to avow,** *nyes-pa Dzl.; mkhol bdun* (cf. *,gyod-bdun*) **confession, acknowledgment,** *mkhol-bdun byed-pa Dzl., mkhol bsogs-pa* to make confession, to confess, which acc. to Buddhist doctrine involves atonement and remission of sins.

ཁོ་ཚ *mkho* 1. *Ld.* **high, elevated,** *"ji'm-si sam ka ma len"* do not take more than is right! — 2. *Mil.?*

ཁ་ལག་ *,khag-pa,* pf. *bkag,* fut. *bkag,* imp. *kog,* 1. **to grind,** *rnu-khag-gis* in a mill *Dzl., gro* wheat, *jyed-mar* to flour; to reduce to powder, **to pulverize,** by means of two stones (cf. *ytun*); **to mash.** — 2. **to weave,** *mdzu-bu* cloth; *,khag(-pa)-po, ,khag-mkhan* **a weaver;** *dar-khag-bu-mo* the daughter of a silk-weaver *Glr.* — *,kag-stin* loom *Sch.* — *,kag-rdzi* **mill-stone, grinding-stone** (?) *Sch.*

ཁ་ཚ *,khi-po Wdz.* a bodily defect or deformity, prob. *ldi-po.*

ཁ་ *,kad* **liking, pleasure; will; joy,** v. the following article.

ཁ་ལ *,khad-pa* I. 1. **to be pleasant, agreeable, well-pleasing** oodp., *yuni de kun kun-bu ston-la ,khad-pa big byuni* all these sayings have pleased me very much *Mil.* — 2. (not governing a case) **to please, to be acceptable, to be considered as good,** to be (generally) **admitted,** *mi ,khad-par mdzo* I see that (this reading) is not generally accepted *Zam.; kn-pasni ,khad-de* it occurs also in this form *Zam.; mi-,khad-de* **wrong!** *Was.* (294); ■ ■ **fit, proper, suitable** (syn. to *,os-pa*), *sems nir-ba mi ,khad-la* as it is not proper to call it soul, as it cannot fitly be called soul *Mil.* — 3. a familiar word, very frq. used, in *W.* almost the only word for *dgd-ba* and *,khad-pa, "sem khad-de'* cheerfully, joyfully *W., ,khad-rgyu mchi-pa tsam zig-la* prob.: as he became angry *Mil.; "sim-ni ndi-ne kad mai"*, also *"ldi* (q. v.) *"ldg-pa-ne kad-mai"* *W.* I have been heartily glad; *,kad-,khad-,dra yuni Mil.* though apparently rejoicing; *"ma kad-khd" W.* I am very glad of that; *"sem khd ldg-ke" W.* to make glad, to exhilarate; *"ni-heb-bi ki-la mi khd-da" W.* does your honour not like curdled milk? *"khd-kan" W.* willing, ready; *"gd-ru khd-ma mi" W.* go wherever you like; *ldg-pa-,kad* let us turn back *Glr.; rdzi-si ,khd-la* voluntarily, spontaneously.

II. *Sch.* = *,khu-pa, ,kad-kdzin* = *,khu-po.*

ཁ *,kan* **bad,** *,kan-,dre* a demon *Sch.*

ཁ *,khn-pa* (cog. to *bstin-pa* and *khi-pa?*) *Ca.* also *,khd-pa,* **firmness, constancy,** in *Lex.* explained by *ndn-kan; mi ,khn-po* a steady, resolute man *Ca.*

ཁ *,khb-pa* **to combat, to fight,** in a battle; **to quarrel, to dispute, to brawl;** *Ka-bub dai ,khb-pa* to struggle with a snow-storm *Mil.; ,khb-pa mdd-kin ki-ba* to die peacably, without a struggle; *,khb-pa ,dzin-na* when quarreling (persons) are reconciled; *Ka-,khb Ca.* a fighting with the mouth, alteration; *lag-,khb Ca.* a fighting with one's hands, a close fighting, a scuffle (*Sch.* gesticulation?); *,khb-krid Lex.* dispute, contest; *,khb-,krig* prob. id.; (*Lex.* ཁ་ལ weapon?); *"khb-khb" C.* weapons, arms; *,khb-ldn* ammunition, requisites for war *Schr.; ,khb-brdzin, d-kni ,khb-brdzin* the quarreling and thrashing of my uncle *Mil.; ,khb-mo* quarrel, fight, row, fray, battle, *B.* and col. frq., *,khb-mo byed-pa B., "bd-ke" W.*, to quarrel, fight etc.; *,khb-md sprid-pa* ■ fight a battle, to join battle *Glr.; ,khb-,bd* a dry cough *Sch.* — *,khb-rtsdd* alteration, quarrel, brawl, frq. — *,khb-pa* antagonist, *kyid-kyis nai ,khb-pa byed dgu* thou must contend with me *Glr.* — *bdud-mai ,khb-pa* a termagant, a she-devil to struggle with *Mil.; yuda-skabs-kyi ,khb-pa* the antagonists of life, i. e. the family and relations a secular man has to struggle with *Mil.* — *,khb-rigs* intrenchment, breast-work, fortification *C.*

ཟིབ-ཟ „ʼtib-ʼa a cricket *Sch.*

ཟིམ-ཟ „ʼtim-pa, pf. „ʼtama, 1. **to seize,** to lay hold of, **to grasp,** to take a firm hold of, esp. with the teeth (dogs), or the jaws (serpents *W.*); to sting (of bees *W.*); **to embrace,** "*rkan-pa „ʼtim-ʼi*" *W.* to put one's arms around a person's feet, as a supplicant; to grasp intellectually, to comprehend (?) *Gir.* — 2. **to grash,** *so* one's teeth; **to shut closely,** *Ka* one's mouth, frq. — 3. **to join, unite** (vb. n.), *grogs-su, grogs-par Stg.*, in friendship, *byed-par* in an act, an undertaking *Dal.*

ཟ-ཟ „ʼtal-ba v. *ʼtal-ba.*

ཟ-ཟ „ʼtis-pa, *Lexx.* = *mKhrigs-pa*, **hard, solid;** *bag-ʼtags rgyud-la „ʼtis* prob.: inordinate desire has taken a firm hold of your minds; *sna-„ʼtis Sch.* **strong, robust, sinewy;** *ā-„ʼtas-ta,* and *ī-„ʼtas-kyi bag-ʼtags Pth.?*

ཟ-ཟ „ʼtig-pa 1. vb. n., pf. „ʼtigs **to drop, to fall in drops, to drop from,** *Krag ma „ʼtigs-par Lt.* without any blood dropping out. — 2. vb. n., pf. *btigs,* fut. *btig* **to cause to fall in drops, to instil** etc.

ཟ-ཟ „ʼtii-ʼdad *Ch.* a term of blame or abuse; *Lexx.*

ཟ-ཟ „ʼtibs **a cover, covering;** „ʼtbs-„og *tsad? S.g.*

ཟ-ཟ „ʼtibs-pa, pf. *ʼtibs* and *ptibs* (cf. *ptibs-pa*), **to gather,** of clouds, storms; *sa-bun bkrii-ba „ʼtbs-par gyur-to* (all the Buddhas) came drawing nearer like clouds of mist *Gtr.*; **to condensate,** vb. n. *ʼjam-bii ʼtsma-cād dgyi-bai tsāl-du „ʼtibs* the trees afford a delightful shade *Gtr.*; *bgyii „ʼtbs* drowsiness overcomes me; po. and fig. **to grow dark or dim,** *ʼiē-pa* consciousness *Med.* — „ʼtbs-*po* **dark, close, dense.**

ཟ-ཟ „ʼtim-pa v. *ʼtim-pa.*

ཟ-ཟ „ʼti-ba 1. adj. v. *ʼtu-ba.* — 2. vb., also „ʼtim-pa, pf. „ʼtu, *btu,* fut. *btu,* imp. *ʼtu, btu (Ch.),* **to gather, collect, pick up,** *bsū, ma-log,* frq.; *ʼtu-sū* an assemblage of men, council, *Ch.*

ཟ-ཟ „ʼtii-ba, pf. „ʼtuis (*Ch.* also *btuis* I have drunk out), (fut. *btuī Ch.*), imp. „ʼtuī, (*Ch.* also *btuī* drink out!), *W.* "*ʼtii-ʼi*", **to drink,** frq.; **to suck, to smoke** (tobacco), **to sup** (soup); **to be soaked, drenched** (cloth) *Dal.*; *ʼdbus-pa „ʼtii-ba* to drink one's fill *Dal.*; *bu-„ʼtuis,* *„o-„ʼtuis* suckling baby; *bu-„ʼtuī dus-na* during the time of giving suck *Med.*; „ʼtiis-pa *ʼdzin-gyis* immediately after drinking *Thgy.*; „ʼtuis-*na* they were engaged in drinking *Gtr.*; „ʼtii-*du ruī-ba, W.* "*ʼtuī-ʼdig*", **drinkable;** *brtuī-ba* abst **drink, beverage,** *bzī-ba dang btuī-ba, bza-btuī* (*W.* "*zabtuī*") meat and drink, frq.; *btuī-ʼbu* water for drinking *Mil.* —

ཟ-ཟ, ཟ-ཟ „ʼtig-pa, *mdig-pa,* adj. and abstr. abst., „ʼtig-*po* adj., **thick,** *mta-„ʼtig* thicker toward the margin or edge *Dīg.*; gen. of woven stuffs, opp. to *srdb-pa*; *srab-„ʼtig* 1. **thin and thick,** 2. **thickness** relatively; also **consistency,** of liquids, opp. to *sli-ba Med.*; **dense,** *nags,* frq.; **sound, heavy,** *ʼgyid „ʼtig-po* a sound sleep; **strong,** *bag-ʼtags „ʼtig-po* a strong inclination *Mil.*

ཟ-ཟ, ཟ-ཟ „ʼtud-pa, *mtud-pa* **to make longer** by adding a piece, a piece out, to prolong, *ju-dzin W.* a sleeve: *skyé-ba „ʼtud mi dgos* he has no need of adding a re-birth, a new period of life *Pth.*; „ʼtud-*ma* 1. **addition, prolongation,** "*srog-gi ʼtud-ma ʼtsō-ʼi*" *W.* prolonging life (by medicine, careful nursing). — 2. **aid, assistance, subsidy,** e.g. to a needy betrothed couple; also **a gift of honour,** a present, offered to a departing benefactor or respected Lama *W.*; *dmag-„ʼtud* **subsidies; auxiliary troops.** — 3. **help, assistance** in general.

ཟ-ཟ „ʼtun **gatherer,** *bsā-„ʼtun* a gatherer of wood, *rtsa-„ʼtun* of grass.

ཟ-ཟ „ʼtub-pa, pf. „ʼtubs, fut. *ptub,* imp. „ʼtub, *btub, W.* "*ʼtub-ʼi*", **to cut into pieces,** v. *ptub-pa.*

ཟ-ཟ „ʼtum-pa, pf. „ʼtuma, *btuma,* fut. *btum,* imp. „ʼtum, *btum, W.* "*ʼtum-ʼi*", **to cover or lay over, to put over, to**

coat, *ciiiè-kyis Glr.*; to wrap up, to envelop, v. *ytim-pa.*

ཏུམ་ „*tume* barren, sterile; addled (egge); *blo-„tume* stupid *Lex.*

ཏུར་ „*tur* supine of „*tu-ba.*

ཏུལ་ „*tul-ba* to rise, to spread, of smoke, vapours, perfumes, *ga-par „tul* it smells of camphor *Lex.*; *rdul mi „tul-bar byas-pai „g-tu* after having laid the dust *Del.*; *la-tin bdug-spos „tul* some persons were spreading perfumes *Pth.*

ཏེགས་ „*tegs-pa Ca.* to set out on a journey. (To me only "*tdg-ce*" *W.* is known.) 1. to pack up. 2. to depart. It prob. signifies the same as *tdg-pa*, „*dgyo-pa* to lift, raise, take up, cf. *ytè bdg-ème*, or „*dogs-pa* to shift, to change, lodgings, to remove; *teg-ñiy* carpet-bag, knapsack.

ཏེ„ „*tei*, perh. only another spelling for *tei*; *Sch.* has „*tèi-la „bór-ba* to throw away as unfit, and if that be correct, it may serve to explain both significations mentioned under *tei*.

ཏེ„ „*tèi-ba Ca.* to be lame, to go lame, cf. *tèi-po*; also adj.: *bou-mkan byin „tei-wa dig kyai med* not even a lame chicken came to meet me *Mil. nt.*

ཏོན„ „*tèn-pa* 1. to draw, to pull, *gyèn-la* up, upward, *mchin-du* forth, out; *phar „ten thar „ten* they pulled to and fro, this way and that way *Pth.*; *nur-gyis* by jerks, by little and little *Glr.*; *yol-ba „tèn-pa* a curtain drawn before *Glr.*; "*u' tèn-te*" *W.* to draw breath, to breathe; in *W.* esp. used for to draw out (a cork) to take off (a pot-lid), to draw or take away (a pot from the fire). — 2. to stop, to stop short, to wait, „*tèn-po bzai* it will be advisable to stop, to wait. — In *W.* also = *rèin-pa* to lean, recline, repose on. — "*pòr-la tèn-te*" *W.* to form on a lathe, to turn. — *Sch.*: „*ten-„kyèr* forgetting and remembering (?).

ཏོབ„ „*tob* overplus, extra, supernumerary, *goa-„tòb* a supernumerary dress *Lex.*; *mal-por „tob-kyis „tèm-pa* to wrap up in an extra blanket *Lex.*; *bag yòig „tob* one day over, or too much; „*tòb-pa* to have too much (?) *Sch.*

ཏོབ„ „*tòba-pa*, pf. *tòbs*, (prop. the passive or neuter vb. to „*dòba-pa*, but often not differing from it, v. „*dòba-pa*) 1. to be thrown, strewed, scattered, *sdòm Mil.*; to be afflicted with, befallen by, *nad-kyis* a disease, frq., also with *tòu-la Glr.*; *lan „tòba-pa* to answer; *ynal „tòba-pa* to be explained minutely; to be understood perfectly *Thgr.* — 2. *W.* to be hit or struck (= *tòs-pa*; "*i-ru tòb soi*" I have been hit here (stung, bitten etc.); "*tòb tòg-ts tòi*" put it down, hitting (the right place), i.e. put it just in its proper place; "*mi tòb-te*" not to hit the mark, to miss the aim; "*ma tòb*" the blow did not strike home; even of a prayer is said: "*tòb*", it has hit, it has been heard. — 3. *Ca.* in a general sense: to take, seize, hold fast; „*tòba-tòb Ca.*: 'a tailor's instrument for holding fast cloth etc. in sewing; a thimble'; but the latter is undoubtedly to be spelled *mtòb* (or *tòb*)-*tòba*; v. *tòba.*

ཏོམ„ „*tòma-pa Ca.*: 'to shut, comprise, cover, include'; v. „*tòma-pa*'; the *Lexx.* have only: *mna-ñòga-„tòma*, and „*tòmada* w.e. In *W.* it is 1. vb. n. to „*tòma-pa*: "*tdg-pa tòm*" my hand has been squeezed in, "*tòm-èei tòi-lag*" a thing (e.g. a machine) giving chances of being squeezed. — 2. to suffice, = „*tgèd-pa*, *tdòn-ba.*

ཏོ„ „*to-„tòma-pa* v. *to* etc.

ཏོ„ „*tòg-pa Ca.* = *ytòg-pa*, *Sch.* also = „*tdg-pa.*

ཏོ„ „*tòga-pa* pf. and imp. „*toga*, 1. to take, to seize, to take up, a knife, a sword *Del.*, provisions in order to distribute them *Del.*, esp. to carry *Del.* and elsewh.; *rdi-mo „tòga-pa Glr.*, *Tar.* 21, 16, prob. to carry musical instruments (or to make music?); = *tòb-pa* to receive, "*mii lus toga re-ri*, or *toga tòcè*" all that have received human bodies by the metempsychosis *C.*, *W.* — 2. = „*dòga-pa* with *pan*, frq., v. „*dòga-pa*; *Tar.* 199, 16 = to name, to call.

ཕྱོན་པ „ʼóm-pa, pf. and imp. ʼon, vb.n. to „dóm-pa, in *W.* very frq., in *B.* less so, = *byúṅ-ba*, 1. **to come out, to go out,** "*dáṅ-ma ʼbúṅ-pa-ne ʼom*" he is just coming out of the house; *kun ḳyiʼ „ʼóm-te* all coming out *Mil.*; **to remove** (from a house or place), **to leave,** "*ʼon-ʼčiṅ*" *W.* the last farewell; **to depart, to emigrate;** *ʼu ḳá-par ʼóm-naṅ* when I shall be beyond the river *Mil.*; more carelessly: "*yul ʼóm-na, ʼbúṅ-pa ʼóm-na*" *W.* when one has passed through, the village, the valley; "*dkáṅ-du ʼóm-ʼčé*" to step or come forth (from the crowd etc.); **to rise, arise, originate,** v. *snyiṅ-réṅ.* — 2. for „*dá-ba*, **to come,** esp. *Bal.* — 3. **to come from, to proceed from, to have origin,** *bod ʼo-ʼráṅ-naṅ „ʼóm-pa yin* these are products of Tibet itself; hence: **to occur,** like „*ná-ba, ʼdúṅ-pa ʼkúr-naṅ „ʼon „dug* (these goods) occur as imported, are imported; *ṅig-pa-ʼóm-naṅ „ʼon yin-te* known as being acute, sagacious.

ཕྱོབ་པ „ʼób-pa, v. *ʼbób-pa.*

ཕྱོ(ས)་པ, ཕྱོ(ས)ས་པ „ʼóm(s)-pa, ʼóm(s)-pa, **to be dim, dull, clouded,** of the senses and the understanding, "*snyiṅ ʼóm-ʼčé*" *W.* **to slumber, to doze.** "*snyiṅ yér-ʼčé*" id.; *mgo-(bo) „ʼom* consciousness is clouded or darkened, by intoxication, disease *Med.*; also of religious darkness *Ṗḥ.*; "*mig ʼom-ʼóm ʼu dug*" *W.* he is dazzled (by the brightness of the sun); *ldoṅs-ʼkú „ʼóms-par gyur* having become blind *Del.*

ཕྱོ· „*ʼor* **fragment,** of a book *Tar.*, cf. *ʼór-ba.*

ཕྱོ·ར „*ʼór-ba*, pf. *ʼbor*, fut. *ʼpor*, imp. „*ʼor*, 1. prop. vb.n. **to be scattered,** of leaves by the wind *Del.*, **to fly asunder, to be dispersed; to fall to pieces, to decay,** of the body after death *Mil.*; **to burst,** of a gun; but also vb.a.: *mé-toṅ „ʼór-ba* to strew flowers *Glr.*, *Del.*; „*ʼor-„ʼuṅ* **libation** *Ca.*, *ʼu-„ʼór* libation of water *Seh.*; cf. *ʼpór-ba.* — 2. *W.*: **to have notches, flaws,** of edge-tools.

ཕྱོལ་ཕ *ʼól-ba* v. *mʼól-ba.*

ད

ད *da* 1. the letter **d,** originally, and in the frontier districts also at present, pronounced like the German d, i.e. not quite so soft as the English d; in *Ch.* as initial aspirated and low-toned, **dh**; as final letter half dropped, and changing a preceding a, u, o into *ā, ū, ō*; as prefix in *Kh.* and *Bal.* = *y*, not differing from the prefixed g. — *da-drúṅ* is a term used by grammarians, for the now obsolete *d* as second final, after n, r, l, e.g. in *kund*, changing the termination *du* into *ʼu*; *no, ro, lo* into *ʼo*; *nam, ram, lam* into *ʼam.* — 2. num. figure for 11.

ད *da* 1. gen. at the head of a sentence: **now, at present, just,** esp. before the imp. mood: *da kar-dhi-la soṅ* just go to Kardang! **directly, immediately, forthwith, instantly;** in narration sometimes (though rarely) for **then, at that time.** — 2. in col. language after the emphatical word of the sentence: **it is true, to be sure, indeed,** "*loṅ da yod ʼdul med*" time I have, it is true, but no money.

Comp. *da-ʼo Seh.* = *da.* — *dá-ʼi* **a little while ago, lately** *Mil.* and col. — *dá-ʼu* **in future, henceforward.** — *da-snyiṅ* **the present time; but just now.** — *dá-ʼta(r)*

1. **now, in present,** *dá-ci-nas dá-lta yóm-la* from lately till now *Thgy.*; *dá-ltai* (or *dá-ltar-gyi*) *bár-du* until now; *dá-ltai spyód-lam* our course of acting during this life *Glr.*; *dá-ltar-gyi byá-ba*, or *dúda-po* a person's experience or actions during the present period of his life *Dzl.*; *da-lta-nyid-du Glr.*, *da-lta-rúni Mil.*, *Pth.*, instantly; *dá-lta-ba Ca.*, *dá-ltar-ba Grum.*, *dus dá-lta-ba* the present time, presence; the present tense 2. *W.* **hereafter, afterwards,** "*dág-na mi gos, dál-ta toi*" I do not want it now; give it me afterwards. — *dá-ste* **henceforth, from this time forward** *Dzl.* — *da-dúni* (frq. pronounced and spelled *da-rúni*) v. below. — *da-dé Glr.* and *C.* **now.** — *da nói* **this morning.** — *dá-ni* 1. **now,** 2. **henceforth** *Glr.* *da-ḍyi(n)-ciad Dzl.*, *da-ḍyis Glr.* **henceforth.** — *ná-byuń* a man of yesterday, **an upstart.** — *dá-tsam* about this time. — *da-tráin* henceforth *Pth.* — *da-yód* **but now, but just, not until now.** — "*da-rúni*" *C.* = *da-ṇni.* — *da-rúń, da-dúni* **still, still more,** *da-rúni ṭoi* give still more! *da-rúni ṭiga-par yóni-bar ín* please, explain it more in detail *Ma.*; **still longer, once more,** *da-rúni* yet again and again, over and over again; "*da-rúni ṭui-big ma ṭar*" *W.* it is not quite finished yet. — *da-rúi* (*Sch.* also *da-rúbo?*) 1. **now, now at least, but for this time** (opp. to *nidn-čad, sóar, ḍyis*) *Mil.* 2. *W.* **formerly, heretofore** (opp. to *da* **now**). — *dá-lo* **this year, in this year.**

ད་ལ *dá-la* **horse-shoe,** "*dhá-la gyáb-pa*" to shoe a horse *C.*

ད་ཅི *dá-ci* (*stá-ciF*) **sickle hook,** for cutting off briers *Lh.*

ད་ཅུ *dá-ču* **mercury** *Med.*

ད་ཏྲི *da-trig* a medicine *Med.*

ད་དགུ *da-drug* v. the letter *d.*

ད་ཕྲིག, ད་ཕྲུག, ད་ཏེ *da-ḍrig, dua-ḍrug, da-ti,* **orphan.**

ད་ཏ *dará-ba* a plant *Med.*, yielding an acrid drug; *da-ṭáid* id.(?); *da-ryód*, and *da-ḍyúni* are two species of this plant, the former of which is considered to be of greater virtue *Wdá.*

ད་ཏག *dá-bag* v. *tá-bag, tar-ḍbág.*

ད་ཕེར *da-bér* v. *ta-bér, nda-bér.*

ད་བྱིད *da-byid* **lizard,** *Med.*; *Lex.* = *skyin-gór.*

ད་ར *dá-ra* col. and sometimes *B.* = *dár-ba* **buttermilk.**

ད་ལི *da-li* several low-growing kinds of Rhododendron.

ད་ག *dag* 1. sign of the plural, elsg. for *rnams*; often added to the pronouns *de* and *ḍi*, and sometimes to numerals; also in the combination *day-rnams.* In translations of Sanskrit works it denotes the dual number. — 2. *ná-dag, ḍyád-dag,* seems in *Mil.* often to be used for *ná-lta-bu-dag* **my equal,** or **equals** (another reading is *ná-lta*, v. *lta* 2). — 3. *W.* col. = *da*, esp. in the compounds "*dág-nam, dág-na*" now; also **certainly, it is true** (v. *da* 2) *Mil.* — 4. v. *dág-pa.*

ད་ག *dág-ṭa* is said to be used in *Tk.* for *dá-ṭa.*

ད་ཅི *dág-ci Lh.* **mint,** aromatic plant, Mentha Royliana.

ད་ག་ད་ཁ *dag-ga-dog-gi Ld.* for *dog-dág.*

ད་ག *dág-pa* (prop. pf. of *ḍdág-pa*), **clean, pure; cleanness, purity;** as adj. also *dág-po, W.* "*dág-mo*"; *dág-par ḍgyir-ba* to become clean, *dág-par byád-pa* to make clean, to cleanse, to purify, *dág-par ḍkrú-ba* (*W.* "*dág-mo ṭú-ba*") to wash clean; more frq. fig.: "*ka ma dhag*" *C.* impure, incorrect, vulgar pronunciation, cf. *ayu* 1; *rigs ma dag* impure blood or kindred; com. **pure** with regard to religion and morals, (also = **holy, sacred,** relative to lifeless objects), *ha dań ṅag dań yid-kyi las yóń-na dág-pa* quite pure in word and action *Dzl.*; *ha dag sems dag dóńi-po dag*, also *ha-yánai* etc. id.; *dág-par ḍád-ba* to lead a pure, a virtuous life; *smón-lam dág-po* is stated to mean a **sincere** prayer *Glr.*; *rnam-(par) dag(-pa)* quite pure, most holy, frq.;

hence *rnam-(par) dag(-par) rań-ba*, or *mdzad-pa* is used for: to justify, in a scriptural sense, by *Chr. Prot.*; *mi or ma-dag-pa* impure; impurity, *bkrus-na mi-dag-pa med-do* when they have bathed they are quite clean *Dzl.* — Adv. *dag-par*, e.g. *Jrii-ba* v. above; *dag-tu* assuredly, certainly *Lt.*(?); *dag-gis* purely = quite, entirely *S.p.*(?); "*dag-nas*" *W.* id., "*dag-mo ireg-bi*" to burn completely, "*dag-mo za-ce*" to eat all, to consume entirely. — *yań-dag-pa Skr.* [illegible] *Trigl.*, actual, real, *yań-dag-par ňu yin* in reality it is water *Dzl.*; more frq. construed thus: *de yin yań-dag-na* if it is really that, *btań yań-dag-na* if you are really willing to sell it, *„dod yań-dag-na* if you really wish it, *Rydź-la ynź yań-dag-na* if you really have *Dzl.*; *yań-dag-pa dań bden-paí ťsul bźin-du* in truth and in reality *S.O.*; *yań-dag-pa ni bden-pa-ste* since that which is real is true *S.O.*; *yań-dag-pa-nyid* reality *S.O.*; *dge-baí ťde-rnams yań-dag-par blań-ba* to assume, to adopt, virtuous habits earnestly *Stg.*; *yań-dag-par rdzogs-pa* really accomplished *S.O.*; *yań-dag-par ltź-ba* to be orthodox, v. *dge-ba bźu*; *yań-dag lam* the right way, = *ťźr-lam Mil.*: *yań-dag-dón* seems to be = *ňes-dón Mil.*, but *yań-dag dón-du ynyźr-ba* to aim at, to aspire to, truth *Mil.*; *yań-dag-paí dón-la „jug-pa* to be pious *Thgy.* —

Comp. *dag-brjód* orthopsy *Ch.* — *dag-ťźr-ba*, *dag-ťźr byźd-pa Sch.* to clean, to cleanse; *Tar.* 169, 22; *dag-ster(-ťer)mdzad-pa.* — *dag-(paí) snań(-ba) Schr.* 'good opinion'(?), prob.: a pure, sound view or knowledge *Glr.*; in *Mil.* it has a similar meaning; "*dbag-nań ‚dzu-ma*" *C.* to lead a holy life. — *dag-źiń* holy country *Sch.* — *dag-yig* orthography; *sińu-gyi-dag-yig* the older orthography; *ḡrda-dag* = *dag-yig.*

ཟག་ *dźig-pa*, *W.* "*dag-źi*", v. *źig-pa.*

ད *dań*, postp. c. accus., with (Lat. cum), *ňa dań* with me (often with the addition of *bźu-pa*, *ḡsan-yig*, *snyan*, q.v.), e.g. to go, speak, play, quarrel with; *bud-med dań nyal-ba* to lie with a woman; in some cases it must be omitted in English, or rendered by other words, as: *groń-kyźr dań nyź-ba*, *riń-ba* near the town, far from the town; *de dań „drź-ba* equal to that. Some particular ways of using *dań* are the following: 1. for and, *gser dań ḡźul dań lčags-la-sogs-pa* gold, and silver, and iron, and the other (metals). The shad is here always put after *dań*, which shows that in the mind of the Tibetan *dań* never ceases to be a postposition; it can therefore be used only for connecting nouns and pronouns. In enumerations it is employed in different ways, and often quite arbitrarily, e.g. after every single noun or pronoun except the last one, or also after the last; it is used or omitted just as the metre may require it; or when a sum is mentioned, in the following manner: *byińs-ba bźi ni: sa (ḡźi) ňu (dań) me (dań) rlźu dań źiń* the four elements: earth, and water, and fire, and air, four they are; or, esp. in col. language, thus: *sa dań ḡźig, ňu dań ynyis* etc. — 2. distributively: *źag dań źag, ło dań ło*, day by day, every year; *kyim dań kyim-na Tar.* every one in his house. — 3. after a personal pronoun col. almost like a sign of the plural: *ňa dań ynyis-ka* we two, both of us, *ňa dań ťsań-ma* all of us. — 4. after the inf., and in *W.* after the gerund in *gin*, *nyź-ma źdr-ba dań* at sun-rise, as soon as the sun rises; when the sun rose; *ło brgya łóń-pa dań* when a hundred years had (or shall have) passed away, after a hundred years; *smrań-pa dań kyim-du* and with saying so, he went home, is gen. translated: he said so and went home, and so frq. in narration; *W.*: "*źig-ḡa ťen dań*" with a whistling, "*łóń-gin źig dań*" at beholding. — 5. after an imperative for and, *ngo rdzań źig dań de-dag „ońi-ňo* knock at the door, and they will come *Dzl.*; *ynź-la byas źig dań bźud-de* give heed, and I will explain it to you *Stg.*; or it is used in the following manner: *ťźźl-par sems źig dań ma ňór-ram* consider it well; have you not made a mistake there? *ňyan źig dań sńań-ďu-ňa* listen to me!

Now, there was in olden times etc. *Del.* and elsewh., frq.; *ḥoi ḥig dai sid-la dbiṅ* you do take it! I have the power, you know, i.e. I shall answer for it *Del.*; in more recent times it is used (also when not followed by any other words) as an imperative particle = *ḥig*: *'da zo dai' byas-pas* saying 'eat!' *Gtr.*; *'da ltos dai' ynaṅ* 'now just see', he said *Mil.*; even after *ḥu*, which in its application is like a verb in the imperative: *'ynaṅ-ba ḥu dai' ḥu ser-bas* saying 'pray, teach (us)!' *Mil.* — 6. In *W.* *dai* is used improperly for the instrum.: *"bir-ka dai dai"* strike with the stick! and for by or through with respect to persons: *"ydg-po dai ḥab-ṅāb ser"* he cheats me, tells me a lie, through his servant.

ད *dai* 1. **meadow** *Lh.* — 2. *dai*, or perh. better *tai*, (cf. *tii*), *"tai tii-te*, or *tai ḥd-te*, *tai ḥan ḥd-te"*, **to read in a singing or drawling manner** *Ld.* — 3. *ddi-du ḥin-pa*, c. *la*, **to submit, yield to, comply with**, *Gtr.*, *Tar.*; c. accus. **submissively to put up with** (*Sch.* and *Wts.* are hardly right).

དད, ददद *ddi-pa*, *ddi-ka*, 1. **appetite**, *dai-pa ḥgag* my appetite is gone, *mi bde* is bad. *Med.* and *Mil.* (*Sch.* 'the will'?). — 2. *C.* for *ddai-ka*.

ददད *ddi-po* 1. **the first**, with respect to number, time, rank, *ddi-poi ynaṅ de ma ser Pth.* who spoke (raised) the first rumour? who was it that first got up the rumour? *ddi-poi nyin-par* on the very first day; *na-ddd ddi-po-la ynas-pa* being still in the prime of life *Wtn.*; the former, he that is mentioned before another, *ddi-po ynyis* the two first named *Thgy.*; **the former, the earlier**, he that precedes another in point of time, = *sid-ma*, opp. to *ḥyi-ma*, *ḥg-ma*, **the latter**. — 2. **the first thing, part** etc., *nyin-moi ddi-po-la* at the beginning of day, at day-break *Tar.*; *ddi-po-nyid-du* **in the first place, before the rest, above all, before every other thing** *Thgy.*; *ddi-po-nas* from the very beginning *Thgy.*, *Tar.*; *ddi-por*, and very frq. *ddi-po* adv., **firstly, in the first place; at first, in the beginning.** — *las-ddi-po-pa* **a beginner**, *las-ddi-po-pai dus-su* as long as he is only a beginner *Thgy.*; *las-ddi-po-pai byis-pa* like *srīmaṇ* (child) in the N.T., *Mil.*

ददद *ddi-ba* 1. **to be pure**, *nam-mfo ddi-nas Mil.*; gen. adj. **pure, clear**, *„bras ddi-ba* picked rice *Lt.*; of inclinations, dispositions, feelings: *sems-ḥan ḥin-la rab ddi-ba* full of love towards all creatures; *dge-sems ddi-ba* a pure, sincere disposition to virtue *S.O.*; most frq. **devout, pious; devotion, faith**; *ddi-bai sems* id. (in *W.* often confounded with *ydai-ba*). — 2. *lag ddi-ba* = *ddir-ba*, v. *darba* II. 2.

ददद *ddi-ne* *W.* a **field-terrace.**

ददद *ddi-ra* (spelling dubious) **stable**, for cattle, *C.*, *W.*

ददद *ddi-la* 1. *Sch.* **a tract of land abounding in springs**. — 2. n. of a high mountain pass, north of Lhasa, called *Tanla* by Huc II., 231.

ददददद *dadis-pa*, *C.* also *"dbiṅ-po"*, **pure, clean, clear**, = *dai-ba* L., of air, water; *ynam-dadis* a clear sky, fine weather (*W.* *"tai"*); *dais-smug* reddish gray *Sch.* — *dadis-sna* 1. **the chyle**, *Sch.* ད, concerning which Brahmanical and Buddhist physiology has led to a great many phantastical ideas, *Med.* frq.; also fig., mostly in an obscure and unintelligible manner. — 2. *Sch.*: **'the spirit, the soul'**, a signification not found hitherto in any book, but acc. to a Lama's statement the word denotes the soul, when purified from every sin, and to be compared to a clear and limpid fluid, in which every heterogeneous matter has been precipitated. — *dais* is also not seldom met with errn. used for *dbaṅs* and *sadais*.

ददद *ddi-pa* 1. secondary form of *„ddi-po* **to wish** *Del.* and elsewh.; hence in compounds: *skam-ddd* **thirst**, *"ldgs-dad-ḥan"* fond of dress or finery (cf. *„dogs-pa*) *W.*, and in similar expressions. — 2. **to believe** (cf. ད) in a religious sense, more significant than *yid-ḥes-pas* and including a devoted ness full of confidence, like *srosai-ser* in the N.T.; also abst. **faith**, more fully *ddi-*

pai sems, and adj. **faithful, believing**, *yon-bdag ddd-pa* the faithful giver of alms *Mil.*; more fully *ddd(-pa)-ldan, dad-ldan*; *ma-ddd-pa*, and *dad-med* **unbelieving**; often with *mos* or *gus*: *kun dad-dad-mos-mds-su ,dug-pa-la Mil.*; *dad-ciñ-gus-par ,gyur-ba Gtr.*; *dad-par ,gyur-ba, ddd-pa byed-pa* **to become faithful or believing, to believe**, freq.; *ddd-ldan-du* full of faith; *dad-brtsón* for *ddd-pa dan brtson-,grus Tar.* — Note. "*mi ñig-la ddd-pa ñid*" *W.* col. a man becomes a believer, v. *ñid-pa*; but *Tar.* 35, 1 *jdgs-pa Dñi-ti-ha-la ddd-pa ñid* means: he was brought to believe by hearing the Reverend Dhitika.

ད ddn - do, and *dan - rig*, medicinal herbs *Med.*

ད ddn-da-li, or *dan-dil, Ld.* a **sieve**, gen. consisting of perforated leather and a wooden frame; *rdo-dan-dul* a sieve made of cloth (inst. of leather).

ད ddn-mo (spelling?) the female of the ibex, and of the musk-deer.

ད dam (a root signifying bound, fast, fixed, from which the following compounds, as well as *sdom-pa*, are to be derived), abst., also *dam-ñiñ* and *yi(d)-dam*, resp. *ñaya-dam*, **a solemn promise; vow, oath, confirmation by oath**, like *bden - ñiñ*: *dam bcd-ba* 1. **to promise**, 2. **the act of promising, the promise**; also *dám-bca Mil.* and col.; *dám-bca ,bód-ba* resp. to make a promise, e.g. *mi ,bdb - pai* not to descend *Mil.*; to promise solemnly *Mil.*; hence *yi-dam*, and (more popularly) *dám - bca* **the sacrament** *Chr. Prot.*; *dam bcas-pa* a promise made; *dam srun-ba, dkon-la ynas-pa*, or *nyi-bar byed-pa, dám-bcas-pa spyod-pa, dám-bcas-pa bsñ-du byed-pa, dám-bcas-pa dan mi ,gal-ba*, to keep one's promise; *nyams-pa* to break (a promise, a vow); *dam-nyams-kyi las - rnams* **violations of duty**; *dám - la ,jdgs-pa* **to exorcise** demons etc. *Gtr., Pth.*, but only by gentle persuasion, which induces them to promise to do no harm anymore, not by magic power (so it was expressly stated by a Lama); *dám-la ,jógs-pa Tar.* 125 id. (ni f.); *dám-ldan, dam-ñiñ-dan Mil.* bound by an oath etc.; *dám-ñu* prob. water which is drunk in taking an oath *Pth.*

ད *dám-ka Gtr., dám-ga Wts., dám-ga Cs.*, a **seal, stamp**, resp. *ñyag-dám*, resp. for the seals of Lamas; *dám-la rgyáb-pa* **to seal, to stamp**; *ñyi-dam* v. *ñyi*; *dam-rgyá = dám-la Tar.*; "*dam-ñiñ*" *W.* seal of a Lama, used as an amulet.

ད *dám-pa*, acc. to the explanation of a Lama: **bound by an oath** or **vow, consecrated**; but *Lexr.* render it by ཐམ, ཐབ i.e. = *mñog*, thus *Dzl.* ২৯৮, 4; ২৯, 9, and *Cs.*: **noble, brave, excellent**, which is prob. also the sense of the word when compounded with *ñes, skyes-bu*, and other words. Its usual rendering, however, is 2. **holy, sacred**, *bla-ma dám-pa, skyes-bu dám - pa*, a holy Lama, a holy man, and most frq. *dám-pai ñes, dám-pa ñes, dám-ñes*, the holy doctrine, the holy religion of Buddha. Yet, in the interpretation of passages the original meaning (noble, excellent) ought to be resorted to much oftener. So also *rgyal-mo dám-pa ñiñ Gtr.* signifies an excellent, a favourite female slave, but not exactly a holy or a faithful one.

ད *dám-po* 1. **strong, firm; tight, narrow**, of fetters etc.; gen. adverbially *dam-du*, e.g. to bind, to lock up, to seize firmly, securely. — 2. of laws, commandments, **severe, strict, exact**.

ད *dam-dám* **various** *Sch.*; yet cf. *dam*.

ད *dar* 1. 1. **silk**, *dár - gyi* **of silk, silken**; *mjal-dár* resp. for *Ka-btags C.*; *rgyai nai dar* fine Chinese silks *Thgy.* — *dar-dkar* white silk *Gtr.* — *dar-skud* silk-thread; *gos-méd dar-skud ,dra* stark naked *Ma.* — *dar - yás* silk dress, *Cs.* also silk-stuff. — *dar-ñím* a bunch or fringe of silk *Cs.* — *dar-ñím Ld.-Gtr.*, acc. to *Schl.* = *ka-btags*, yet cf. the significations given sub 1. 2. — *dar-,ñág-mkan* a silk-weaver; *dar-,ñag-bu-mo Gtr.* the daughter of a silk-weaver. — *dar-jón = dar-ñím.* — *dár-bu* a coarse kind of silk *Cs.* — *dar-bude* a whole piece of silk-stuff rolled together. — "*dkar-ma-rg*" *C.* 'neither silk nor cotton', half silk half

cotton; acc. to others velvet. — *dar-dmán-po* raw silk *Schr.* — *dar-tsá-po* a dealer in silks, a silk-mercer. — *dar-zób* the finest silk, frq.; a piece of such silk. — *dar-yób* a silk fan. — *dar-yig* a narrow ribbon-like piece of silk-stuff *Gtr.*, *Mil.* — *dar-lín* = "*dkar-ma-ri*". — *dar-ním* the lower border of a silk dress *Gtr.* — *dar-(gyi) srin(-bu)* silk-worm. — 2. a cloth, made of whatever material; flag *Wts.*, sail (v. *ydar-mo*); ‚*jyar-dár* a hoisted flag; *mthuí-dar* a little flag fixed to a lance; "*ra-dhár*" *C.*, military banner. — *dar-lódg* little flags fixed on houses, piles of stones, and the like (v. *Schl. Buddh.* 198). — *dar-po-ti* 1. a large flag fastened to a flag-staff; 2. flag-staff, mast. — *dar-tód* a military division, squadron *Sch.* — *dar-khí*, *dar-bér*, prob. flag-staff.

II. ice, icy plain; *dar čúgs* ice is forming; also substantively = *dar*, *mtsó-la dar-čúgs btab Mil.* — *dar-zám* ice-bridge. — "*dar-jób*" ('clinging to the ice'?) *W.* a dark-gray aquatic bird.

III. v. *dar-yčig*, *dár-ba*, *dár-ma*.

 དར་ཀྱས་གླིང་ *dar-rgyas-glin* v. *rdo-rje-glin*.

ད་ལ་ *dár-ga* walnut.

ད་ལ་ཅིག *dal-yčig* (col. also *dal-yčig*), a little while, a moment; *dar-yčig lón-pa-na* after a little while *Gtr.*; adverbially: for a little while, for a moment *Mil.*; directly, instantly, in a moment *Mil.*; *dár-tsam Sch.* id.

ད་ཏ *dar-dár* humming, buzzing *Mil.*; wailing, lamenting *Jäh.*

ད་ལ *dar-rdá* grinding-stone for Indian ink *Sch.*; *bdár-rdá* would perhaps be more correct.

ད་ལ, ད་ལ *dár-po*, *dár-ma*, col. for *dál-po*, *dál-ma*, v. *dál-ba*.

ད་ཌ *dár-ba* I. sbst., also *dá-ra*, *dar*, butterwilk, *dar-ydár* fresh buttermilk.

II. vb. 1. to be diffused, to spread, of influence, power, opinions, diseases, *des dár-ba* to gain much ground, to increase exceedingly *La.*; *dár-du ‚jág-pa* (act.) to extend, enlarge, *e.g.* academies *Gtr.*; *dar-gód* spreading and decaying, increase and decrease; "*dhár-po*" *C.* grand, magnificent, of a feast, drinking-bout. — 2. with *tag*, to take in hand, to put hand to a work, *e. la Dzl.*; also *dál-ba*.

ད་ལ *dár-ma* 1. the age of manhood, manly age, prime of life, gen. reckoned from 30 to 50, but acc. to *S.g.* from 16—70; *dár-la béb-pa*, or *dar-bób*, a person in the prime of life, frq.; *dar-gód* col. id.; *dar-yól* a person beyond that age. — 2. a man, and *dár-mo* a woman in the prime of life.

ད་ལ *dár-mo* v. *dár-po*, *dár-ma*.

ད་ལ *dar-smán* v. *dar-čúr*.

ད་ཅ *dár-tsam* v. *dar-yčig*.

ད་ཏ *dar-tál Sch.* 'grain' (?).

ད(ན)ཏ *dar-(m)čúr Wlth.* = *dar-smán*, alum *Sch.*

ད་ཡ *dar-ya-kan* a medicinal herb *Med.*

ད་ལ *dal-ydma Mil.*, *rims-dál Mil.*, epidemic disease, plague, or perh. n. of a particular disease.

ད་ལ *dál-čig*, col. for *dar-yčig*.

ད་ལ *dal-tág ‚jug-pa* to attack and disperse an enemy *Sch.*

ད་ལ *dál-ba*, *dál-bu*, slowness, ease, quietness, leisure (opp to haste, hurry, vehemence), "*dhál-ma* (or *dhál-bu*) *yi-dhan*" *C.*, have you time? *dál-ba čig-gi shib-ni* when he happened to have nothing to do *Dzl.*; *dál-bar ‚dág-pa* to be disengaged, unemployed; *dál-ba brgyad* the eight conditions of rest, the state of being free from the eight *mi-ldan-pa*; to these belong the ‚*byor-pa bcu*, i.e. ten goods or blessings which, in part, are but more particular definitions of the eight rests, yet include also other blessings; hence both together are called *dal-‚byór bcu-brgyád* (another instance of this peculiar way of reckoning v. sub *ngón-mthún*). As these various conditions are partly characteristics of 'humanity', and attainable only by human

beings, they might be denominated 'the (eighteen) specific blessings of humanity'. Often they are also used directly for 'condition of humanity, or of human nature', this kind of existence being, from a religious point of view, the best and most desirable. *rgyal-dbáí doi-ba mi bza*, and similar expressions frq. occur (*Ca.* has calmness, tranquillity of mind, evidently mistaking it for *rnal-byor*). *ddl-ba, ddl-bu, ddl-po, ddl-mo, W.* also "*ddl-can*", quiet, calm, of the mind, the water; gentle, of the wind; slow, lazy; "*bi-gyii' dbdl-wa*, or *bi-pa dbdl-wa*" *C.* phlegmatic disposition. — Adv. *ddl-bar* (v. above), *ddl-gyis, ddl-bas*, slowly, softly, gradually, e.g. to draw, opp. to *drag-ba*; *ddl-grol rgyun bzin* like a stream flowing gently and softly; *mi-ddl-bar Dzl.* incessantly.

ད་ལ་ཚོ་ *ddl-mo* calm, lain.

ད་ལ་ཚ་ཁ་ *dal-tsdi* (spelling dubious), "*dal-tsdi tsá-bo*" *W.* to carry on compulsory trade. This is frequently done by Eastern rulers, who in time of personal need make a sale of goods, compelling people to buy at fixed prices.

ད *di*, num. fig.: 41.

ཏ་ལ་ཁ *di-gar-bi* is said to be a provincialism, and secondary form of *ytsi-ka-rtsé*, n. of a town near Tashilunpo.

ད་ལ *di-mar Sch.*: 'a certain worm or insect'.

ད་ལ་ད *di-ri-ri* buzz, murmur, hum, low confused noise, as of crowds, of a number of praying people, of wailing prisoners, of birds on the wing *Gtr.*

ཏ *dig*, the Persian دیگ, a large kettle, washing-copper, brewer's copper.

ཏ *dig-pa* 1. *Ca.* a stammerer, also *ka-dig*, cf. *dig-pa*. — 2. *C.* reeling, staggering, intoxicated.

ད *dib-dib, gdd-mo dib-dib Tar.* 158, 4 prob. an onomatopoetic word, *Schf.* 'laughing aloud'.

ད *dib-sdi* = *dei-sni*.

ད *dis* 1. num. fig.: 71. — 2. for *ts* (q.v.) after final *b, d, n, m, r, l*. — 3. how many? *bdbu-ma sdi-ba du lon* how many months is it ago that he came? — *du-dis* how much, how many each time? *dú-bdg* how much about? *dú-ma* many, *bag dú-ma* many days; *dú-mar jiye* it is divided into several (parts) *Wdis.*; *lan dú-mar* many a time, often *Ca.*; "*dú-ma rdzbs*" *C.* col. a great many, very much (perh. 'devilishly much'; from *rdzbs*).

ད *dú-ba* (cf. *dud-pa*) smoke, „*ñd*, or *gyin-du* „*jiyur* smoke rises *Zam.*; *dú-ba-pa Sp.* very poor people that pay but a trifling tax, proletarians (prop. 'smoke-people' that have nothing but the smoke of their fire). — *du-ba-mjug-rtsi* a comet. — *du-bdg C.* the smoke or vapour hanging over towns and large villages in the morning.

ད *dug* poison, *dug bdd-pa* to administer a poisoned potion to a person, to give him poison to drink; *dug-mi-ynód-par „gyur* he becomes proof against poison *Dam.*; *ži-la dug „dbs-pa* to poison the water *Pth.*; *dug ysum* in a moral sense, „*dod-bdg, ytí-mug, ka-sdi*; sometimes *dug lna*, five moral poisons, are mentioned.

Comp. *dug-can* poisonous. — *dug-ynyén* an antidote *Ca.* — *dug-mdd* a poisoned arrow. — *dug-sbrul* venomous serpent. — *dug-méd* not poisonous. — *dug-bdg* poisonous paper *Mil., Pth., Gtr.* — *dug-sél* that which neutralizes a poison *Ca.* — *dug-srúñ* a preservative against poison *Ca.*

ད *dug-ti* (or *dug-stí?*) *Th.*, so, thus, in this manner, also *mig-ti*.

ད *dug-po*, esp. *U* (= "*bu-pa*" *Th.*, "*gos-lg*" *W.* coat, garment, dress *Mil.*

ད *dugs*, esp. in medical writings; it seems to denote 1. heat; *Tar.* 31, 21 *bdd-pas dugs-kyis* by the glowing heat of the day *Schf.*; *S.g.*: *ži dri dugs rldzs-pa* ke the water (i.e. urine) has a strong smell and emits much heat(?) and vapour; *Dl.* 72, 4. 5; 72, 4; ; 5; ; 4; ; 10. *ži rigs ním-ta dugs-pa bdag.* adj.? — 2. revenge, grudge, rancour, "*dug bdr-ba, dugs-*

bin ldin-le to take vengeance, to revenge one's self.

ཤུགས་ *dügs-pa* *W.* 1. **to make warm, to warm,** *wé-la* at the fire, e. g. one's hands, a plate. — 2. **to light, to kindle,** "*me dig-te*" to light a fire; "*kdi-pa mes dug son*" the house has began to burn, has caught fire; "*zé-le dug fair-kan*" burnt food, a burnt meal; "*dig-di*" a burnt smell.

ཤུ *dui* 1. **a tortoise shell,** *dui-rdé* a petrified tortoise shell *Cs.* — 2. **a shell,** both small shells, worn as an ornament (*skye-dui-pirdi* necklace of shells), and more particularly **the great trumpet-shell,** which is sounded on certain occasions; it is usually of a pure white, hence *dui-dkar* 1. **trumpet-shell,** 2. **white rose** *C.*, *dui-so* snow-white teeth *Pth.*, *dui-ru* snow-white horns *Mil.*; a trumpet-shell wound to the right (*gyda-su ‚byil-ba*) is regarded as valuable as it is rare *Glr.* — 3. **trumpet, tube,** *dui ‚bird-pa* to sound, to blow a trumpet; *krims-dui* judgment-trumpet, trumpet used in courts of justice, *ker-dui* church-trumpet, trumpet used in religious ceremonies, *dmag-dui* war-trumpet, *kiu-dui* hunting-bugle; *rkai-dui* a trumpet or cornet made of a hollow thigh-bone; *zain-dui* a copper trumpet, a bass tube eight feet long; *dbui-dui* a similar instrument, but of less dimensions; *rwo-dui* a trumpet of horn, *rag-dui* a brass trumpet. — 4. **skull** (?) *Sch.* but: *dui-ten* 1. skull, 2. = *rkon-dui*; in *Glr.* Brahma is called *dui-gi ter-tsogs-can.*

ཤུ *dui-ne* **constant, continual** *Dom.*; *dui-ne-ba* *Thgr.* id.

ཤུ *dui-dui* **staggering, reeling, tottering, wavering** *Sch.*

ཤ *dui-pin*, *C.* "*dhuin-pin*", **basin.**

ཤ *dui-ybyé* *Pth.*, **100 million** *Sch.*

ཤ *dúis-pa*, secondary form of *yidúis-pa*, **love,** *dúid-pa dui dúis-pa kig skyés-te* *Mil.*, frq.; *gid-dúis* = *mnyid-brtse-ba*, frq.; "*dhuis-bha*" *C.* love, "*ñi-ga-la dhuis-ba yhé-pa*" cf. *yóis-pa.*

ཤ *dud-pa* I. abst. (cf. *dú-ba*, and the Pers. دود) **smoke,** *W.*: "*kdi-nig dúd-pa mi nid-kan dug*" there comes very little smoke into the room. — *dúd-ka* *Sch.* 1. having the colour of smoke, **dark-gray.** 2. **family, household.** 3. **chimney** (?). — *dúd-ka* *Sch.* 'liquid soot'; prob. soot mixed with water, smut; *Ld.* compares morbid evacuations or matter ejected from the stomach with *dud-ka*. — *dud-bal* soot *Sch.*, prob. **flocky soot.** — *dud-bin* a cloud of smoke *Cs.* — *dud-rtsi* soot, smut *Cs.* — *dúd-kim* chimney.

II. vb. 1. **to fix, to knit, to knot,** v. *mdúd-pa.* — 2. pl. of *‚dúd-pa*, **sleeping, beast,** hence *dúd-‚gro* **quadruped, beast, animal,** opp. to man that walks erect *Stg.*

ཤ *dun-po* **great diligence, assiduity,** *dun-pa drúg-po*; "*dún-can*" very diligent *W.* (cf. *‚dun-pa*, and *rtsen*).

ཤ *dub-pa*, vb. **to be** or **get tired;** adj. **tired;** abst. **fatigue;** *mi dub-ba* they do not get tired *Dzl.*; *ñid-kiu dub-nas* *Glr.*; *ku dun ñag yid dub* *Pth.* he is tired in body, mouth, and soul, i. e. he has no strength for doing, saying, or thinking anything good. — *dub-can* **tiresome** *Cs.* — *dub-rgyu* **anxious, sorrowful** *Sch.*

ཤ *duba*, *Stg.* frq.: *nyé-kiu duba nyé-bar* acc. ■ the context it might mean: **very probably;** but the word seems to be little known.

ཤ *dum* **a piece,** frq.; as a measure or certain quantity of meat, v. *yzuga*; *dum-po* **a large piece** *Cs.*; *dum-ba* **a small piece,** frq.; *dum-bur yród-pa*, *yród-pa*, *bgód-pa* to break, ■ cut to pieces. — *dum-dum* several small pieces or things *Cs.*; perh. = *dum-dum* *Ld.*, e.g. *yul dum-dum*, or *gron dum dum* several scattered farms, hamlets or villages, which have together one common name.

ད *dur* **tomb, grave,** *dúr-du ‚jóg-pa*, *‚dzúd-pa* (*Ld.* *‚dúbs-pa*) "(*a*)*kiu-le*" *W.*, **to bury;** *dur rké-ba* to dig a grave. — *dúr-rkun* grave-robber, plunderer of tombs. — *dúr-kiul* **grave, tomb.** — *dúr-kiod* acc. ■ etymology denotes **a cemetery, burial-**

ground, but in Tibet it signifies a place to which corpses are brought to be cut into pieces for hungry dogs and vultures, this being considered a very honourable mode of burying (or rather disposing of) dead bodies, *Köpp.* II, 322. These places of course are haunted by demons and foul spirits; *dúr-lrod-pa* an ascetic living at such a place, *Thurn* I, 300. — *dúr-rgyan* the last food which a dying man eats. — *dúr-sgam, dúr-sgrom* coffin. — *dúr-rdo* tomb-stone *Ca.* — *dúr-spyań* jackal. — *dúr-ýiń* barrow, tumulus, mound, cairn. — *dúr-byań* epitaph *Ca.* — *dúr-ſsam, dúr-ſsod,* food offered to the dead *Ca.* — *dur-mthéd* a place for burning dead bodies *Sch.* — *dúr-ari* a grave-devil, a sort of sepulchral vampire.

ཏུར་ *dúr-ba* 1. abst. wood, woods, *Sch.* — 2. vb. to run *Mil.*, *dúr-te rgyúg-pa* to run towards a place or object, to hasten to, *zás-la dúr-ba* to hasten to dinner, *lás-la* to work *C.*; cf. *ſsám-dur-ſsar.*

ཏུ་ཤ *dur-śin W.*, the Persian (زوج) spy-glass.

ཏུ་ཡ *dúr-bya* a paring-ass; a hoe *Sch.*

ཏུ་ཡིད *dur-byid* a purgative root, prob. — *ſdúr-mu S.g.*, acc. to *Wdá.* = *ri-byi-ta* (sic), prop. ཡ་ལུ, Ipomoea Turpethum.

ཏུལ་ *dúl-ba*, prop. pf. of *„dúl-ba*, soft, of the skin etc.; tame; gentle (temper), easy (disposition), mild; also abst. softness etc.; *dul-po, W.* "*dúl-mo*" id., but only adj.; *ma dul-ba* untamed, rude, *Del.*; "*ſsdb-Ło* (or *Łá-po*) *dúl-mo*" *W.* soft- or tender-mouthed; tame, manageable, tractable. *Tar.* 11, 14 a better reading prob. would be: *dbań-po „dul-bai brjid* a splendour that dazzles the senses.

ཏུལ་ *dúl-ma* a kind of water-colour made of pulverized gold and silver, for painting and writing.

ཏུས་ *dus* 1. time, in general, *dús-kyi ſkór-lo* v. *ſkór-lo*; *dús-kyi* means also: happening sometimes *Mil.*; *dus* adv., for a while, for some time *Lt.*; *deí dús-su, dus de tsa-na, dé-dus, dus dev*, at the time, at this time; *dus de-nyid-du* then immediately, directly afterwards; *dán-poi dus nyid-du* in the very first time; *dús-su*, or *dus-dús-su, dus „ga-ré*, sometimes, now and then; *de dań dus mnyam-du* simultaneously with that *Glr.*; *dus ýcig-tu* or *to* at one and the same time, together; *dús-ćig-na* (erron. *ýcig*), also *dus re* (or *nam*)-*ćig-gi ſne, dus-re*(-*ćig*), once, one day, some day; *dus ſsam-ćig* id. *Glr.*; *dus ýgi ſsig-na* some future day; *dus ýżan ſsig-na* another time; *dus ći tsam-na* at what time? when? *Glr.*; *dus*(-*na*) after a genit., inf., or verbal root = when, after, *ſsag ýnyis sań dus* when two days had, or will have passed *Mil.*; *ſsa bú-moi dús-na ýin-te* when I was still a girl *Glr.*; *ngú-dus med* the time of being satisfied never arrives *Mil.*; *ſsań-dus-te* as the time of giving birth has come *Lt.*; frq. with „*bdó-pa: bdag „dúl-bai dús-la ſsań* the time of my conversion has come; sometimes *dús-la slań Lt.*; col.: *dus sleb* the time is come; „*gro-bai dus „dón-pa Del., byéd-pa* frq., to fix a time for going, also thus: *nam „grá-bai dus byéd-pa Del.*; *dus ſsám-su, dus rgyún-du* always; almost place, in: *dus dé-nas* henceforth, from this time forward *Mil.*; *de dań dus „dzom* as to time it coincides with that *Glr.* — 2. the right time, proper season; for is expressed by the genit. of the inf. (cf. above: the time of my conversion); *dús-su* at the right or proper time, e.g. for paying off *Glr.*; *dus ma ýin-pa* the wrong time; *dus ma ýin-par, dus-min* unseasonably, not in due time; esp. too soon, prematurely, e.g. to die; *dus-ma-ýin-pa spóń-ba* to abstain from doing unseasonable things. — 3 *dus ýsum* the three times, viz. *dé-ſsań*, or *dú-ſsar-gyí, „dás-poi*, and *ma-„dás-poi*, frq., thus in *dus ýsum-gyi sańs-rgyás* the Buddhas of the three times; often also with special reference to metempsychosis, the present, the former, and the future period of life; with respect to the times of the day: morning, noon, evening; besides *nyin-dus ýsum*, also *mtsho-dus ýsum* occurs. —

4. **season.** Here Tibetans, of course, distinguish the four seasons of the temperate zone, *dpyid* spring, *dbyar* summer, *ston* autumn, *dgun* winter; but in books, originally written in India, either three are counted, *tsa-dus* hot season, *grsi-dus* cold season, *ser-dus* rainy season, or more accurately six: *dpyid* (चैत्र) spring, i.e. March and April, *sos-ka* (वैशाख) hot season, May, June, *dbyar* (आषाढ) rainy season, July, August, *ston* (भाद्रपद) damp season, September, October, *dgun-stod* (कार्तिक) first part of winter, November, December, *dgun-smad* (मार्गशीर्ष) last part of winter, January, February. — 5. **conjunctures, times, circumstances,** "*dus dí-ma*" *W.*, "*dbu-di (so-ʼjdm)*" *C.*, *dus-kyi ʼkrig-pa med-pa Lal.-Gir.*, *dus bzaṅ-po Dom.*, peace. — 6. **a particular period of time,** as distinguished from others, **an age,** युग (= ग्रंथ वर्ष), *yar-ldan*, or *rdzogs-ldan* (कृत or कलि) *yar-rdzu*, or *yum-ldan* (त्रेता) *rtsal-ldan*, or *yuṅs-ldan* (द्वापर) *snyiṅ-ma* (कलि), to be compared to the four ages of Greek mythology. — 7. **year** *Lt.* — 8. symb. num.: 6. — Note. *dus byed-pa* also signifies (cf. 1 above) **to fulfil the time,** *ṅes dus byed-pa* to die, to perish, also to commit suicide *Dzl.* frq.; *ʼdi-bai dus byed-pa* id. *Wdz.* — *dus dzin-pa* to take the day-service upon one's self (?) *Dzl.* 2,54, 8.

Comp. *dus-skabs* v. *skabs.* — *dus-ʼkin, -bzaṅ, -stoṅ,* **festival,** *byed-pa* to keep one. — *dus-mčod* v. *mčod-pa.* — *dus-sbyor Ca.*: **'judicial astrology',** *dus-sbyor-pa* an astrologer. — *dus-me* **comet** *Ca.* — *dus-rtsi-ba Ca.* **'the counting of time'.** — *dus-ʼbrug Sch.*: **'dus-ʼbrug ysar-ba new, fresh provisions, 'produce of the year'** (?). — *dus-trigs, dus-mdzoms* 1. **period, epoch;** 2. **season** *Ca.* — *dus-tsad* 1. **space or measure of time.** 2. often for *dus, dei dus-tsad-kyi mi-rnams* the men of that time or period, *dei dus-tsad-la* at that time; also for hour. — *dus-mis Sch.*: 'time of depravity'. — *dus-bzaṅ* v. above *dus-ʼkin.* — *dus-rlabs* **'wave of time'** i.e. **ebb and flood, the tides,** *Stg.* — *dus-ldog* **a year yielding no crops, a sterile, bad year** *Pth.*

ད *de* 1. num. figure: 101. — 2. affix of the gerund, for *te*, after a final *d*.

ད *de* demonstrative pron. (in *B.* gen. placed after the word to which it belongs, in col. language before it, even without the termination of the genitive) **that, that one,** opp. to *ʼdi* this, this one, yet with occasional exceptions. 1. when words or passages are literally quoted, the Tibetan begins with *ʼdi-skad* or some similar expression, and places a *ces* or *ces-skad* after it. *ʼdi*, in such a case, corresponds about to **'the following',** *de* **'such',** or **'this'**, (cf. *ṅoṅs* and *ṅoṅs*). But elsewhere *ʼdi* may also refer to what has been said before, e.g. in a reply: *ʼdiṅ ʼdi ni bden-pa yin-nam* is this word (that has just been said) true? *Dzl.* In the context of a narrative, however, *de* is usually employed. — 2. It frq. stands in the place of the definite article **the:** *pa de ldg-ste soṅ-ste* the father went back *Mil.*; esp. after adjectives and participles, where it adds to perspicuity: *yaṅ-ma de na-ri* the younger one said *Mil.*; *sṅon-la soṅ-ba de* that has gone on before *Mil.*; *deṅ ʼdon-du, deṅ ysyr(-du), ʼdzl-du, sdul-du,* **therefore, on this account, for this reason;** *deṅ ʼog-tu* **under that, after that, afterwards;** *deṅ dus-su, ʼdu(-na)* **there, then, at that time.** — 3. **he, she, it,** for *ka*, which in classical style is not in use. — 4. for *deṅ*, in *de-ysyr, de-dus*, (abbreviations of *deṅ ysyr-du, deṅ dus-su*, v. above). Plural: *de-dag, de-rnams, de-ʼdi.*

Comp. and deriv. *de-ka, de-ʼka,* **the very same,** *yus de-ka ʼa yin* the very same snow-leopard (you saw) was I myself *Mil.*; *de-ka ltar* **just so** *Thgy.*; *de-ka yod* (in answer to a question) **indeed! yes, yes! to be sure!** *Mil.*, *C.*, frq.; *de-ka ʼaṅs Mil.*, id.; *de ʼkyed ʼaṅs Pth.*, oh, this . . . is you?! — *de-ʼkó-ma, de-ngid,* col. *de-rnin,* **the very same,** cf *ʼkó-ma*; *de-ngid*, and *de-ʼkó-ma-ngid* are also abst.: **essence, nature** *Thgy.*; *ṅaṅs-kyi de-ngid* the essence of the soul

Mil. — *de-nyid* so many. — *dé-lta, dé-ltar* (*-du*, or *-na*) so, *pa ni dé-lta ma yin-te* as it is not so with the father *Stg.*; *dé-lta-bu* of that kind, quality, or manner, such, esp. in *B.* — *de-dé* = *de*, but more emphatic, exactly that; *de-de-bhin-no* yes, so it is! **dhin-da, de* C.* = *dé-lta* etc. — *dé-na* therein, in that place, there, here. — *dé-nas* from, thence, from that place; afterwards, then, at that time, very frq. — *dé-pa, dé-ma Ca.* one of that place, sect, religion etc. — *dé-bas* 1. after a comparative, than that; 2. also *dé-bas-na, dés-na, des*, therefore, consequently, now then (*déf*) *B.* frq. — *dé-bo* = *de Ca.* — *dé-tsam* so much; *dé-tsam-na, dé-tsa-na*, then, at that time. — *dé-tsug, W.* gen. **dé-zug**, so, thus. — *dé-bhin(-du)* according to that, thus, so; frq. for it, *dé-bhin-du ynán-no* he allowed it *Dzl.*; *dé-bhin ni-des-nas* perceiving it *Glr.* — *de-bhin-nyid* (नयत) essence, *Was.* (272), identity (297), like *ko-nyid* and some other similar expressions, = *stan-pa-nyid, Trigl.* fol. 20. — *dé-zug* = *dé-tsug.* — *de-yan, dé-an*, 1. this, or that, too; he also, 2. namely, to wit, viz., preceding specifications and detailed statements, sometimes also after a gerund, in which case it cannot be rendered in English. — *de-rag* directly, immediately *Sch.* — *de-rán* = *de-lé-na, de-rán yin* that is just the thing! exactly! to be sure! col. — *de-rín B.* and *C.* to-day, *de-rín-gi* of this day. — *dé-ru, der*, 1. into that, thereinto, into that place, thither, that way. 2. in that, therein, in that place, there, frq. — *dé-la* to this, to that; in, on, or at this; thereat, therewith, therein, thereon; about that, concerning that; thereof, therefore. — *dé-las* from, out of, from that; after a comparative and *yban*, than that. — *de-srid* to such a length of time.

ཌེ་ *dé-ba* a medicinal herb, *Med.*

ཌ *dai*, also *dii*, to-day, *déi-nas* from this day forward *Mil.*; *dei ylyin-tód* or *Ead Dzl.* id.; *déi-gi dus* the present time or age; *dei-sán* to-day and to-morrow; now-a-days; *dei-sán lhá-rje* the physicians of the present day *Wdz.*; *déi-dus sman-pa Lt.* id.

ཌ *déi-ba*, pf. and imp. of *dai-ba*, to go, to go away; *déis-pa* seems to be the same form: *so-sói ynás-su deis Mil.*, *rdzi-sar déis-so Ptk.* they went each to his own place; *nám-mkar dei Mil.* prob. it melted away, dissolved into air; *sér-mo-rnam deis mdzód-pa* to turn the fingers upwards (?). *Schr. déis-pa* to ascend.

ཌ *déd-pa*, pf. of *did-pa.*

ཌ(ད) *déb(-ma)* poultice, cataplasm, applied to sores and inflamed parts of the body *Sch.*

ཌ, ཌ, ཌ *deb-tér, -ytér, -stér*, tibetanized form of the Persian دفتر documents, records, catalogues, registers, lists, books; *deb-tér-pa, deb-ter-mkan Ca.* keeper of the archives or records, recorder, archivist, librarian; *déb-ksi* chancery, government office *Schr.*; *déb-yig* cover, envelope, stitched book *Sch.*

ཌ *dém-ti* (perh. *Bu-nas*), a small, narrow bridge, foot-bridge *Lh.*

ཌ *déan*, v. sub *de.*

ཌ(ད) *dés(-ra)* one day, some future time, *Dzl.* frq.; *des ... des ...* now ... now, at one time ... at another time *Mil.* (*T'ar.* 165, 18 is prob. an incorr. reading).

ཌ *der*, for *dé-ru*, esp. as adv., then, at that time; *der zad, der bas Ca.* that is all, there is nothing more, finis.

ཌ *des* 1. instrum. of *de*; *des ñog* with that it is enough, that will do *Sch.* — 2. for *dé-bas*, v. *de* comp.

ཌ *dés-pa* (i. : 'fine, brave, noble, chaste; a title'; occurs frq. in *Dzl.* as a commendable quality of women.

ད *do* 1. num. figure: 131. — 2. two, a pair, a couple, used only in counting, measuring etc.: *bo do ra* two drams of each *Med.*; **tá-bag do* W.* two pistefuls. — 3. this, *Schr.*: *dá-gi dón-du*; gen. only in *do-nób* this evening, to-night *Mil.*; *bdag do-nób sdá-gi ni* I, a man only for to-day and to-morrow *Mil.*; *C'a.* also *do-bdg, do-*

mdd to-day. — 4. **an equal, a match; a companion, associate,** *W.* **yi - do** **fellow, yoke-fellow, mate, comrade, consort;** *do-sla* 1. id. *Mil.*; 2. **party in a lawsuit(?);** **lo-da pan-tsin lib ché'-pa** *Ch.* seems to mean: carefully to investigate (the right of) both parties; *do - med* unequalled, matchless; **dho-med zin-po**, *C.*, *W.*

ད་ལ(ར) *do-la(r)* = *for-tógs Lex.*

ད་ལ་ཤ *do-gar-ká W.* **light-blue.**

ད་ལ *do-gál* **importance, weight; important, weighty** *C.*, *W.*; **dho-ghál mi jhi'-pa** *C.*, **do-gál mi ki-ché** *W.*, to treat lightly, to make light of, to slight; **di tsiy-po dho-ghál mi ,dug** *C.*, this word is unimportant, of no consequence; *do-gál-tsin* important, of consequence *Ch.*

ད་ཏ *do-dám* **commission, charge, superintendence;** **dho - dhám jhé' - pa** *C.*, **do-dám kir-ki** *W.*, to have the superintendence, direction, or charge of a business, to have the keeping of a thing; *do-dám-pa* 1. a commissioned, authorized person, **overseer** etc.; 2. **bishop** *Chr. Prot.*

ད་ཕ *dó-po* **a load,** for a beast of burden, cf. *dos*; **do-pém** *W.* saddle - cloth, housing; *do-lógs* the load on one side of a sumpter-horse, half a load, *do ya-yétig*; *do-nón-pa* the equalizing of the load, by increasing or lessening it on one of the sides.

ད་ཕ *dó-bo* 1. Jerusalem artichoke *Sik.* — 2. secondary form of *sdé-ba* a. accus., to be a match for, to be equal in strength etc., to cope with *Mil.*; **krog dhaú dhón-da ré** *C.* his life is at stake (*dof*).

ད་ཕ *dó-bo Med.*, prob. = *dó-ba* 1.

ད་ཕ *do-mód* **to-day,** this day, v. *do.*

ད་ཕ *do-ré Mil.?*

ད་ཕ *do-ré* v. *do* 2.

ད་ལ *do-la-la Hend.* a thick **sheet** or **wrapper** *W.*

ད་ལ *do-lál Ch.* n. of an ornament hanging down from the shoulders; *Schr.* *mu-tig-gi do-lál* pearl-necklace; *Mil.* id.

ད་ཤ *do-sé* (from *tsé?*) **now, at present** *Bal.*

ད *dog* rel. an auxiliary vb., acc. to Lassa of *W.* and *C.* = *ridg-pa*, but of different pronunciation (*W.* **dog**, *C.* **dhog**). It seems to correspond to the expressions: as far as I know, as much as you know, to your knowledge etc. So a person may be asked: **yig - mo me bar dóg - ga(m)** has your maid - servant, for what you know, lighted a fire? whilst, if the servant herself were asked, the question could only be: **me bar-ra(m)**, or *bar tsar-ra(m)**.

ད *dog* subst., in *B.* mostly *dóg-pa*, 1. **bundle, sheaf, skein,** e.g. of wool, weighing about two pounds, as much as one can hold conveniently with the hand or twist round it (*log-dóg*). — 2. **capsule,** *ór-dza-kai* of the cotton plant. — 3. **ear of corn** *Lex.*; *Col.* more in use: *dog-dóg* a larger piece, *kó-ra dog - dóg*, lump-sugar (opp. to ground sugar); **clod, clump, lump, load,** **dog - dóg ché-ki** *W.* to form loaves; or in general: to press, to press together, to crush, to crumple; **a piece of wood, a** [illegible] *W.* (differing from *rdog*); **dóg-ga-dog-gé** *Ld.* broken in pieces, e.g. *ka-ra*.

ད *dóg-pa* 1. v. *dog* subst. — 2. adj. and subst., **narrow, narrowness;** *dóg - po*, *dóg-mo* adj.; *dóg-pai ynas-las ter-ba Wdá.*; fig. *kin-tu dóg-par gyir-to* they were kept within narrow bounds *Glr.*; **ín dhóg-po** *C.* strict administration of justice.

ད *dóg-le* an iron pan with a handle *C.*, *W.*

ད *dógs-pa* 1. vb., **to fear, to be afraid of, to apprehend,** gen. with the root of the pf tense, which in earlier writings is placed in the instrum. case: *nyés-pa byéd-gis mi dogs Dzl.*; whereas *Glr.*: *ser byuú dógs-pai dús-su* (fearing) when a hail-storm is threatening; *Ter.* 188, 9: *rgyal-srid ma zin-gyi(s) dógs-te* being afraid (the prince) might not be able to govern; *ma zin dógs-pas Glr.* fearing lest he should not finish

the matter; *yod-mkhan ma byuṅ dogs-med Glr.* fearing that no deliverer would make his appearance; hence for **that not, lest** and similar expressions, *bu mis mthoṅ-gis dogs med* that his son might not be seen by the people *Pth.*; *ke-ahdò lais dogs tsir-ro gyis* be on your guard lest anger should arise, take care not to grow angry! *Mil.*; *„gos dogs-poi khòb* dusters to prevent (things) from getting dirty *Lex.*; *yèsu-gyis yoṅ-bar bò-kyis dogs(-na)* using distant allusions, so that the drift of a speech is not at once clear and intelligible *Gram.*; rarely with the supine: *dé-dag bdag-tu*, or *„brò-su dogs* fearing lest they should become faint-hearted or take to flight *Del.* — 2. abst. **apprehension, fear, scruple,** *dogs-pa skyes-te Del.*; also *dogs skyes-te Glr.*; *dogs bsal-ba, dogs yòd-pa* to remove doubts or apprehensions *Tar.*; *dogs dpyod mi dogs yòd-do* examining a scruple is as much as removing it *Sch.*; *ra-dogs* hope and fear (things which a saint ought to be no longer subject to) frq.

ཏོ doṅ 1. a **deep hole, pit, ditch,** an excavation deep in proportion to its breadth, e.g. a trench in fortifications, *Glr.*; *sa-dòṅ* id.; *ka-dòṅ* a **well, a deep cistern;** *me-dòṅ* a fiery abyss, pool of fire *Del.*; *Sch.* proposes to use it also for **crater.** — 2. **depth, deepness, profundity;** *dòṅ-ròn Ca.*, **dòṅ-po* W.*, **deep;** *doṅ-med* not deep, shallow *Ca.* — 3. v. *„dòṅ-ba.*

ཏོ་ག doṅ-ga n. of a tropical climbing plant, and of a sweet-tasted lenient purgative *Med.*

ཏ་ཁ doṅ-pa **padlock,** *dòṅ-pa „jug-pa* to put a padlock on.

ཏ་ཕ, ཏ་ཕ doṅ-po, khòṅ-po 1. **tube,** any hollow cylindrical vessel, — *pa-ri; dòṅ-bu* a small ditto; *spa-dòṅ* a tube etc. of bamboo, *kòṅ-doṅ* a tube etc. of wood; *lcags-doṅ* of iron; *mda-doṅ* a **quiver,** *dòṅ-ba Glr.* id.; *dòṅ-mo, khòṅ-mo* a **small churn,** — *gur-gur.* — 2. a **shuttle,** made of a piece of bamboo.

ཏ་ཆ doṅ-tse, *Sch.* also *dòṅ-tsa, dòṅ-rtse,* piece of money, **coin,** *yuṅ-gyi* gold coin *Del.*; esp. a small coin, used (like penny) proverbially for a small sum, *Del.* 397, 9; *ব্ৰ*, 6.

ཏ་ཤ doṅ-sil (?) *W.* Corydalis melifolia.

ཏ་ཡ doṅ-ra **wasp** *Ca.*

ཏ doṅ **an equivalent,** **ṅul med-na doṅ ciṅ ṅob gos* W.* if you have no money, I must receive an equivalent; *doṅ doṅ ci-„dra yod* what is the equivalent, what shall we get for it? *Mil.*; *bu-doṅ* adoptive son, *ṅòṅ-kyi bu-doṅ mdzod* pray, suffer yourself to be adopted by us *Mil.*; *skad-doṅ* verbal equivalent, **synonym, translation** *Lex.*; *doṅ-du* **as an equivalent, as payment, for, instead of, at,** e.g. at a moderate price; *ḥ'yòṅ-kyis ṅan sòṅs-kyi doṅ mi pir Glr.*, gen. "*mi ngu*" *C.*, you cannot cope with me in strength, you are no match for me.

ཏ་ཡ doṅ-pa **to project, to be prominent,** gen. with *„bur-du*; also **elongated** (Botany) *Wòṅ.*

ཏ doṅ (Sak. ध्वज), resp. (at least in some of its applications) *kabs-doṅ Pth.* 1. **sense, meaning, signification,** *gò-ba* to understand, *„grèl-ba* to explain; *doṅ rnyòṅ-par dka-ba yig-„bri* letters the meaning of which is not easily understood *Glr.*; *doṅ mi „dug* that makes no sense; *„dìi doṅ ci yin* what does that mean? *bal ni ḥai doṅ yin: 'ral'* signifies the same as *ḥa*; *dpe bìi doṅ daṅ bcuṅ ngur* a psalm, containing four parables, together with their explanation, as being the fifth (part) *Mil.*; *rdzu-yi-ahnu-la doṅ gyis* refer the signification, make the application, to your own soul *Mil.*; . . . *kyi dòṅ-du bsad*, it is explained in the sense of . . ., as having the same meaning as . . *Gram.*; *doṅ mthuṅ-no* they agree in this sense, on that point, they say so unanimously *Glr.*; *doṅ dò-la* some think over this sense, i.e. over the meaning of this significant example *Mil.*; *ka-dòṅ* application, petition, request; contents, *Tar.* 45, 19.; also opp. to *ṅag* (word, form); *ṅos-byuṅ-na spri-ti-ma ser-ba „dug-sòṅ doṅ mòṅ* in the *ṅos-byuṅ*, it is true, he is called Spritima, but the contents (i.e.

the things related about him) agree, are the same *Glr.*; *nin-don*, and *drin-don* v. *nin-po* extr.; **idea, notion, conception** *Was.* (288); as the heading of a chapter or paragraph, e.g. *sdig-pa dig-pai don* of the expiation of sin. Rarely in a subjective sense: *don-méd byis-pa* thoughtless children *Mil.* — 2. **the true sense, the real state of the case, the truth,** (cf. *d-n-don*), esp. *don-la*, sometimes also *don-gyis Tar.* 103, 12, in truth, in fact, really *Glr.* and elsewh.; to speak the truth *Thgy.*; *don-la blta-na* col. id.; also for: true! surely! indeed, forsooth. — 3. **intent, purpose, design; profit, advantage,** *dii don ci yin* what is your meaning and intent (of doing that)? *ani-sdu-bai don med Dal.* going on is to no purpose; *don med bsin-du* without seeing the use of it, without understanding the purpose *Wdn.*; with the genit. of the noun: **the profit, advantage, the good,** of a person, *mii don byéd-pa* to promote a person's welfare; esp. with reference to holy men, *„gro(-bai) don byéd-pa* to work for the welfare of (all) beings, very frq.; of priests col.: to act officially, to sacrifice; **gain, profit,** v. *ynyér-ba*; in a concrete sense: **some particular advantage, prerogative, good** or **blessing** obtained, frq.; *ydon-pai don* a useful thing, *bdé-bai don* a gift of fortune, *rnyéd-pa* to obtain it; *dmigrib mtig-gi don* the excellency of the highest perfection; hence *don-du* postp. c. genit. 1. **for,** for the good or the benefit of; 2. **for the sake of, on account of;** c. genit. of inf. **in order to, that;** 3. rarely: **in the place of, instead of, against, for,** *zas nér-gyi don-du „tshi-ba* to sell food for money *Mil.* — 4. in a general sense: **affair, concern, business,** *rai-(gi) don* one's own affairs, one's own interest (cf. n. 3); *ydon-(gyi) don* the interest of others; also metn. for **disinterestedness** *Mil.* (*Sch.* ཀཏགས); *don mdzés-ba* on account of much business (syn. *brel-ba*) *Dal.*; **chief or main point** (si f.), *ysé-ba-rig-pai don-rnams mdor sdu-ba* to sum up the principal points of medical science; *ćos don ysum-la „dis-te* religion being reduced to three main points (*lus, ngag, yid*) *Glr.*; *don sgrub-pa*, or *„grub-pa* to settle an affair, to obtain one's end, to attain to happiness. — 5. in anatomy *don lna* are: **the heart, lungs, liver, spleen,** and **kidneys** *Med.*; cf. *snod.* — 6. **document,** *čad-don* a written contract, agreement; *ćé(d)-don* a letter (to an inferior person).

Comp. *don-čan, don dan ldan-pa* 1. **useful, profitable, expedient,** e.g. *ćig Thgy.* 2. **enjoying an advantage.** 3. having a certain sense — *don-mtsun* **a merchant** *Ca.*; *dpal dan ldan-pai don-mtsun-dag* most honourable merchants! — *don-dzin* 1. *Sch.* business, affairs(?). 2. col. = *don* 1. *don-ddm* (ཏདམ), **the true sense,** subjectively: **good earnest,** col *W. ysis-pa mam don-ddm yin* it is not (said in) jest, but in good earnest; objectively: *don-ddm-par dbyer-méd* in truth, (after all, upon the whole, in the end), it is all the same *Gram.*; *don-ddm rnam-par nis-pai ćos Glr.* prob. = *don-dam-pai bden-pa* absolute truth *Was.* (293); in later times = *stoi-pa-nyid Trigt.* 20; *Mil.* — *'don-dzin' W.* (lit. „bras) = *le-don!*

ནོ་ *don* num. for *bdun-ba*, *don-ćig* etc. 71, 72 etc. to 79.

ནོ་ *don-pa* for *„ston-pa Glr.* in one passage, prov. in *C.*

ནོ་ནོ་ *dob-dób, dob-dób smrá-ba* **to talk stuff, nonsense** *Sch.*

ནོ་ *dom* **the brown bear;** *dóm-bu* 1. *Sch.* the cub of a bear, 2. *Ca.*: a species of black dogs, resembling a bear.

ནོ་ནོ་ *dom-ddm Ca.*: ornamental fringes hanging down from the neck of a horse; *Wdz.*: *mé-tog rtá-yi dom-ddm „dra.*

ནོ་ *dóm-ra* **screen, shade** for the eyes and the like *Sch.*

ནོ་ *dor* **a pair** of draught cattle; *glaś-dór* a yoke of oxen

ནོ་ *dór-ba* v. *„dir-ba.*

ནོ་ *dir-ma* **breeches, trowsers,** *dor-ćén* short breeches, *dor-rin* long drawers, trowsers *Ca.*; *smam-dor* from *smam-ba*; *dór-rta* 1. that part of the breeches which covers the privy parts, v. *rta*; *yigs-sa-mai dór-rta das yin srui, rnal-la yan Wdz.*, the

middle part of a widow's drawers prevents epilepsy and heals wounds. — 2. *W.* = *dor-ma?*

ཏོལ *dol* 1. **net**, esp. fishing-net, "*(ṭim-pa)* to spread, to fix it *C.*, *W.*; *(nya-)ḥdil-pa* **a fisherman**, cf. *ṭdil-pa*. — 2. *W.* **sieve-pan.** — 3. *dol ṭbad-pa* **to split, to cleave** *Sch.*

ཏོས *dos* **a load** (of a beast of burden) that has to be carried by compulsory service, without being paid for; *ḥal-dos* id.; *ja-dos* a load of tea carried in this manner; *dos ˌgel-ba* to load (on), to pack, *dos ˌbźag-pa* (not ˌ*ṭdźg-pa Ch.*) to unload; *dos-pa* a conductor of such loads *Ch.*, *dos-dpon* the leader of a caravan of such loads; *dos drag-po* 1. *Mil.* prob.: **hard compulsory service**; 2. perh. also: **severe in exacting it**, e.g. a feudal lord.

ཏ་ཝ, ཏ་ཝི *drd-ti*, *drdu-ti Pur.* a flat basket.

ཏ་ཏ *drd-pa* a small copper coin, used in the western part of the Himalaya, a **thick paisa**, of the value of half a penny.

ཏ་ཏ *drd-ba* I. sbst. **ལགས**, 1. **grate, lattice; net, net-work**, *ḥa-la drd-bar ˌbrel* (the veins) are spread throughout the body like net-work *S.g.*; *rus-pai drd-ba* the frame-work of bones, the skeleton *Thgy.*; ˌ*od-zer-gyi drd-ba* a pencil or aggregate of rays of light (lit. lattice-work of rays) *Gtr.*; *dra mig* id., esp. col.; *lcags-(kyi) dra(-mig)* **iron railings; grate; gridiron**; *rgyd-dra* **wooden rails, fence** *C.*, *W.*; *dra-(ba) ṭjed(-pa)* *Lex.*, *Gtr.* 'half-lattice', technical term for a kind of silk ornament; *drd-ba-can* latticed, grated; *dra-lag-drd-lag-can* having many forked ends or branches, of the horns of a stag. — 2. a bag made of net-work *Ch.*, *dra-ṭdul*, *dra-ṭbal* id. — 3. the web of water-fowls.

II. vb., pf. *drus*, *W.* "*dd-ce*", **to cut, clip, lop, dress, prune, pare** (leather, cloth, paper, wings etc. with knife or scissors); also fig.: *ṭpai min-nas drds-te* borrowing (a syllable) from the father's name *Gtr.* (twice); cf. also *Tur.* 107, 13; "*ṭib-dhyg-pa*" *C.* one that cuts the strings (of a purse) on his thumb, i.e. **a cut-purse, pick-pocket**; *ṭos-drds* cloth cut out for a garment *Ch.*; *drus-spyad* **scissors** *Sch.*; *dra-gri Ch.*: 'a tailor's knife used for shears'; *drsi* (sic) *ra Sch.*, "*dz-rdzig, ta-dz*" *W.* **clippings, cuttings, remnants.**

ཏ་ཝ *drd-ma* **experienced, practised, learned** *Sch.*; so perh. *Pth.*, where however *bra-ma* and *tra-ma* is the usual form.

ཏ་ཟ *dra-za*, or "*dra-se*" *W.* a small pan with a handle; **a ladle.**

ཏ་ཀ *drag* 1. *W.* **the post; any parcels** or **goods conveyed by post**, the *Hind.* **ডাক.** — 2. **expedient, profitable, of use**, *phi-ba drag-gam* will it be of any use, well-applied, if I give? *Mil.*; *ji byas byas ma drag* whatever I did, it was of no use *Pth.*; *na ci-ltar byas-na drag* what course will it be expedient to take? what shall I do best? *Pth.*; "*ci dhag, ghai dhag*" *C.* what is right? what is expedient? *ndd-pa drag-pas ḥog* it is sufficient, if the patient is getting better *Mil.*

ཏ་ཀ *drag-pa* 1. **noble, of noble birth** *C.*, "*drag-po*" *W.*; *mi drag-pa*, or merely *drag-pa*, **a nobleman**; *drag-rigs* **nobility, gentry**; *drag-par byed-pa* to raise to nobility, *drag-par ˌgyur-ba* to become a nobleman *Ch.*; *drag-ḥos* an inferior officer or magistrate *Ch.* — 2. gen. *drags-po*, *W.* also *drag-can*, (*Sak.* **ततग, ततग**) **strong, vehement, violent** *Sa drag-pa* a rapid river, violent current; *brtson-ˌgrus drag-po ˌbźad-pa* or ˌ*dzin-pa drag-pa* unbending, unwearied application; *skad drag-po* a powerful voice; *ḥrim drag-pa* a severe punishment; *snyiṅ-rje drag* yearning compassion; **strong, forcible**, of expressions or language; moreover an epithet of terrifying deities, particularly of Siwa (*Sak.* **ततग**), *drag-mo* fem.; *ki rgyas dbaṅ drag* v. sub *ki-ba*. — Adv. *drag-tu* **vehemently, violently**, e.g. to pull, to lament, to implore; **hastily, speedily**, e.g. to come *Wdh.*; *drag-por*, e.g. *drag-por ḥbad-de bkldg-par byao* in reading a marked stop should be made *Gram.*; *ha-can mi-drag-par* very gently, softly; *drag-gis*, *ddd-pa* to believe firmly *Mil.* — 3. *drag-pa* pos-

taining a quality in a high degree, *dug-drug-po Stg.* very poisonous. — 4. symb. num. 11.

Comp. *drag-nád*, v. *drag-nád*, **great.** — *drag-rtsal-čen* = *drag-po*, of deities. — *drag-čhúng* **strong and weak**, e.g. the relative force of sound *Grom.*; also **high and low**, with respect to rank. — *drag-ítí* **frightfulness**, *drag-čul-čen* **frightful, terrible, powerful; cruel**, frq., yet chiefly with respect to the power manifested by gods and sorcerers. — *drag-yhód* lit. 'cruel hangman', a terrifying deity v. *Schl.* 111, 214.

ད་ཤུགས་ *drags* adv. **very, much, greatly**, *mai-drags Mil.* **very much**; adj. **much, strong, intense**, *bza-čhú-drags* eating and drinking a great deal *Sg.*; *dran-drags* an intense, most vivid, remembrance of a person *Mil.*, an ardent longing or desire; *dga-drags-nas* being very happy, highly rejoiced *Pth.*, *C.*; *„gyod-drags-nas* feeling deep repentance *Mil.*; *bten drags-na* if one continues it too long *Sg.*

ད་ *drai* a kind of bear *Sch.*

ད্ৰ্ *drái-po* (ད্ৰু) **straight** 1. not deviating from the direct course, not crooked or oblique, *ríg, lam etc.* frq.; *ku drái-po „jág-pa* to sit straight; "*ła báb-ne dái-po čd-ła*" *W.* to place a thing straight or upright again; "*ítá-la dái-po*" *W.*, horizontal. — 2. **right**, e.g. *lam*, opp. to *ług-pa*. — 3. **sincere, honest, upright, truthful**, *drái-poi run-bźin-čen-gyi jigir* because they have an upright character *Dzl.*; *lu drái-po* good actions, righteous deeds, opp. to *rnáb-po* violent, unjust *Stg.*; *ríma drái-po* 1. a **just sentence, righteous judgment**, opp. to *ług-pa*. — 2. applied to men, with regard to their acting according to justice and the law (v. *ríma*); *čós-drái-po* **honest, upright**, with respect to religion and the divine law; also *drái-po* alone, whenever it is not to be misunderstood, may be used for our **just**. — *drai-par, taig drái-por smrá-ba* **to be candid, to speak the truth**, frq. *drai-don* v. *ídá-pa* extr.

ད্ৰ্ *drái-ba* 1. abstract noun to *drái-pa*. 2. pf. to *„drán-pa*.

ད্ৰ্ *drai-srái*, ད্ৰ্ *drí*, 1. **a holy hermit**, an order of men, introduced from Brahmanism into Buddhism. These saints are looked upon partly as human beings, partly as Dewas, and at any rate as being endowed with miraculous powers *Dzl.* frq. — 2. At present the Lama that offers *sbyin-srag* is stated to bear that name, and whilst he is attending to the sacred rites, he is not allowed to eat anything but *dkar-zas* (v. *dkar-po*). — 3. symb. num.: 7.

ད্ৰ্ *drán-dri Lh.* **the beam of a pair of scales**, *Bind.* ད্ৰ্

ད্ৰ্ *drán-pa* 1. vb. ད্ 1. **to think of**, c. accus., with or without *yid-la*, gen. to think of past events, **to remember, recollect, call to mind**, *drin* benefits, v. *drin*; *byás-ba-rnams* that which has happened *Gtr.*; more emphatically: *rjé-su drán-pa* frq.; but also *dkon-mčóg drán-pa* to think of, to remember, God; *ádág-po yód-ba de ma drán-pa yin* do not think of, do not trouble yourself about, future evils *Mil.*; *bdyis-par mi drán-ne* I do not recollect having taken anything on credit *Dzl.*; *drán-pa tsám-gyis* as soon as one thinks of it, quick as thought *Thgr.*; *so-so-nas . . . drán-par gyis ług* every body should think of . . . *Dzl.* (the simple imp. seems not to be used); (*rjé-su*) *drán-par byéd-pa* also: **to remind of, to put in mind of, to revive the memory of.** — *drán-du „jág-pa*, *drán-sród byéd-pa Las.* — 2. **to become conscious of, to recollect**, *rmi-lam* a dream *Pth.*; *drán-par „gyur-ba* to recover one's senses, to be one's self again *Dzl.*; *čísi mi drán-pa* insensible *Dzl.*; *mi drán-pai „dg-tu* after they had become insensible *Dzl.* — 3. **to think of with love or affection, to be attached to, to long for**, *á-ma* for the mother col.; "*drán-sém*" *W.* **love, affection, attachment**; *drán-mčóg-rjé* dearest Sir! *Mil.*

II. abst. ད্ৰ্ *drí*, ད্ৰ্ *dré*, 1. **remembrance, recollection, reminiscence; memory** frq.; *drán-pa yód-po* a retentive memory. — 2. **consciousness**, *stor* is lost; *ñgo drán-mód-du čím-pa* to lose one's senses, resp. *Mil.*; *drán-mód-du brgyál-po* id.; *drán-pa rnyód-*

po to recover one's senses *Pth.*; *yul-ba* id.; *dran-_dzin-mid-pa* being out of one's senses (with joy) *Glr.*; **self-possession, consideration**, *dran-med* without consideration, inconsiderate; *sems-can mngon-pa-dag drin-pa se-sér rnyed* insane persons regained the respective faculties of their minds *S.O.*, *drin-pa ychis-pa* prob. quickness of apprehension, good capacity; *dran-pa nyams-pa* weak-minded; *dran-yéd, dran-ldán*, remembering, being in one's senses *Ca.*; *dran-bin* for *drán-pa dzin bet-réb Mil.*; **dkrm-pa mon-po ko-la bar* C.* he is uneasy, troubled, full of scruples and apprehensions.

ཏྲལ *dral* 1. v. *lam-mo*. 2. v. *_dral-ba*. 3. for *gral*.

ཏྲལ་ཏེ *dral-te* a kind of courier or messenger *Ca.*

ཏྲས *dras* v. *dra-ba* II.

ཏྲི *dri*, col. also *dri ma*, **odour, smell, scent**, *dri-bzin(-po), dri-bzáin Dzl.* an agreeable smell, sweet scent; *dri-bzáin(-pa)* 1. id., 2. *Ca.* also **saffron**; *dri-ném*, prob. also *dri-ldy, W. *dri sig-po*, Ca. dri-mi-ném* an unpleasant smell, a stench; *dri brú-ba* to exhale an odour *Glr.*; **di nam-pa* or *nam-pa** to inhale an odour; *W.: *bysir-ci, sgin-ci, dug-ci, mi-ci, rtsi-ci, bdm-ci rag** I perceive a sour, stale, burnt, smoky, putrid, mouldy smell; **dug-ci, bsó-ci** a smell of burnt food, burnt wool; *dri bsa* five odours or perfumes used in offering; *dri-ka Sch.*: urinous smell (?); *dri-sdul* vapour, exhalation, fragrance; *dri-can bal-bu* bag of the musk-deer; musk *Wdd.*; *dri-ču* scented water, perfume *Ca.* (yet cf. *dri-ma*), *dri-čén* a medicinal herb *Lt.* — *dri-ysnas-ldán*, **ཚལ**, a **sacred place, a chapel**, conjectures about the etymology of the word v. *Burn.* 1, 269. — *dri-_dzin po.*, the nose. — *dri-ra*, also *dri-sa-mo* fem., **ཚལ** **an odor of fragrance**, in Brahmanism **the heavenly musicians**, and so also in Buddhism painted as playing on guitars, but usually (in accordance with the etymology) thought to be **celestial spirits**, that feed on odours of every description. They are supposed not only to be fond of flowers and other fragrant objects, but also to visit dunghills, flaying-places, shambles etc., the various substances of which are accordingly dedicated to them (cf. *ytor-ma*). The insects, swarming about such places, the Tibetan believes to be incarnated *dri-za*. — *dri-zai gro(-lkyer)* **mirage, fata morgana.**

ཏྲི *dri-ba* **question**, *dri-ba _dri-ba* to ask a question, *mi-la* a person; *dri-bai lan, drin-lán*, answer; *dri-ridg ma mnó Mil., C., *dhi gya ma jhé* or *ñé* Ca.*, don't ask long! do not ask many questions!

ཏྲི *dri-bo* **an enchanter, sorcerer, magician**, *dri-mo* **enchantress, witch** *Mil.*

ཏྲི *dri-mo*, **ཚ**, 1. **dirt, filth, impurity; excrement, urine**; *lag-(pai) dri(-ma)* marks left by dirty fingers on books etc.; *nad-dri* mucus, mot, snivel *S.g.*; *dri-ma ysum* the three impurities, excrement, urine, sweat; but sometimes more are enumerated; trq. fig.: *nyés-pai, nyon-móns-pai, ña-na-ma-ñó-bai dri-ma*; *dri-ma ban zéd-nas* after all impurities have been put off *Dzl.*; *dri-ču* 1. **urine**, *_dér-ba* to urinate *Glr.*; *rés-ga ran-byuí-gi dri-ču ném* sometimes (in my extremity) I had recourse to my own water *Mil.* — 2. v. sub *dri*. — *dri-čén* faces of the intestinal canal. — *dri-ma-can* **dirty, shabby**, as to dress; *dri-ma-méd-pa* clean, cleanly. — 2. for *dri-ma*, v. *dri-ba*.

ཏྲི *drin Ca.* — *'drin* **kindness, favour**; *yet, ychan drin mi _jog Lec.*, *ychan-gyis drin-la mi _jog-čiñ rai-gi čo bugs-so Don.!* One dictionary renders it by **ཚ**, knowledge; certainty, faith, confidence.

ཏྲི *drin*, resp. *bka-drin*, rarely *sku-drin Glr.*, **kindness, favour, grace**, *bla-mai drin-gyis* by the grace of my Lama, of my spiritual father, of my patron saint *Mil.*; in addressing a person, *kyed* (or *kyod*)-*kyi bka-drin-gyis* is gen. used; *mai drin* benefits conferred by a mother *Tkgy.*; *drin-can*, *drin-ldán* **kind, gracious, benevolent; benefactor**, *drin-can pa-ma* the parents, *dhma* benefactors; *drin-can mar-pa*, Marpa

full of grace (Milarespa's Lama); *ha ‚di-la drin čɛ-ba rdzu-gi ma yin* the greatest benefactress for this life is one's own mother; *bod-la dka-drin čɛ-ba langs-so* this turned out the greatest benefit for Tibet *Gir.*; *ā-ma drin-čɛn* kindest mother! (says a king to a wonder-working female saint) *Pth.*; *drin drin-pa* as a vb., **to acknowledge a kindness, to feel obliged**; as a abst. **thankfulness, gratitude** *Thgy.*; *čyid-kyi drin rtag-tu drin-pas* as I shall always feel greatly obliged to you *Dzl.*; *dei bka-drin drin-čɛn* full of thankfulness towards him *Dzl.*; *drin čyɛd-pa* unmindful of obligations; *drin yɛd-ba, drin-du yɛ-ba, drin-lɛn gdɛn-pa, drin-lɛn badb-pa, W. "ḍin-zɛ̄ tsi-ta"* to return benefits, to show one's self grateful; *drin yɛd-kyi lan byas* you shall not have done it for nothing *Dzl.*; *drin-lɛn-du* as a gift made in return, a return-present.

ཏྲིད་ཡིག (*drib-ṅil*) "*ḍib-ṅil*", a corrupt form for *dril-ba yɛl*, *Ld.*, = *yyɛr-ba*.

ཏྲིན་ *drin* (spelling?) **stump, trunk**, of a tree or plant, deprived of top and branches *Ld.* —

ཏྲིན་ *drin* v. *dre*.

ཏྲིལ་ *dril*, gen. *dril-bu*, **bell**; *dril sɛg-pa* to ring the bell; to publish by ringing a bell; *dril-lɛ* the tongue of a bell, the clapper; *dril-yzigs* the body of a bell *Ca.*, *Gir.*; *dril-sgrd* the voice or sound of a bell, peal of bells; *dril-ɛan* bell-tower, belfry; *dril-sziṅs* the frame of timber, on which bells are suspended.

ཏྲིལ་བ་ *dril-ba* v. ‚*dril-ba*.

ཏྲིས་ *dris-pa* v. ‚*dri-ba*.

ཏྲུ་ *drú-bu* = *gru-bu*, *gru-gu*, **a shoe** or **ball**, of wool etc.

ཏྲུག་ *drug* num. **six**, *drug-pa*, *drug-po* cl. *dgu*; *yi-ge drug-pa* or *-ma* the prayer of the six letters, the Ommanipadmehum, *Gir.*; *drug-ču* sixty; *drug-ču-rtsa-yig* (*W. "dug-ču-re-ṅig"*), or *re-yig*, sixty one; *drug-brgya* six hundred; *drug-stoṅ* six thousand; *drug-ču-skɛr* a cycle of sixty years. — *drug-agra* the so-called article, presenting itself in the following six forms: *pa, ba, ma, po, ba, ma*.

ཏྲུག་ཏུ་, ཏྲུག་ཏུར་ *drug-tuṅ*, *drug-tuṅr*, **two sorts of turtoise** *Ca.*

ཏྲུང་ *drung* the space **near**, and esp. **before** a person or thing, *jo-bran-gi drung gsɛl-ma-ba der ‚dzig-nas* alighting on the place before the palace *Dzl. ɲr*, 3; gen. with *na, du, nas*. 1. adv. **near to, near by, in** or **in the side of, before, to, off from**; *drung-du sɛg-pa* to examine personally, face to face, orally *Dzl.*; *drung-du ‚gro-ba* to go near or up to. 2. postp. c. genit. (less corr. c. accus.), *lɛn-gi drung-na* near, or under the tree, *drung-du* id.; to or towards the tree; *drung-nas* away from (the tree); *rgyal-poi drung-du* to the king, before, in presence of (coram) the king; *drung-pa*, resp. *sku-drung-pa*, one standing near, **a waiting man, a page in ordinary** *Ca.* — *drung-ḍkor* **train, retinue.** — *drung-ynas-pa* **companion, associate.** — *drung-yig(-pa)* **secretary.** — *drung-‚čɛ-ba* **private physician**, physician in ordinary *Ca.* When preceded by *kabs* it becomes a respectful term, e.g. in the direction of a letter, where it stands for our "to" (lit. "to the feet of *N.N.*").

ཏྲུང་ཡིག *drung-yig* 1. **prudent, sensible, judicious, wise** *Mil.*, in conjunction with *yɛšes-po*; so also *Pth. yɛšes-drung-ldan-pa*. — 2. **sincere, candid** *Ca.* — 3. **diligent?**

ཏྲུངས་ *drungs* **root**, of rare occurrence; *drungs (-nas) ḍyan* exterminated, destroyed root and branch, *Lam.*

ཏྲུངས་པ་ *drungs-pa* **clarified, clear** *Ca.*; *bkra-drungs* resp. for *čaṅ*, **beer**, *Th.*

ཏྲུད་ *drud* 1. v. ‚*drud-pa*. — 2. *drud-drid* **pelican** *Sch.*

ཏྲུད་ཏ་ *drub-pa* v. ‚*drub-pa*.

ཏྲུམ་ *drum-pa* **to have a strong desire, to long, languish, pine**, for, *Sch.*

ཏྲུས་ *drus-ma* **millet** *Sch.*

ཏྲེ་ *dre* *Th.*, *dreu* *Lex.*, *ḍre* *Lh.*, *dred* *Gir.*, **male**, *dré-pa*, *pɛ-dre* he-male, *dré-ma*, *mɛ-dre* she-male.

ཏྲི་ཏོ *dri-bo Lt.*, *dri-mo Mig.*, *"da-mdé" W.*, **where.**

ཏྲག་པ *drág-pa, dréga-pa* 1. **any dirt that is removed by scraping, whereas** *dri-sa* **is washed off; more particularly:** — 2. **soot,** which is also used as a medicine *Wbi.*; *ḥsui-drág* id.; *agrón-dreg* lamp-black; *ldiá-dreg* soot on a kettle; *lídga-drig* v. *lídga*; *ídi-dreg, rdó-dreg Med.V* — *ni-dreg* **tartar** incrusting the teeth *Med.* — *dreg-bál* **flakes** of soot. — *dreg-méd* **goat**; *dreg-grím* id.

ཏྲག་ཤད *drégs-pa* 1. **pride, haughtiness, arrogance,** *ḥsui-dégs* id.; *drégs-pa ngyams* pride is put down, humbled; *drégs-pa skyédi-ba* to lay aside, to put off pride; *mór-gyis dregs* purse-proud *Lex.* — 2. **proud, haughty, arrogant,** = *drégs-pa-can*; *drégs-pa* (*-ḥan ḥams-ṭdd* the great, the proud, the people of high rank, the great ones of this world *Pth.*; in the world of spirits, with or without *bpags*: the powerful demons. — 3. as a vb.: *ró-teas dregs ḥa* when the sexual impulse is **strong** *Med.*

ཏྲེད *dred* (*Zam.* ཏ་ཤ) **hyena,** which name has prob. been transferred by the inhabitants of the mountainous districts to the *dred*, an animal better known to them) **the yellow bear**; *mi-dred* a bear that devours men *Mil.*; *ḥgyigs-dred* a bear destructive to cattle; *dréd-po* he-bear, *dréd-mo* she-bear. — *dred-tshi* a bear's den. — *dred-sin-idi* hazel-nut tree *Sch.*

ཏྲེད་ཏོ *dréd-po* 1. *Sch.*: 'massive, heavy', yet *ḥsa-mdd dréd-po zol-zig ḥyo-rgyá-ran?* — 2. **load, burden,** esp. a heavy load *C.*, *dréd-po dréd-pa* = *ḥrda-po grág-pa*, to cord a load.

ཏྲེད་ཙ *dréd-ma, rtsa-dréd-ma Gir.* = *drés-ma*; *dsin-dréd-ma Mil.!*

ཏྲ, ཏྲ *dreu, dral*, v. *dre*; *dreu-rdág* 1. **the name of a mule.** — 2. a **couch,** or **stuffed-seat** *Ca.* — 3. a kind of **long-haired cloth.**

ཏྲས་ཙ *drés-ma* 1. *C.* a kind of grass, of which ropes and shoes (of great durability) are made; *Gir. dréd-ma*; *drés-mai ge-sár S.g.* the filaments of *drés-ma*; *drés-ḥbru Ca.*, *drés-ḥbum S.g.* the seeds of *drés-ma*. — 2. *W.* Iris kamaonensis.

ཏྲ *dro* (cf. *dró-ba*), 1. **the hot time of the day,** from about 9 o'cl. a. m. till 3 o'cl. p. m.; *dró-la baib-nas* when this time arrived *Del.*; *sáb-dro* the morning, *ḥyi-dro* 1. the later part of the afternoon, 2. *W.* "*pi-ro*" evening, night. — 2. a meal taken about noon, **lunch**; *dro ṭdib-pa* to lunch; *dro-ḥíg* a sheep intended to be eaten for a luncheon; *dro-ód* meat intended for such a purpose.

ཏྲ *dró-ba* 1. **to be warm,** v. *drés-pa*; gen. adj. **warm,** *dró-bai ynas* a warm place; *dró-bar ,gyér-ba* to grow warm. — 2. **warmth** (*báy-dro* v. sub *ur*).

ཏྲགས *drags Sch.*: 'packed up, made up into pack or parcel'.

ཏྲ(ས)' *dras(s)* v. *,dren-pa*.

ཏྲ-ཙ *drás-ma* **a large basket** or **dosser,** provided with a lid, and carried on the back, *Hind.* ཚལ.

ཏྲ *drod* 1. **warmth, heat,** e.g. of the sun; *drod-ṭhér* warmth and moisture; *dréd-kyi ḥíi* a tropical tree *Wbi.*; *me-drod* 1. **the heat of the fire** *Lt.* 2. prob. **animal heat,** perh. because it is supposed to arise from a union of the fiery element with a germ originated by conception. — 2. *ḥa-drél zuii yág* a small piece of food, — *ḥa-zás*, and prob. incorrect for *ḥa-brid* enjoyment of the mouth. — *bím-la drod ṭdb-pa Mil.* was explained: to have a cheerful mind, free from doubts and apprehensions on the way (to heaven), *drod*, therefore, seems to stand here for *bsod*. — *drod-rtags, Mil.*, was explained as being new knowledge, new perceptions, as a fruit of long meditation; one *Lex.* has *dród-rig-pa* = ཚད་ལྡན experienced or well-versed in measure.

ཏྲ-ཙ *drón-ma* col. **warm,** *zan-drón* warm food.

ཏྲ *drol* v. *,dral-ba*.

ཏྲ *dros, Sch.* = *drs*; *dros-ḥín* **noon, midday,** *dros-ḥúi* forenoon(?).

ཏྲ *drós-pa*, pf. of *dró-ba*, **heated, grown warm,** esp. of the ground by the

heat of the sun, of men, by warm clothing; *drcs* see the ground has grown warm, the snow is beginning to melt; *drcs-su* when it is getting warm; *di gón-na drcs lags* if you put that on, you will be warm *Mil.*; *ka ytig drcs-pai gos* warm clothing for one period of existence *Mil.* — *mo-drcs-pa* n. of the Manasarowara or lake of Mapam in Nari. The Hindoos describe it as something like a northern ocean, inhabited by Nagas (v. *klu*), and the Tibetans in good faith repeat such fables, at least in their literature, although they know better.

ཐ་ལྡན་ *dha-mdn Ld.-Glr. Schl.* fol. 17, b., v. *ldo-mdn.*

ཐ་ཏི *dhá-ti*, (ধাতি a shaker, agitator?) a word of more recent mystical physiology, 'the middle vein', = *dbú-ma* (cf. *ytsin-po* and *tig-le*) *Thgr.*, *Mil.*, *Wdn.* The Lamas consulted by me asserted, not quite in accordance with books, *dha-ti* to denote a kind of *rlung* in the body (which would agree with ধাতু to blow, and with *prnāpa*), a vital power closely connected with the soul, supporting it during lifetime, and leaving it only when separated by death. This would be a new or second signification of *dha-ti*, although I cannot vouch for the correctness of the above statement, nor am I able to decide, whether *dha-ti* and *ó-ba-dhati* are quite the same. — *ó-ba-dhati-pa Tor.* 187, 8 is a proper name, *Sdhf.*

ཐ་ལི *dha-li*, *Hind.* धेला, half a paisa, the smallest coin, equal to the tenth part of a penny, *W.*

ཐ་ལུ(ས) *ydag(s)* 1. fut. of *„dogs-pa.* — 2. *ydags* the light, day *Ca.*, opp. to *srib.* — 3. in *Stg. ydags-pa* occurs frq. as a translation of ঘণ্টা wisdom.

ཐ་ལུ, ཐ་ *ydn*, *rdn* (*ldn*?) 1. clothes-stand, rack or rail for hanging up clothes, *ydn-la gos „dzér-ba*, *„gél-ba*; *ydn-ba* 1. peg or nail, for the same purpose. 2. *skás-kyi ydn(-ba) Lex.*, "*brak-ddn*" *W.*, step of a ladder. — 2. col. for *ydn.*

ཐ་ལྡ *ydn-ba*, *ydn-pa*, to open wide, mouth and nostrils, to gape *B.* and col.; *ydn-pai kro-bál* an angry face with the mouth wide opened *Glr.*

ཐ་ལྡ *ydn* 1. music, harmony, melody, = *dbyans*, *snyan*, also *ydn-snyan*; *ydn byed-pa* to make music *C.* — 2. resp. for *dpral-ba* forehead *Ca.*

ཐ་ལྡ *ydn-pa* 1. v. *ydn-ba.* 2. resp. one recovering from illness, convalescent, with *snyan*, *bsnyan-ba Lex.*; "*ra dan*" *W.* he has recovered from his drunken fit, has become sober again.

ཐ་ལ *ydn*, ཐ་ལ, resp. *bkug-ydn W.*, a bolster, or seat composed of several quilts or cushions, put one upon the other (five for common people, nine for people of quality), cf. *„bol*; *ydn-kri* a throne *Glr.*; *ydn-rdo* a succession of teachers *Tor.* 198, 4. The word is much used in polite expressions: *ydn „dége-pa* to take leave, to withdraw, to depart; *ydn-sa* 1. place of residence, *lha-mai Mil.*; *dga-ston-gyi* place of a festival *Glr.* 2. station, position, rank, ni f., *Mil.*; *ydn-„dren-pa* to invite, = *spyan-„dren-pa*, to appoint, to nominate, *dpon-du* a chief, a leader *Glr.*; to go to meet *Glr.*; "*dan-su-te*" *W.* id.; "*dan-kyal-te*" *W.* to accompany, as a mark of attention; *dan-ysób-pa* to arrive *Sch.*

ཐ་ལ *ydób-pa*, fut. of *„debs-pa.*

ཐ་ལ *ydm-ka W.*, *ydam-ka Lex.*, choice, election, "*dám-ka bd-te*" *W.* to choose, to elect; *ydm-na byed-pa Lex.* id.

ཐ་ལ *ydm-pa*, fut. of *„dóma-pa*, *ydóma-pa*, pf. of *„dóma-pa*, to advise, *rgyál-po-la ydm-pai mdo* adviser of kings, a mirror for sovereigns *Thgy.*; *ydóma-pa* abst. advice, counsel, doctrine, precept, *ydóma-sdg*, *W.* "*ydóma-ka*, *ydóma-ka*" (cf. *'kl-ka*, *kl-kta*), resp. *bsl-ydóma*, *bka-ydóma* id.; *ydóma-pa ytig ka* we ask for some advice *Glr.*; *ydn-pa ydóma-pa* a good advice; *ydóma-sdg sóm-pa Lex.*, "*dám-ka*, or *kl-ka tám-te*" *W.* to give an advice, to advise; *ydóma-sdg „dóma-pai ytig* the imperative mood, expressing command or exhortation *Gram.*

ཐ་ལ *ydó-ba*, sing. for *„dug-pa B.* and *Khams*, 1. to be, to be there, *du*

ydu how many are there here? *Zam.*; *ngyir-gin ydu Glr.*; *ráig-tu ydao* he or it may be discerned, distinguished *Del.*; *ḟyin-nas ydu* he had arrived *Mil.*; no other negative than *mi* can precede it: *kabs-mtil-la ḟu rig-pa tadm-las mi ydu* the water did not reach above the soles of the shoes *Mil.* — 2. with *par* it expresses uncertainty, vagueness, *yáḟa-par ydu* he may possibly go, *Pth.*; *„di ḟin-pa* (col. for *par*) *ydu* he seems to be this (man) *Pth.*; cf. *„dug-pa.* — 3. to say, cf. *mdi-ba.*

ཡ*ydál-ba* another form for *rdal-ba.*

ཡ*ydái-ba* another form for *„dái-ba*; also abst.: *ydái-ba dan bgo-ba* carpets and clothes, i.e. all sorts of textures, *Stg.*

ཡ*ydú-ba* 1. another form for *sdú-ba* to gather, to collect. 2. another form for *ydái-ba*(?) *Sch.*: to love; cf. *rnyed-la ydu Zam.*

ཡ*ydú-ba Glr.*, *ydú-gu Glr.*, *ydúb-ba* the usual form, ring for the wrist, bracelet, or for the ankle, an ornament of Hindoo women; *lag* (resp. *jyag*)-*ydub* bracelet; *rkan* (resp. *kaba*)-*ydub* foot-ring; *sér* (col. *ser*)-*ydub* finger-ring *Glr.*; *gser-ydub* gold-ring, *dngul-ydub* silver-ring; *ydu-ser-ydub* a golden finger-ring; "*ydu-ci*" *W.* to put on (a ring).

ཡ*ydug-pa* 1. poison = *dug*, *ydug-pa gnon Del.* = *dug gnon*; *zá-ba ydug-pa zi-ba Dam.* — 2. in general: any thing hurtful, or any injury, mischief, harm done; as adj. noxious, mischievous, dangerous, *ydug-pa-ḟan*, of animals, demons, wicked men; *dug-sbrul ydug-pa-ḟan* dangerous venomous serpents *Glr.*; *dra-srin ydug-pa mas* many mischievous demons *Glr.*; *ydug-pai bsdm-pa* propensity to destroy, destructiveness, ferocity, of beasts of prey *Glr.*; *ydug-pai sdi-ro* wild screams *Mil.*; *ydug-rtsub* ferocity, malice, spite *Mil.*; *sdir-ba ydug-pa tsér-ma-ḟan* bushthorn with horrible spines *Wdn.*; also for mischief done by evil spirits *Mil.*

ཡ*ydugs* 1. resp. *dbu-ydugs* 1. parasol, umbrella, *B.*, *C.* — 2. canopy, baldachin; *spyi-ydugs* a covering, shelter, awning, for several persons *Glr.*; *ydugs „bebs-pa* to raise a canopy, to put up a shade or screen; of peacocks: to spread the tail.

II. clog. mid-day, noon, *sdi-gi ydugs-la* for to-morrow noon *Del.*; noon-tide heat (cf. *dugs*), *ydugs-mid ydón-pa ydugs-kyis ydáis* an unprotected face is molested by the heat *Lex.*; *ydugs-tsód* 1. noon-tide, dinner-time, 2. dinner.

ཡ*ydui*, resp. for *rus* (-*pa*), 1. bone, bones, remains, esp. as *rii-ural*, also *ydui-rda*, *sku-ydui*; *gser-ydui*, *dngul-ydui* the gold and silver pails covering the remains of the highest Lamas. — 2. family, lineage, progeny, descendants, *rigs ni rgyal-rigs-so*, *ydui-nigam-la mas* as to caste, he belongs to that of the ruler, as to family, he is a descendant of Gotama; also fig.: *sans-rgyas-kyi ydui Del.* the spiritual children of Buddha, the saints; *ydui-brgyud* god the house, the family, is still existing *Glr.*; *ydui(brgyud) „dzin-pai sras* a first-born male, by whom the lineage may be continued, frq.; also for any single descendant *Glr.* — *ydui-sgrdn Sch.* coffin, *Schr.* funeral urn. — *ydui-rdzin* funeral pyramid containing relics, cf. *mčod-rten.* — *ydui-rabs* generation, *ná-nas ydui-rabs bid-pa-la* in the fifth degree after me *Glr.*

ཡ*ydái-ba*, *ydáis-pa* I. vb. 1. to desire, to long for, *zás-la*, *bid-la*, *Glr.* and elsewh.; "*dun dun bi-ci*" *W.* id. — 2. to love, *bin-tu ydái-bai ma ráig* my own dearly beloved mother! cf. *brtse-ydái.* — 3. to feel pain, to be pained, tormented, afflicted, by heat or cold, thirst, lust, distress; "*nyái dái-ci*" *W.* sad, sorrowful; *ydái-bar byéd-pa* to make sad, to distress, *ydái-gyi sémo-la*, the mind of others. — 4. to be dried, *nyi-mas* by the sun, of a dead body *Del.*

II. abst. 1. desire, longing, lust, *ydái-ba ki* (sensual) desire ceases *Stg.* — 2. love, *mos-gus-ydái-ba dpag-med skye* immense veneration and love arises *Glr.* — 3. affliction, misery, distress, torment, pang, *ydái-bai skad* a plaintive voice, doleful cry *Glr.*

III. adj. 1. **longed for, earnestly desired.** — 2. **beloved**, v. above. — 3. **grieved, tormented** frq.; *ydud-dbyaba* a song expressive of longing or of grief, an elegy *Mil.*; *ydud-sdur* love-longing *B.*, and col.; **ö-ma-la dkri-sem-can ‚dug* W.* he tenderly loves his mother.

ཡིད་ཅན་ *ydid-ma* **beam, piece of timber,** *sid-ydud* principal beam, *bö-ydud* cross-beam; *ydud-Eiba* beams projecting over the capital of a column *Glr.* — *ydud-sgrig* a raft *Ld.* — *ydud-‚dibe S.g.* pedestal, base(?) — *ydud-zdm* a bridge of timber or of poles. — *ydud-ldn Sik.* fir-tree (Pinus abies).

ཡིད་ཅད་ *ydid-pa* **love, longing** *Sch.*, cf. *ydid-ba.*

ཡིད་ཆུ *ydib-bu* v. *ydib-bu.*

ཡིད་ཕ *ydib-po Sag.*: *sdo-la*, adj., **frugal, temperate?**

ཡིད(ཡོ) *ydim(-po)* **a place** *Sch.*, = *dum.*

ཡིད *ydud* v. ‚*dud-ba.*

ཡིད *ydus* v. *ydö-ba.*

ཡིད *ydag* v. ‚*dgu-pa.*

ཡིད *ydei* **confidence, assurance, cheerfulness** *Mil.* very frq.; *ydei ldb-pa* ■ become confident, to take courage, ■ be reassured; ‚*Ei-tse ydei dzin med* when dying, he has no confident hope *Mil.*; *mi-‚jigs-pai ydei* a strong confidence *Mil.*, *T'hgr.*; *ydei-tadd* id., *de-rlu tsem yaö sdid-pai ydei-tadd ma mbö-pas* not being sure whether his life will be spared for one day more; ‚*Ei-brid ydei-tadd med* without confidence, without any readiness to die *Mil.*; *blo-ydei Mil.* and col. = *ydei.*

ཡིད *ydei-ba*, pf. *ydeis*, *Ca.* **to threaten, to menace;** *Sch.* **to brandish** in a menacing way, *mdson-ydei* brandishing a weapon *Lex.*; I also met with: *lag ydei-ba Glr.* to raise and move one's hand (in a suppliant manner), cf. *dbö-ba* II., and: *bya phag ydöb-pa* a bird with its wings raised and spread *Ma.*

ཡིད *ydis-ka* **head and neck of a serpent,** *sbrul-gyi Glr.*

ཡིད *ydös-pa* 1. v. *ydö-ba*, 2. = *ydei(?) *dösi-pa-can* W.*, **lö-dei-pa* C.*, **deserving** or **enjoying confidence; faithful, trusty,** of servants, husbands, wives etc.

ཡིད(ཡ) *ydoö(-pa)*, resp. *kul-ydoö*, 1. **face, countenance,** *ydoö skya* a pale face *Lt.*; *ydoö-dmar bod-yul* the country of the red-faced (more accurately: brown-faced) Tibetans *Pth.*; *ydoö-sdg(-po)* 1. a black face; 2. **a frowning countenance;** *ydoö-čuö* dejected, disheartened, *kyel-med ydoö-čuö mi byed-par* impudent and saucy *Glr.*; **dösi-kyda ssö-le* W.*, **dösi-kram-te Ed-ma* Kun.*, to be forward, bold, brazen-faced; *phag-gi ydöö-pa* pig's face, pig's head *Sambh.*; *ydoö-bdö-pa* Brahma ('the four-faced'). — 2. **surface, superficies,** *sa-ydöö*; **fore-part, front-part,** *dösi-la* adv. **in front, in advance** e.g. to go *C.*; *ydoö-ydöd, Ld.*: *dösi-sdöd* **just opposite;** *ydoö(-la)-‚dzöd-pa* **to push** or **press forward, to urge on** (a donkey, a coward to the fight), **to lead** (a culprit before the judge); *mdsö-ba ydöö-dzöd-pa* to pursue one's course regardless of others (both ■ a good and in a bad sense) *Mil.*; *ydoö-gyös* handkerchief *Sch.*; **dösi-si* W.* complexion, *gyur soö* he has changed colour; to *ñig-pa* and *bsö-ba* it is joined pleon.; *ydoö-ldsa* is stated to imply the same as *grim-bu Lt.*

ཡིད *ydöd-ma* = *ydöd-ma*, **the beginning,** *ydöd-mai dus*; *ydöd-mar* ■ **the beginning, at first** *Mil.*; *ydöd-kyi(s)* **first, at first, previously, before** *Mil.*; *ydöd(-ma)-nas* from the beginning; *ydöd-nas dag-pa* of primitive purity *Mil.* and elsewh.; *da-ydöd Lex.* prob. = *da-ydöd*

ཡིད *ydon* (ཡུ) **evil spirit, demon,** causing diseases etc., *stan ‚og-gi* superior and inferior (spirits), Rahu e.g. is *stöi-gi ydon*, an evil spirit of the aërial or heavenly regions; *stöi-ydon-gyis ‚Ei-ba Glr.* = *yum phag-pa* to die of epilepsy (*W.*?), or of apoplexy (*Sch.*); *ydon-kyis bö-bid*, or *bö-brgyad*, frq.; *ydön-gyis brlams-pa Ld.*, *brlöb-pa Sch.*, infatuated or possessed by

some evil spirit; *phoṅ ,jug-pa* the entering of a demon into a person; *phoṅ-mi-za-ba* certainty, surety; *de byuṅ-ba-la* or *de byuṅ-bar phoṅ mi za* there is no doubt of such a thing having happened; gen. adv.: *phoṅ-mi-za-bar* undoubtedly, indubitably, *phoṅ-mi-,dzal-bar Dzl.* id.

ཕོ་ཕ *phoṅ-pa Ch.* fat. of *,doṅ-pa.*

ཕ་ཁོ *phâ-po, Lexx. = rigs-ldan,* **ᠬᠣᠷᠣᠯᠠ, an outcast**, a man of the lowest and most despised caste, still below the *dmaṅ-rigs.* The Tibetan word for this caste was perh. originally *dâl-pa* fisherman, and has afterwards been transferred to all persons that gain their livelihood by the killing of animals, and consequently are despised as professional sinners.

ཕ *phâ* 1. **fetter, chain**; *phâ-ldag* fetter in a fig. sense, bondage, *Thgy.* — 2. **material existence** (?), **matter** (?). *phâ-bcas,* (*b*)*rdo-bcas,* **material, corporeal**, *phâ-bcas-kyi las Thgr.*, frq.; *phâ-bcas-su grub-pa med* (these things) are nothing material, they have no substance *Thgr.*; *phâ-med* **immaterial, unsubstantial**; *phâ-su ĉi-ba* seems to be the same as *phâ-bcas,* and perh. also *phâ-pa ,dzin Lex.* — 3. *phâ brgyab-pa Ch.* for *W. "ka bum gyab-ca"*, v. *rkaṅ-ma.*

ཕ *phâ-pa* 1. = *phaṅ(?)* — 2. *Ch.* **mast, sail-yard**; acc. to Lexx. something pertaining to a ship; *phâ-ba* oar *Sch.*

ད *bdag* 1. **self**, *sa bdag* for *sa nyid Dzl.* ᠪᠣᠳᠠᠭ, 14; gen. in the objective case: **myself, thyself, one's self**; *bdag-ston ,ṅan smod* to praise one's self, to blame others; *bdag sruṅ-ba* to devote one's self to solitary contemplation; or as a genit.: *bdag-gi* one's own, my, mine: *bdag-gi ĉhos-la smod* he reproved himself *Dzl.*; *bdag-tu ,dzin-pa*; *bdag-,dzin* the clinging to the I, the attachment to one's own self, **egotism**, frq.; *bdag daṅ bdag-gir ,dzin-pa* attachment to the I and mine *S.O.*; *bdag-tu ltaba* prob. id., *Tar.* 35, 18, *Schf.*: Atmaka-theory, *bdag-med-pai ĉos Tar.* 36, 1 the Anâtmaka, the contrary; *bdag-med ĉhos-pa ,phyis* are mentioned in *Thgy.*, prob. = *gaṅ-zag-gi bdag-med,* and *ĉhos-kyi bdag-med Mil.* c. XII.; *bdag-gir med S.O.*; *bdag-med* ultimately coincides with *stoṅ-pa-nyid, Burn.* 1., 462 med. In common life, *bdag-med* is also used for **neither**, "*dag-med-kyi ma* id.; "*dag-med-la ma ĉaṅ*" do not give it to another; *bdag-ydan* I and others, one's self and others; *bdag-nyid* 1. = *bdag* **I myself, thou thyself, he himself**, *bdag-nyid-la ,phoṅ-ba* listen to me! *Pth.*; *rgyal-po bdag-nyid* the king himself *Dzl.*; *Ka-ĉig mi bdag-nyid rab-tu ,byuṅ-bar ,gal* some ask for the permission of becoming priests themselves *Dzl.*; *bdag-nyid ,ba-ĉig* only for their own persons *Thgy.* 2. abst. **the thing itself, the substance, the essence**, *byaṅ-ĉub-sems-kyi bdag-nyid yin* I am the essence of bôdhi, the personified bôdhi, says *Mil.*; *ĉhos-rjei bdag-nyid dkon-mĉog-gsum* o grace personified, Triratna! *Glr.*; the Ommanipadmehûm is *sems-rgyas ĉams-ĉad-kyi dgoṅs-pa ĉams-ĉad ĉig-tu bsdus-pai bdag-nyid Glr.*, i.e. the sum and substance of all the sentences of all the Buddhas concentrated in one word; *bdag-nyid-ĉhe-pa, ĉe-bai bdag-nyid = rdzogs-pai saṅs-rgyas* chief Buddha, Sâkyathubpa, *S.O.* — 3. abst. pronoun, first person, I, dieg., expressing modesty and respect to the hearer or reader, without amounting to our 'my own humble self', v. *ĉhaṅ-bu*; plur. *bdag-ĉag, bdag-rnams, bdag-ĉag-rnams*, also in a general sense: we mortals *Thgy.*; *bdag-ĉag ĉoṅ-pa-rnams* we, these merchants here *Dzl.* — 3. **the I**, the ego = *gaṅ-zag Wam.* (269). — 4. **master, lord**, for *bdag-po*, v. below. — 5. in natural philosophy **the element of solid matter**; also for **air** *Stg.* — *bdag-po* 1. **proprietor, master, lord**; *bdag-poi sgra* the syllable *po*, as denoting the active agent, i.e. him that has to do with a thing, e.g. *rta-pa* (not to be taken as 'definite article' *Ch.*); thus in many compound words: *ĉoṅ-bdag, kyim-bdag* etc.; *ĉhos-rjai bdag-po* lord of grace, Awalokiteswara, *Glr.* init.; supreme lord, liege-lord, *khaṅ bdag-po = dbaṅ-po, rgyal-po*; patron. 2. **husband, lord, spouse**; hence "*ĉ-ma dag-po, ma sriṅ-mo dag-po*", a vulgar and ob-

some word of abuse. — *bdag(-po) byéd-pa* to reign over, to possess, prop. with *la*, but also with accus. *gha-ni-la bdd-kyis bdag byas* Tibet reigned over the province of Gha; *W.* also: to treat rudely, to handle roughly; *bdag-la byés-pai bud-méd* a married woman *Thgy.*; *bdag-po-méd-pa* (col. *mkan*) **unowned**, e.g. of a dog, *Pth.*; **forlorn, friendless**, without a patron, **a vagabond**; also for an unmarried woman; also as an abusive word.

Comp. *bdag-rkyén* (as yet not found in books) seems to denote **kindness, attention, help**, received from a superior, (yet, it would seem, not without some obligation or other existing on the part of the latter, and thus the word differs from *bka-drin*). — *bdag-nyid, bdag-méd* v. above. — *bdag-bzin Gtr.* prob. = *bdag-po*. — *bdag-bzin* **hermit**.

ཐལ་ *bdd-ba* I. adj. resp. **sorrowy, well-tested**, for *bzo-pa*; *C.* col. "*dén-ts*".

II. vb., pf. *bdas* = „*dód-pa*, 1. **to drive, to drive out**, *phyugs* cattle; **to chase, to put to flight** *Dzl.*; *las-kyis, las-kyi rtsón-gis bdas-nas* in consequence of works, of certain actions, frq. — 2. **to carry away, along**, or **off, to hurry off**, *ché-ba bdas-pai ghés* land carried away by water *Ca.* — 3. **to call in, collect, recover**, *bé-lon* debts *Dzl.* — 4. **to reprove, rebuke, accuse** *Sch.*; *bda-„dód byéd-pa Lex.*, *Ca.*: 1. **to drive, to carry**. 2. **to examine, to investigate**.

ཐལ་ *bdar* for *bda-bar*.

ཐལ་ར, ཐ་ལ *bdér-ba, rdér-ba*, **to rub**, i.e. 1. **to file, to polish** *Gtr.*, **to grind, to whet**; *bdér-rdo* whet stone, hone. 2. **to rasp**, e.g. sandal-wood *Gtr.*; **to grind, to pulverize**, *phyi-mar bdér-ba* to grind to powder, *Lexx.*; *lcags-bdér* a **file**, *sé-bdér* a **rasp**. — 3. so *bdér-ba C.* **to gnash** or **grind the teeth**; *phyag bdér-ba* to sweep *Pl.*; *byi* and *phyi bdér-ba* **to clean, to polish** *Dzl.* — *Mn.* in two passages: **to pray earnestly**, which is the meaning required by the context, confirmed also by several Lamas. — *mdén-du bdér-ba Lex.*: ལ་ལ, to place in front; to lead; to appoint; show; inspect; prefer; honour. — *skyel-bdér ba* or reward given to an escort *Sch.* — *brdér-ko Sch.*: '*séms-kyi brdér-ba* the nerves, sinews'(?); *bdér-ba yédd-pa*, and *rtsa-brdér yédd-pa* = examine closely *Mil.*; *rnal-gyi séms brdar-ba ód C.* take it seriously to heart.

ཐལ་ལ *bdél-ba* v. *rdél-ba*.

ཐ་ལ *bdég-pa* 1. vb. pf. *bdugs*, **to fumigate, to burn incense, to swing the censer** *Dzl.* — 2. subst. **the burning of incense; perfume, frankincense**, more frq. *bdug-spós, bdug-spós-kyis bdég-pa, Dzl.*; *bdug-spós „ful* odours of incense arise *Pth.*

ཐ་ལ *bdés-ba* v. *rdés-ba*.

ཐ་ *bdud*, *Sk.* मार, Mong. *ürmes*, the personified evil principle, **the Evil One, the Devil**, the adversary of Buddha, and he that tempts men to sin, but not like Satan of the Bible, a fallen spirit, nor like Ahrimans of the Persians, an antagonist of Buddha of equal power and influence, but merely an evil genius of the highest rank, by whose defeat Buddha will finally be the more glorified. He is also identified with the god of love (Cupid), ཨ; v. *Köpp.* I. 88. 111. 253. In later times he has been split into four, and subsequently into numerous devils; also female devils, *bdud-mo*, are mentioned. — *bdud-rtsi* (चङ्गन. बुधा) 1. **the drink of gods, nectar**, frq.; fig.: *chos-kyi bdud-rtsi* the nectar of the doctrine, and similar expressions; even common beer, when drunk by a Lama, may resp. be called so. — 2. a praising epithet of medicines; *bdud-rtsi-lna-lém* a bath prepared of a decoction of five holy plants, viz. *bug-pa, bé-ba, tha-pód, kha-pa*, and „*dra-ba*. — 3. **myrobalan**, Terminalia citrina, *Wdn.* — 4. a kind of brandy(?) — 5. *bdud-rtsi-dmár-po* a demon.

ཐ *bdun* 1. **seven**, *bdun-pa, bdun-po*, cf. *dgu*; *bdun-cu* seventy; *bdun-cu-rtsa-yélg*, (*W.* "*bdun-cu-dun-yélg*"), *dun-yélg*, seventy one etc.; *bdun-brgya* seven hundred, *bdun-stón* seven thousand etc. — *lus-kyi bdun-po* the seven (principal) parts of the body, viz. hands, feet, shoulders, and neck,

(those of holy men are of a goodly size, long and stately) *Stg.* — *bdun-jirig* (*bdoudig*) seven days, a week, *S.g.* — "*dun-na-tag*" *W.* a child born before the natural time, a seven months' child.

ཐུར་ཡ *bdur-ba Sch.* **to belong to a class** (?).

ཐེ་ཆ *bde-ba* (ཐུན, ཐུབ) vb., adj., abst., *bde-po* adj. *Mil., C.* (of rare occurrence), *bde-mo* adj., col., esp. *W.*, 1. **to be happy** or **well**; **happy**; **happiness**; *mi bde-ba* the contrary of *bde-ba*; *ngo bde-ste* as I am quite happy *Dul.*; *bdeo* he is happy, prospers, flourishes; *bde-bar byed-pa* to make happy; *bde-bar jyin-pa* to come to a state of happiness, of rest, to a place of safety; *bde-bar ynas-pa* to be happy, to live in prosperity; *bde-bar yshi-ba* to let alone, to let another be happy; *kyod bde-bar btsis mi yoi* we shall not allow you to be quiet *Mil.*; in *C.* col.: "*ky' de-mo-la mi ʼong*" id.; *bde-bar gyir-ʼig*, resp. *bdigs-ʼig*, **be happy! farewell!** *W.* "*de-mo ʼa ʼig*"; *bde-bar bzsi-ba B.*, "*de-ʼbo-la byé-ʼé*" *W.*, to be safely delivered of a child; *bde-bar yidgs-pa* he that has entered into eternal bliss, the blessed, *Sch.* (*Köpp.* I, 91?) an epithet of former Buddhas, *Sak.* ཐུབ; *lus dai sems mi-bde-bar ʼgyir-ba* to be bodily and spiritually afflicted *Dul.*; *mi-bdé-bai bdag-med-na* fearless of adversity *Del.*; *mi-bde-bar ʼgyir-ba* **to ache**, of parts of the body; *mind mi-bde-bar ʼgyir-ba* to be in travail, to suffer the pangs of childbirth; *sems-bde, blo-bde, mgyin-bde* **cheerful, merry, glad**; *bin-ta ʼbag-ma-bde-bar dbab-bcas-te* promising with a heavy heart, very reluctantly *Gtr.*; *dga-bde* v. *dga-ba* comp.; *dus-bde* ("-*mo*" *W.*) **peace, a state of peace**, in *C.* frq. in conjunction with *bod-ʼjigs* or *so-ʼjóm*; *bé(-bed)-bdé(-ba)* **the happiness of rest, a happy tranquillity** *Gtr.*; **peace** *Thgy.*; esp. the happiness of Nirwana *Thgy., Mil.*; *ʼjig-rten-gyi bde-ba-la ʼdzs-te* fond of a worldly life of pleasure *Dul.*; *bde-ba dan ldan-pa* happy, *bde-ba-ʼdun* v. below; *sems-shiba-kyi bde-ba* a happy situation *Gtr.*; *mya-ngan-las ʼdas-pai bde-ba ʼtób-pa* to attain to the happiness of Nirwana *Dul.*; *dus-brtsin-gyi bde-ba-la bkod dgos* I must help him to attain to eternal bliss *Mil.*; *jiss-bde* v. *jiss*. — 2. **good, favorable, suited to its purpose** . . . *ma bdeo* (*W.* "*de-mo-yin*") the best thing will be, if I . . . *Dul.*; "*gho di-ma yin*" *C.* so it becomes intelligible; **good, well-qualified, well-adapted**, *ka bde bde-ba* with good organs of speech *Pth.*; *smra-bde-bai* knowing to speak well, well-spoken *Pth.*; *nyams-rings-kyi sems bde* a tongue skilled in speaking wisdom *Pth.*; in *W.* it is opp. to *rtsig-po*: "*lam de-mo*" the road is good, may be passed without risk. — 3. in *W.* *bde* is also the usual word for **beautiful**, more accurately: "(*D*)*té-ma de-mo*; *mi de-mo*" splendid indeed! "*dé-mo mam-na-méd*" it is only for show.

Comp. *bde-skyid* **happiness, felicity**, frq.; *bdé-ʼgro* going to happiness, joining the happy (spirits in heaven), also *bdér-ʼgro*, opp. to *ngan-ʼgro*; usually in a general sense, like our 'heaven'; *bdé-ʼgro mto-rin-kyi lus ʼtób-pa* to receive a heavenly (glorified) body. — *bde-ʼdun* felicity, consummate bliss, frq. — *bde-mčóg*, ཐུབ་ཆ, ཐུ་ཆ, a deity of more recent Buddhism, *Schl.* 108; *Tar.* — *bde-ʼjigs* **prosperity, welfare.** — *bde-stób* (acc. to a Lama's statement for *ʼdzb bdé-ba, ka-rab ston-pa-nyid*), an expression for contemplation, v. *Was.* (144 and 141). — *bde-spyód W.*, "*de-ʼbód*" *C.* "*de-ʼó*", col. euphemism for **privy.** — *bdé-ba-ʼdun* ཐ་ཆ, *bdé-ba-ʼdun-gyi bdé-ʼkams* **the land of bliss**, a sort of heaven or paradise, in the far west, the abode of Dhyani Buddha Amitabha, v. *Gtr.* chapt. IV., *Köpp.* II., 27. — *bde-byed* he who or that which makes happy *Ch.*, ཐ. — *bde-byin* ཐ, ཐ, source of happiness, n. of *Saca*; as synth. num.: 11. — *bde-bldg* **ease, content** *Ch.*, acc. to our Lama: **quickness, speed**, *ndi-pa bde-blig-tu yde-par ʼgyir-bai mtsan-nyid Wdi.* a sign that the patient will soon recover. — *bde-ldgs* **well-being**; . . . *las bde-ldgs-su gyur ʼig* they shall recover from . . ., they shall prosper again after . . . *Dam.*

ཐ་ཆ *bdén-pa*, ཐ, 1. vb. 1. **to be true**, and adj. **true**, *kyod ster-ba bdén-na*

what you say is true, you are right *Dzl.*; *bdag-gis nyes-pa bden-gyis* it being true that I committed a fault *Dzl.*; *dé-bzin-du bden erid* it might be true after all *Gtr.*; *bén-du yod bden* to be sure, that is true! *Gtr.*; *de bden-par ném-sam* is it quite certain that this is true? *Gtr.*; *ó bden ltén-la bden-par ‚dug-na* ... see whether it is true, and if it is, then ... *Pth.*; *bden-par ‚dzin-pa* to believe to be true, to take for granted *bden-‚dzin log-na* the illusion being destroyed *Thgr.*; *"dén-ta-ió" W.* (for *yid-ża-pa*) to believe, to be persuaded of the truth, frq.; *bden bden* very true indeed! certainly; *bden-bden-na* prob. something in which there is much truth *Tar.* — 2. to be in the right, to be right, *kyed bod-blon-rnams bden* ye Tibetan ambassadors are in your full right *Gtr.*; *"ka d-nil-la dén-pa ma" W.* I have evidently been right.

II. abst. 1. **truth**, in the abstract; but usually: **something true**, true words etc., *bden-pa smra-ba* to tell or speak the truth; as adj.: **true, veracious** *Sig.*, (*W.* *"dén-pa nir-żen"*); *mi-bden-rdzin* this is not truth but falsehood *Gtr.*; *bden-pa mthó-ba* to discern, to know, the truth, a degree of Buddhist perfection *Tar.*; *bden-pa bźi* the four truths, the four realities, viz. pain, the origin of pain, the annihilation of pain, and the way of annihilating it, v. *Köpp.* I., 220. Whether, when *bden-pa gnyis* are mentioned, they refer to two of the just named realities, or whether they always denote absolute (objective) truth (*don-dam-pai bden-pa*) and subjective truth (*kun-rdzób-kyi bden-pa*) as mentioned by *Was.* (198), I am not prepared to decide, nor am I able to explain the meaning of *kun-gyi bden-pa* and *‚gog-pai bden-pa* (*Thgy.* frq.). *bden-pa-nyid* seems to be a technical term for truth, though the Buddhist understands by it nothing but *stoń-pa-nyid*. Nevertheless, the possibility of its being misapprehended from this reason ought to be no obstacle to the word being used in its original sense, and re-established in its proper right, the more so, as Buddhist philosophy makes but a mockery of truth, by identifying it with a negation of reality. — 2. — *bden-tsig*, v. below, *Mil.*

Comp. *"dén-daś, dén-do" W.* **in truth, certainly.** — *bden-po* **a true, a just man** *Ca.* — *bden-brdzi Ca.*: 1. **'void of truth, unjust.** 2. **southwest part** or **direction'.** — *bden-tsig* 1. a true word *Mil.*, but usually 2. a solemn asseveration, often combined with a prayer, to which the power of securing infallible fulfilment is ascribed *Dzl.* and elsewh., frq. — *bden-‚dzin* v. above.

ནད- *bder* = *bdé-bar*; *gań-bder* **whichever you like, at your pleasure**; *ci-bder* has a similar meaning, v. *Tar.* 89, 14, and prob. also 192, 4; *bder-bkod* v. *‚gód-pa bder-‚gro* v. *bdé-ba.*

ནད- *bdé-ba* I. *Ca.* **'abundance, exuberance'**; more corr., acc. to *Zam.*, where it is explained by *dár-ba* and ཁྱབ (unbounded), **to extend** (intr.) **without bounds.** — 2. with *la*, **to hurt, to injure** a person *Dom.* and elsewh.; *dpra bdé-ba* v. *sdéń-ba.*

ནད- *bdag-pa* I. vb. 1. *W.* **to get** or **take possession of, to store away, to house**, *"ston-tóg"* the harvest; **to put into**, *"gźin-mi sdé-du"* something into a box; **to lay up or by, to keep**, esp. *"dóg-ta bde-ba"* in store, on hand; *"ug sdé-du dóg-ba"* to hold one's breath. — 2. *H.* **to be in possession, to be possessed of**, gen. with *la*, like *yód-pa*, *dé-la rda-yig ‚ziig bdag* he is in possession of only one piece of cloth *Dzl.*; *kyód-la ‚di-‚dra-bai slób-ma bdag-gam* have you such scholars? *Dzl.*; *ner mi bdag-pa Dzl.* poor; *dgón-pa mi gdó-na bdag Mil.* where have you (where is) your monastery? *bdag-la jiig-pa bdag* I have a raven *Mil.*; in an absolute sense: *ślab bdag-gam mi bdag* are there any means or not? *Mn.*; *W.* *"yin-dog-żan"* is stated to mean **proud, arrogant**; *"yóg-dog-żan"* one that saves money, a scraper.

II. abst. **wealth, riches**, *R.*; cog. to *bdag-po.*

ནད- *bdrdl-ba*, pf. of *‚drdl-ba*, *Dzl.* frq. (s. l. c.)

ནད- *mdog-pa* a sort of large **unburnt bricks** of sand or clay *Ca.*

ཨ་ལ་ཁ, ཨ་ལ་ *mdig-ma, me-mdig,* **glowing embers, fire** or **burning coals,** *mdig-mai dzé* a pit for keeping them, e.g. for the purpose of melting metals *Sig.*

ཨ་ལ་ *mdzá,* also *mdzás,* 1. *C., B.* **yesterday evening, last night,** frq.; *mdzá-gi rmi-lam,* also *mdzá-zás-gyi rmi-lam Gir., Pth.,* last night's dream. — 2. *W.* **yesterday** (cf. *Za-rtsés*); *mdzá-zás Lex., Ca.:* 'yesterday and to-morrow, now-a-days'; perh. erron. for *dzá-zás.*

ཨ་ལ་ *mdzá-ba Sch.: mdzá-bai yum* **place of cremation,** the spot where the burning of the dead takes place.

ཨ་ལ *mdzás* I. *Sak.* ཚ་ལ. ཞ. 1. resp. *zhu mdzás* **brightness of face, fresh and healthy complexion,** also with *khín-gyi Ca.; mig-gi mdzás* bright eyes *Lt.; yid-mdzás* = *mdzás; dmár-bai mdzás* fresh, ruddy complexion *Gir.; dmár-bai mdzás-kyis* with a face beaming with joy *Dul.* and elsewh.; the brightness is destroyed by disease, *„jróg,* frq., or is fading away, *„ñor Lt.;* in a relative sense: **appearance, exterior, look,** *mdzás-mdá* bad, ugly appearance *S.g.* — 2. *Med.:* a hypothetical fluid, the most subtile part of the semen, a substance that pervades the whole body, esp. the skin, and is the primary source of vitality; cf. *Wise,* Hindu Syst. of Med., Calcutta 1845, p. 42. 54. 201. — *mdzás-bayár* n. of a species of bile. — 3. **brightness, lustre, splendour,** in general, *nyi-mai, „ñoi B.* and col.; fig.: *dbáb-poi mdzás-ma mig ni ñid-la med Pth.* I am destitute of the eye, that brightest of the senses, as much so: the most excellent of possessions is denied to me.

II. resp. *dprál-ba* **forehead.**

ཨ་ལ *mdá* 1. **arrow,** *rgyab-pa, „phén-pa* to shoot (an arrow); *mying-mdá* an arrow of reed, *lcágs-mdá* an iron arrow; *dug-mdá* a poisoned arrow *Mil.; dprál-bai mdá* an arrow lodged in the forehead *Gir.; mi-mdá* 1. a **fiery dart.** 2. **gun, firelock** *C.* — 2. any straight and thin pole or piece of wood, e.g. the stem or tube of a tobacco-pipe; *khá-rtsai mdá* pole or beam of a carriage; *lcágs-mdá* an iron bar or rod, a ramrod etc.; *čú-mdá* a jet or shoot of water, frq.; "(*s*)*kár-da*" *W.* a shooting star. — 3. = *mdo* 1. — 4. symb. num.: 5.

Comp. *mdá-khá* **loop-hole, embrasure.** — *mdá-mkhan* 1. **an archer.** 2. **an arrow-maker** *Gir.* — *mdá-rgyás* the range of an arrow-shot *Gir.* — *mdá-sgrú* the feathers of an arrow *Ca.* — *mdá-čú* the waters discharged from the lower parts of a valley, opp. to *phú-čú,* those of the upper part *Gir.* — *mdá-ldá* the notch at that end of an arrow which is placed on the bow-string *Pth.* — *mdá-dár* a little flag fastened to an arrow; esp. an arrow with silk ribbons of five different colours. By hooking such an arrow into the collar of a bride, the match-maker draws her forth from among her maiden companions *Gir.* — *mdá-dká* **quiver.** — *mdá-pa* **an archer;** *mdá-dpón* **the commander of the archers,** a high military rank *C.* — *mdá-sprúl* v. *sprúl-pa.* — *mdá-bér* perh. the more correct form of *ta-bér.* — *mdá-bo* a large arrow. — *mdá-mó* **arrow-lot,** a kind of fortune-telling by means of arrows. — *mdá-rtsód byéd-pa* to amuse one's self with the shooting of arrows *Ca.* — *mdá-tsó* a troop of archers *Ca.* — *mdá-pyá* bow and arrows *Dul.* — *mdá-bzo-pa* arrow-maker. — *mdá-yób Gir.* 1. *Lex.* = *pú-ñu,* **lance;** hence **parapet, railing;** yet a Lama from Tashi-lhunpo declared it to be the projecting part of the (flat) roofs of large temples, on which the parapet is erected. — 2. **a covered gallery** on the top of a house *C.*

ཨ་ལ *mdzá* 1. **lance, spear, pike,** *mdzá-sdé-ba* = brandish, to whirl a spear *Ca.; mdzá-Ejim Dul.* 98, 9 a frame for leaning spears against; *mdzá-mkhan* a maker of spears; *mdzá-ñiú,* or *„ñíb-mdzá* a short lance or pike, a javelin. — *mdzá-tsgo Mil., mdzá-po* a spearman, a lancer. — *mdzá-dár* a lance with a little flag at the top. — *mdzá-rtse* top of a spear, spear-head; *mdzá-ñiú* shaft of a lance. — *mdzá-bzo-pa* =

mdun-mdun. — *mdud rtse-gsum-pa* trident. — 2. **sting**, of insects *C.*, *W.*, *mdud brgyab-pa* to sting. — 3. *yser-mdun*, *dbul-mdun* prob. the **two frontal muscles** *Med.*

ཨདུད *mdud*, *Lt.* a medicine (?).

ཨདུད་ཀ *mdud-pa* **a knot**, *mdud-pa bde-ba* frq., *dud-pa Lt.*, *bytd-pa Ch.*, "*gyab-te*" *W.*, to tie or make a knot, *sgrol-ba*, *„grol-ba*, to untie (a knot); "*dol-dud*" *W.* sliding-knot, slip-knot, "*sin-chur*" *W.* a regular knot; *sbra-mdud* knot or bow of ribbons holding together the long plaits of the women; frq. fig. *sde-snod mdud-pa* bonds of avarice *Mil.*; "*sgyu-dud dol-te*" *W.* (to untie) to open one's heart to a person; *mdud-pa-can.* 1. **full of knots, knotty.** 2. **cloddy** (?) *Sg.* — *mdud-„dra* a disease of the membrum virile, prob. paraphimosis *Mdg.*

ཨདུན *mdun* **the fore-part, the front-side of a thing; the vis-à-vis**, *mdun-gyi mdun-nas-la* in the heavens before him, over against him, *Gir.* and elsewh.; *mdun-gyis* adv. coram, **face to face**, *mdun-gyis ltd-ba* to behold face to face; gen. c. *la*, *na*, *du*, *nas*: 1. adv. **before it, at it, to it, from it**; 2. postp. **before, at, to** etc.; *mdun-la „dri-ba*, or *slob-pa* to come up or near, *rdu-gi mdun-la slob ma bcug* he did not allow (the pursuer) to come near; *mdun-du sbur-ba* to send in advance; *mdun-du ‚gyis-pa* to come near, to approach; to hasten to *Pth.*; *mi mdu-po thogs-pai mdun-du* in the presence of a great number of people *Dzl.* — *sku-mdun-pa* **a waiting-man, valet de chambre**, v. *sku.* — *mdun-bcog* v. *bcog-tse.* — *mdun-na-„don* (*C.* "*dun-nda-don*") 1. *Lex.* **ཡུལ་ཁྱིམ, court-chaplain, domestic chaplain** or **priest**; so prob. also *Tar.* 58, 17. — 2. at present: **a high civil officer** or **functionary**, — *bka-blon*, vizier, *Stg.* and elsewh.

ཨདུན་ *mdun-ma*, frq. in later lit.; one Lama explained it by *mdu-pa*, another by: 1. **wife**, 2. **things, concerns**; *„jig-rten-gyi mdun-ma* = *„jig-rten-gyi byu-ba.*

ཨདེ *mdes*, *Sch.* also *mde-ba*, **arrow-head** *H.*; *mde-mil Ca.*: 'the furrows or grooves of an arrow-head'.

ཨདོ *mdo* 1. **the lower part of a valley**, where it merges into the plain (opp. to *ju*), = *mda*; more frq. the place where one valley opens into another, hence in general: the point where two valleys, roads (*lam-mdo*), rivers (*chu-mdo*) meet; *lam-sraci-mdor* at the street-corners *Dzl.*; *yum-mdo*, *bzi-mdo*, *bcu-mdo* the point where three, four, several (roads etc.) meet, esp. *bki-mdo* **a crossing, cross-road**, as a place of incantations; *mdo* prop. n. (in full: *dar-rtse-mdo*) province of the eastern part of Tibet, v. *Ksms*; "*„dö-ru*" in *C.* used as postp. = near, with, by, "*ngi „do-ru*" with me, "*yul-gyi „do-ru*" near the village. — 2. *Sak.* **ལུང, aphorism, short sentence** or **rule, axiom**; hence *mdö-ru*, *mdor*, *mdö-tsam sdu-ba* to contract, abridge, epitomize, to give only the main points, frq.; *mdor(-sdu)-na* **in short, in general, altogether, on an average**, denique, frq. — 3. **Sūtra**, in the more recent Buddhist sense, religious treatise or dissertation, a sacred writing, *mdo-sdé* a collection of Sūtras, a part of the Kangyur; *mdo-sdé-pa*, *mdo-sde-„dzin* Sautrāntika, a school of philosophers, v. *Tar.*; *mdo-mdö* title of several collections of Sūtras; in quoting passages: *mdö-la*, *mdö-las*, in the *mdo*, according to the *mdo* (viz. it said, is written etc.) *Stg.*; *mdo-sñob* giving a benediction to the host for his entertainment *Mil.*, cf. *Köpp.* I, 143. At present a distinction is to be made between *mdoi* or *dbu-mai lam*, and *rnigs-kyi lam*, i. e. between the doctrine of the sacred writings and a faithful and systematic study of them, — and of the more modern mysticism, which is mixed up with Siwaism, and seeks to obtain spiritual gifts by means of witchcraft, thus saving trouble and time; v. *Was.* (142. 177), *Köpp.* II, 89. — 4. *Ch.* *mdö-tsam* **prudent**, *mdo-med* **imprudent**, cf. *„do.* —

ཨདོ་ཏི *mdo-ti*, the tibetanized ডোলি *Hind.* **sedan-chair** *Pth.*

ཨོད་ *mdog*, resp. *sku-mdog*, **colour** (cf. *ka-dag*) *B.*, *C.*; *mdog-legs* of a beautiful colour; *mdog-mdzés* 1. id., 2. **a rose.** *Ca.*; *mdog-dkar-ldi* perh. the more corr. spelling for "*do-gar-ldi*" *W.*, light-blue; *mdog-ysal* a species of gall, lit. '**purifier of the skin**', *Med.*

ཨོད་ཅོན་ *mdoṅs* 1. the white spot, **blaze, star** on the forehead of a horse *Glr.* and elsewh.; 2. **the eye in a peacock's feather**; *rma-byaṅ mdoṅs*, *sgro-mdoṅs*, *mdoṅs-sgro* **peacock's feather**; *mdoṅs-mta-čan* **turkey-hen** *Ca.*

ཨོད་ཅོན་པ་ *mdoṅs pa* = *ldoṅ-ba*, **blind**, physically and morally, *B.*, *mig-mdoṅs-pa*, *mdoṅs-par 'gyur-ba*, to get blind, to be made blind *Del.*

ཨོད་ཅོན་ལས་ཁོ་ *mdoṅs-ysal-ba Mil.*, *mdoṅs-sil ḱi-ba* or *byed-pa Ca.*, **to congratulate, to wish joy** to another *Ca.*; *Zam.* explains it by *'dun-pa* to wish, another *Lex.* by *id-dga* joy; in the passage of *Mil.* it seems to signify thank-offering.

ཨོད་ཅོན་ *mdoṅs*, sometimes written for *'doṅs*.

ཨོད་ *mdos* a cross formed of two small sticks, the ends of which are connected by coloured strings ✠, and used in various magic ceremonies.

ཨདག་ *'dag-pa* 1. *Sch.*: '**clay; cleaving, adhesive, sticky.**' In *C.* = *'jim-pa* (*W.* "*ki-lag*") a mixture of clay and water; *'dag-ldi S.g.* prob. id.; *'dag-pa sbyiṅ-ba* to make such a mixture, *Ca.*; *'dag-sbyar* covering, or stopping up with clay, e.g. the chinks of a wall or door, "*'dag-'jir 'bul-ba*" to render such service to a meditating Lama as an act of piety. In *Pth.* *'dag-pa* is mentioned as a kind of plastic art, and evidently signifies to mould, to model, to shape. — 2. = *ldag-pa Ca.*; *'dag-gu Lex.* = *sbyd-ma*, pap, pulp, prob. = *ldi-gu*. — 3. pf. *dag*, 1. **to clear, to wash away, to wipe off**, *dri-ma*, frq.; *rta-la sol-byiṅ* (to clean) a horse marked or blackened with charcoal *Glr.*; *sdig-sgrib* (to wash off) the filth of sin *Glr.* 2. **to disappear**, of sinful thoughts *Glr.*, sometimes *ynas-su* in their own place, is added pleon. *Mil.* — Participle *dag-pa* clean, v. *dkig-pa*.

ཨདད་ *'dad* v. *'dad*.

ཨདད་ *'ddi-ba Sch.* **to come to, to arrive at**; cf. also *brgya-'daṅs*, sub *brgya*.

ཨདད་, ཨདད་ *'dad*, *'dai*, resp. *sku-'dad* or *dai Lex.* **funeral-repast.**

ཨདབ་ *'dab* **a train** of persons, *'for-'dab* **retinue** *Ca.*

ཨདབ་ནམ་ *'dáb-ma* 1. **wing**, *sprug-pa* to shake (the wings) *Ca.*, *ygyb-pa* to clap them *Ca.* — 2. **ladle, float-board** of a water-wheel. — 3. **petal**, flower-leaf, frq.; *'dab-brgyad* eight-petaled *Glr.*; v. *Schl. Buddh.* 248. — 4. **any leaf, a broad leaf**, also *to-'dab*. — 5. **tin** *Ca.* — 6. **flag** *Ca.* — *'dab-čags* a winged animal, **bird**, frq. — *'dab-ráṅs-pa* **full of leaves**; with leaves fully developed *Sch.* — *'dab-ybig* **flag-feather, quill-feather.**

ཨདབ་ *'dabs*, rarely *'dab*, **the side, lateral surface**, of a hill, of the body etc.; **surface**, *mčin-'dabs* of the liver *Med.*; in a more general sense: *sgdi-'dabs* **the lumber region** *Med.*; pleon.: *ndze-'dabs-na* = *ndze-na* in the woods *Mil.*

ཨདམ་ *'dam* **mud, mire, swamp**, earth and water, = *'dag-pa*, but as a product of nature; *'dam-rdzab B.*, "*dam-tdg*" *W.* id.; *'dam-du*, *'dam-rdzab-la byiṅ-ba* to sink into a swamp; "*dam-pag(s)*" *W.* muddy plash, slough. — *'dam-bu* **reed** for thatching, writing etc.; *Ca.* also **sugar-cane**; *'dam-bu ka-rsi* prob. a species of reed in wells or ponds *Wdḥ.*; "*dam-bir*" *W.* sugar-cane.

ཨདམ་ཁ་ *'dam-ka Zam.*, *'dam-ga*, *'dam-ma*, *'dam-pa Ca.* **choice, option**, *dei sui 'dam-ka byed-pa* to choose whether to-day or to-morrow *Zam.*; cf. *ydam-ka*.

ཨདམ་པ་ *'dam-pa* (or *'dom(s)-pa Glr.* prov.) pf. *'doṅs*, imp. *'dom(s)*, **to choose, to select**, a bride *Glr.*; *mi-ytsáṅ-ba 'dam-pa* such as choose impure things, cynical, lascivious characters *Stg.*; *'dam-rtsi* choosing, turning over in one's mind a long while; *dgra-bo ydra-pa mi ytsáṅ 'dam-rtsi tabs-kyis ydul* prob.: not losing sight of your enemy, constantly watching, put him

down, as soon as an opportunity offers, *S.g.*, and hence *ke-addi „dam-rin* a long lingering, lurking grudge *S.g.*

ད་ཏ „dé-ba, pl. *das* (prob. vb. n. to *bdé-ba*, „*déd-pa*) **to pass over**, 1. **to travel over, to clear a certain space**, *tsa de* this plain *Sambh.*; *lag dé-mai lam* (to perform) many day's journeys *Del.* — 2. c. *las*: **to go beyond, to surpass** *Del.*; *thé-las dés-pai* spot incense surpassing that of the gods, i.e. that which is burnt in them *S.O.*; **to exceed**, *addé-las* the measure *Le.*; *grédz-las dés-pa Tar.* surpassing number, innumerable; *bsém-byai yié-las* (surpassing) the understanding or imagination, inconceivable *Gir.*; **to transgress, to trespass against**, *bkéd-las, khrim-las*, a commandment, a law — „*gél-ba*; **to get over a thing, to get the better of, to overcome**, — *rgyál-ba*; **to go away from**, *mya-ngán-las* q.v.; **to let go, have off, abandon**, *chó-las* one's religion *Thgy.*; *blá-las dés-pa!* — 3. with or without *thés-las*, *the*, resp. *sha*, **to depart this life, to die**; *das-po* **the deceased, defunct, late**, *Lex.*; *"dé-bág" W.* the soul of a deceased person, **ghost, apparition**; the re-appearing is possible only for about forty days after death, as long as the Bardo lasts, v. *bar-do*. — 4. **to pass by**, — to disappear, *nyi-zlá „dés-nas* when the sun and the moon have disappeared (for a time); very frq relative to time: **to pass away, to elapse**, „*dés-pai dus* the time that has passed, is gone, past time, v. *dus* 5.; *sla dgu „dés-nas* after nine months *Le.*; *„das-lo* the year past, *„das-zlá* the month past, „*das-kág* the day past; *"da-zág-tu" W.* **the other day, lately**; *nyin-mthán ché-kyis „dé-bar bya* day and night are spent in religious exercises; *dgé-bai byá-ba ki-nas dus „da Tar.* (time) spent in none but works of virtue. — *„dé-ga* (*-ma*) *Ca.* **hour of death**, *„da-ga-ye-ses* ཟླ་ཀ ཡེ་ཤེས, knowledge of the hour of death (title of a book).

ད་ཏ „*dér-ba* **to tremble, shudder, shiver, quake**, *grán-bas „dar-ba* to shiver with cold; „*jigs-pas* (to tremble) with fear; „*dér-bin „gél-ba* id.; „*dér-bar „gyér-ba* to begin to tremble; „*dar-yém Sch.* doubting, wavering, undetermined, „*dar-yém byéd-pa* to doubt, to waver.

ད་ཏ „*dal*(?) *ru-„déll*, *ru-„drell* **a single horn** *Sch.* — *bud-„déll* prov., being left exhausted on the road, sinking under fatigue.

ད་ཏ „*dal-„déll* v. *ti-bag*.

ད་ཏ „*déll-ba* = *rdél-ba*, *ču-„déll* **still water** *Lex.*

ད „*di* demonstr. pron. **this**, *nai bu „di* this my son; *nai „di* this of me, i.e. that which I am doing just now *Gir.*, what I am experiencing just now *Mil.*; **the present, the respective**, „*grub-pa-po „di* the respective performer (of an incantation) *Dom.*; such a one, *bdag nid „di ka-byé-ba* I, such and such a one *Thgr.*, also *„di dai „di* (*-ltá-ba*) and similar expressions, *nas Rydó-la „di dai „di-ltá-ba ció shyés-so* I give you such and such a thing. On the difference between *„di* and *de* v. *de*; the plural forms and derivatives of both of them are in conformity; only the following may be particularly mentioned: *„di-ka-rnái* is used also for **just here, just now** *Mil.*; *„di-ltá-ste* **for instance, to wit, such as, viz.**; also pleon. with *ki-na*: *yuyis gnis ki-na „di-ltá-ste Wdis.*; *ci yyir ki-na „di-ltá-ste Pth.*; *„di-ltar* **so, in this manner**, *ció yyir Ryod „di-ltar gyur* in what manner have you become so, how did you get into this condition? *Del.* frq.; *„di-ltar-ro* it ran thus, it was to this effect, of this purport *Gir.* frq.; *ngá „di-ltar yin* such I am, I am, live, go, just as you see me here *Mil.*; in the verse: *„dus-byas ché-rnams „di-ltar blta* 'compounded things must be regarded thus' — the word *„di-ltar* is meant to be accompanied by a snap of the fingers (*se-gál*, or *skúd-čig-ma*); *„di-nas* **from this place, from this time present, as yet, still**. *„di* (*dai*) *yyi* (*-ma*) the present and the future life, frq.; *„di yyid addó-pa, rjé-ba* to exchange this life for the future one, i.e. *the yyi-ma blés-btas-ste „dii don sgrub-pa* to be earthly minded *C.*; *"di-zug, ĭ-zug" W.*, so, thus; *"di-rnái" W.* to-day; *„di-ru* (come) **in here, into this place; here, at this place**, frq.; **now**, seldom.

ཏིག *dig* **stopper, stopple**, also *ka-dig*; "*dig-rje*" *Ld.* to put in a stopper; **to stop up**, to close with a stopper; "*dig-ril*" *C.* **musket-ball**. Cf. *dig*.

ཏིད་པ *ḍiṅ-ba*, pf. *bṭiṅ*, *fut. ḍṅi*, *imp. ṭiṅ(s)*, **to spread on the ground**, a mat, carpet etc.; **to scatter, sprinkle, strew**, grass or hay to lie upon, ashes on the snow etc.; "*bṭiṅ-ba*" sbst. *W.* **a small carpet**, on which the Lamas use to sit; "*mal-bṭiṅ*" *C.* **bedding, pillow**, or **blanket**. — *ḍiṅ rgyab-pa Sch.* **to weigh in one's mind**, to consider; to suspect, to entertain a suspicion.

ཏུ(ན)-ཁང *ḍú(n)-khaṅ* **meeting-house, house of assembly**; *ṅos ḍód-paí* (quasi) **church, chapel**, *Dct.*

ཏུ-ཀྲུག *du-ḍrág* **tumult, riot, uproar** *Ch.*

ཏུ-བ *ḍú-ba*, pf. *ḍus*, (vb. n. to *sdúd-pa*) 1. **to come together, to assemble**, of men and animals; *ḍus-khór-du Dzl.*; *ḍús-som ma ḍus* are they already assembled? *dań* with (a person) *Tar.*; in order to fight *Stg.*; of things: *nyés-pa ṭama-ród deí ṭisla ḍuo*, v. *nyes-pa*; *ḍu-ba* and *ḍus-pa* sbst. **a coming together, an assembling, a gathering**, esp. in *Med.* a (somewhat indefinite) **disease, or cause of disease**; *ḍus-so* **meeting-place** *Glr.*; *las-mi maṅ-po ḍus-so* an establishment comprising many workmen, **manufactory, workshop, warehouse**, "*dróṅ-ḍu yóṅ-gis ḍug*" *C.* they flock or crowd together; *ṭsoṅ-ḍus* the assembled traders or dealers, **the market** frq.; *skyabs-kun-ḍus* 'a collection of all the refuges' is a name given to Milarespa. — 2. **to unite, to join one another**, *kyo-ṭúg-ṭu* as husband and wife, **to get married**; in a special sense in philosophical language: 1. **to unite** (opp. to *ḥrdl-ba*), e.g. the soul uniting with an organ of sense, like *sdód-pa*, *Mil.* 2. *ḍus-byas* composed of two or more ingredients, *ḍus-ma-byas* consisting of one thing, simple, elementary: only this is eternal, every thing compounded is perishable, frq. — 3. **to be pressed** or **crowded together**, "*sríl ḍus-te ḍug*" *Ld.* they stand crowded, in serried files or ranks; intellectually: *ḍam-ṅos ḍus-pa* a compressed system of religion. — 4. *ḍus-pa* **to consist of** or **in**, *ṅyis-su ḍus-so* (religion) consists of two things *Thgy.*; *ṡaṅ-ṡrid ṡúṅs-su ḍus-te yód* the external world consists of spirit, is spirit, i.e. is nothing *Mil.* — 5. col.: **to be drawn together, to contract, to shrink**, "*ḍus ča ḍug*" *Ld.* it shrinks, e.g. wood or paper from heat; "*ṡa-ḍg*" *C.* prob. **cramp, spasm, convulsion**; "*ḍús-ḥam*" *Ld.* **elastic, springy**.

ཏུ-བྱེད *du-byéd*, *Sak.* संस्कार, (the Tibetan word is nothing but a literal translation of the *Sak. saṁskāra*; cf. also *ḍu-śés* and *ṡkés-po*) 'one of the obscurest and most difficult terms of Buddhist philosophy' *Köpp.* I, 603, where the various translations are enumerated that have been attempted, such as: idea, notion, imagination (cf. *Burn.* I, 503), action (*Was.*) etc. It should, however, as once be acknowledged, that the word cannot be translated into a European language, as the meaning given to it is not the result of honest research and observation, but a product of arbitrary and wild speculation.

ཏུ-ཞེ *ḍu-ḥźi* **noise, bustle, din, clamour**, *ḍu-ḥźi méd-paí dbén-pa ḍi* this solitude without any noise *Mil.*; *ḍu-ḥźi-la ynas-pa* to live in the midst of worldly affairs; *ḍu-ṡiṅ*, *ḍu-śés Ch.* id.

ཏུ-ཤེས *ḍu-śes*, *Sak.* संज्ञा ('con-scientia') corresponds in most cases to our **idea, notion, conception, image**, although sometimes **perception, feeling, sense, thought, consciousness** may be employed for it: *ṅór-la rtág-tu yód-paí ḍu-śés skyéd-pa* to combine with earthly goods the idea of constant possession *S.O.* and thus frq.; *ṡiṅ-la gruí ḍu-śés ḥjig-pa* to unite with the human body the idea of a ship, to represent the body as a ship, *Thgy.*; *skyé-baí ḍu-śes byuṅ* the perception, the feeling of discomfort arises *S.g.*; *ḥrú-baí ḍu-śés-spoṅ-ba* to detest the idea, the thought of anger *Dzl.*; *dgé-baí ṡyoṅ-la ḍu-śés ḥúṅ-ṅad kyaṅ ma yyo* no thoughts, no inclinations, tending to virtue, arose (in him), virtuous emotions never stirred in his mind; *ḥdoṅ-paí*

'du-śes-ćan entertaining thoughts of sensual pleasure *Glr.*; 'du-śes *ster rnyed*-pa to recover from a state of insensibility; as vb.: 'du-śes-pa, *nga-ran-'dir ñal du*-śes-te imagining that I shall obtain Nirvāṇa *Thgy.* As one of the five *phun*-po it is translated by idea (*Burn.* I, 511), by perception (*Köpp.* I, 603). The three terms 'du-śes-ćan, 'du-śes-med-pa, 'du-śes-med-min may be rendered: having the faculty of thinking, having no faculty of thinking, neither thinking nor not thinking (*Dzl.* ᠵᠠᠭ S, 7). 'du-śes-ćan refers to human beings, the two other terms relate to celestial beings (v. *Köpp.* I, 261, 17 and 26), that are evidently so much the more excellent and exalted, as they are far above all reasoning and thinking. According to another, and (it would seem) more natural interpretation, the first of these three terms implies rational beings (man), the second irrational beings (higher animals), and the third quite irrational creatures (lower animals, worms, reptiles, that are not even possessed of the sensitive powers of the higher animals), whilst the 'long-lived Lhas' of the 17th. heaven are classed together with the common Lhas (who however taken strictly, belong to the 'first world') and on account of their stupidity are believed to be incapable of ever being converted, *Thgy.*

ད་ལྡན་ 'dug-pa (sing. *yod-ba*, resp. *bźugs-pa*) 1. to sit, syn. with *sdad*-pa; with *na*, *la* etc.; to sit down with termin. or *la*; to sit up (in bed); 'dug-par 'gyur to get seated *Dzl.* ᠵᠠᠭ S, 6; to remain sitting, to keep one's seat, *Dzl.* ᠵᠠᠭ S, 7; to remain, to stay, 'dir *ma* 'dug-par *sui bźi Dzl.*; to remain behind, to stay at home, with or without *gyir*, *kyim-na* etc. *Dzl.* — 2. to be, to exist, to live *Glr.*: . . . *skabs-med* 'dug-go! there is no chance of . . . Yes, there is! . . . 'dug *śes-nas* knowing that . . . is still alive *Dzl.*; *skrin-srol byed-ćiṅ* 'dug he lives as a hermit *Dzl.*; to be, to live at a certain place, *ynde-na* 'dug-pa the being somewhere *Gram.*; *ju-ma gsin-na* 'dug where are my parents now? Ill be at home *Dzl.* and elsewh.; to be extant, to be found, *ḥdas mi* 'dug nothing is, or was to be found, nothing was there *Mil.*; as partic. joined with, or put inst. of the possess. pron.: *Ku-riṅ dań* (*ḥoi*) *bu brgyad* 'dug-pa he and his eight children being with him *Mil.* (*yod*-pa is construed in the same manner); in quotations: to be found, to be written, to be met with, . . . *yod śes-ba* . . . *na* 'dug the account of being . . . is to be found in . . . , *Glr.* — 3. to be, as copula, in *B.* often with termin.: *Kyim-par* 'dug-pa to be a layman *Stg.*; *rkań-pa ḥrdo-ber* 'dug the foot was variously coloured *Dzl.*; 'di-rnams *mi-ma-yin-du* 'dug-pas as these are spirits *Mil.* Generally speaking, this termin. case is not to be pressed, nor always to be explained by: to have become, or to be translated by: is, as in the following: *rgya*-*gar*-*gyi yi*-*ger* 'dug-pas to be (written) in the Indian language *Glr.* — 4. to be, as auxiliar vb., 1. with the termin. of the inf., often merely paraphrastically, e.g. *yod-par* 'dug-pa = *yod*-pa *Glr.*; frq., however, indicating doubtfulness and uncertainty: *na ni ḥdi ñi-ma* 'dug may be I shall die to-morrow *Glr.*; *Kyed* . . . *yin-par*-'dug you seem to be, you are, I dare say *Mil.*; 'gro *dgos-par* 'dug I suppose you must go *Glr.*; *ster-bar* 'dug it will probably be given *Glr.*; *ma mthoṅ-na mi rtogs-par* 'dug if we had not seen it, we should probably not have known it *Mil.*; in the same manner it is used with *yod*-pa, q. v. — 2. with a verbal root, in ancient lit. hardly ever occurring, in more recent writings used paraphrastically like 'dug-pa, with the termin. of the inf. (v. above 1), but not indicating a certain tense, e.g. *rdol* 'dug it makes its appearance, comes to light, *Glr.*, *bźig* 'dug they were destroyed *Glr.*; in col. language (in *W.* at least) it is gen. a sign of the pres. tense: *ser* 'dug I say, thou sayest etc.; only in *Bal.* it indicates the fut. tense. — 3. with the gerund in ■ or *nas* vulgo for the pres. or preterite tense, frq.; in *B.* of so rare occurrence, that it is prob. to be regarded as a vulgarism to be charged on the copyists, and to be con-

rected accordingly. — 4. with *gin* (*B.* and col.) and *čin* (*D.*), denoting a **continued action, state,** or **condition,** as in English: I am looking. — ‚*dug-yuru*, ‚*dug-na*, **place of residence, abode.**

ཏུད་པ་ ‚*dud-pa*, pf. *btud*, fut. *ydud* (*Ca.*), imp. *dud*, *tud* (*Ca.*), **to bend** or **bow down, to incline,** *rnd-ba*, to incline one's ears to hear, (also used of animals), cf. our 'to prick the ears', *Dzl.*; **to bow, to make a bow,** *la*, to a person; *žabs-la* ■ a person's feet, to kneel down before a person.

ཏུ་ ‚*dus*, *go-‚dun*, = *mu-tsogs* **of several kinds, divers, sundry, various,** *Lex.*

ཏུན་ ‚*dun-pa* 1. vb. **to desire, to wish earnestly,** with *la*, *nyon-pa-la mi ‚dun-par* they not having any desire to hear *Pth.*; *dge-ba-la* to strive after virtue, frq.; also ‚*dun-pa* alone (without *dge-ba-la*) id. *Thg.*; "*lo čö-la ‚dun-pa*" *C.* religious interest, concern for religion; to be zealous, to take a warm interest *Mil.* — 2. sbst. **a desire** *Thgy.*; **a supplication** *Dzl.*, *Gtr.* Cf. *dun-pa*.

ཏུན་ ‚*dun-ma* 1. **advice, counsel,** *ngan-pa* a bad advice *Ma.*; ‚*dube-pa* to give advice; *byed-pa* to take a resolution *Mil.* — 2 **consultation** (v. examples sub *čun-ba*), ‚*dun-grub* id.; *da-lan-gyi ‚dun-grub ‚di-la* at this present consultation *Gtr.*; "‚*dun-ma ‚bul'-pa*" *C.* to consult, to confer with (a person about a matter). — 3. **council,** ‚*dun-mar bebu* they called a council together *Mil.*; esp. in compounds: ‚*dun-Ban* = ‚*du-Ban* q.v.; ‚*dun-sa* **meeting-place, assembly,** frq.; **union, association, society,** *dge-‚dun* an association of clerical persons. — 4. v. ‚*dun? ynyen-‚dun* harmony amongst relations, *Stg.* — 5. **the state of being a bride; bride,** *C.*, and perh. *Gtr.*; cf. also *dga-‚dun* sub *dgd-ba*. — 6. = *mdun-ma?*

ཏུད-ས-ལེགས-པ ‚*dub-sngóme Sch.* **a state of comfort, ease;** ‚*dub-‚Ivrigs*, an interruption of that state, discomfort.

ཏུན-ཕ ‚*dun-pa* 1. vb. **to reconcile one's self to, to be reconciled with,** *tdb-pa* ‚*dun-pa* if contending parties are reconciled with one another; *rtag-tu mi ‚dun-mo* they are constantly at variance *Dzl.*; "*dun-ſa*" (lit. *lva*) *C.* contract, agreement, — *ŝal-don*. — 2. sbst. **concord, union, peace** *Ca.*

ཏུ' ‚*dur* **thick and clumsy** *Sch.*

ཏུ'ར་ ‚*dur-ba* **to trot;** ‚*dur-grin* **the trot.**

ཏུལ་ ‚*dul-ba* I. vb., pf. *btul*, *tul*, fut. *ydul*, imp. *ful*, *W.* "*tul-'e*" 1. **to tame,** ■ **break in,** *rta*; **to subdue, conquer, vanquish,** *dgra*; sometimes even **to kill, to annihilate** *Pth.* — 2. **to till, cultivate,** waste land; ■ **civilize,** a nation, which with the Buddhist is the same as **to convert,** frq.; **to educate, to discipline, to punish;** *ydul-bai rigs-pa* those fit for and predestinated to conversion *Dzl.*; *ydul-bya* id. frq.; also used substantively: ‚*grô-ba ŝid-yi ydul-bya yin* the beings are to be converted by me *Gtr.*; *bdag lhéd-kyi ydul-byar ŝog čig* may we become your converts!

II. sbst. **ཏུལ** 1. **the taming** etc. — 2. also ‚*dul-bai sde*, the disciplinary part of the Kangyur, ‚*dul-ba-las* from, or according to the Dulwa; ‚*dul-bai brdu* an expression (taken) from the Dulwa.

ཏུ-ས ‚*dú-pa*, v. ‚*du-ba*.

ཏེ-ཀུ ‚*dé-gu*, v. *ldé-gu*.

ཏེ'ར ‚*dé-ba*, v. *ldé-ba*.

ལྡིག(ས)-ཕ ‚*dig(s)-pa*, pf. *btag(s)*, fut. *ydag*, imp. *tag*, *W.* "*tag-'e*". imp. "*tog*", **to lift, to raise, to elevate,** the head, the tail, also fig.; *ngon-mo Gtr.*, "*'od-ſa*" *W.*, to hold up a lamp, a light; also fig.: to let one's light shine to others; *grags-pai gô-nar ‚dige-pa* to raise to a high rank; **to support, sustain, maintain, keep up,** *Pth.*; *rdzu-bu ‚dége-pa* to join in singing, to fall in with, *Dzl.* and elsewh. (*Sch.* erron. 'to howl, to blare'); *rd-mda ‚dége-pa* to help; for "*bi tag-'e*" and similar phrases cf. the secondary forms *tag-pa*, *tége-pa*, ‚*tége-pa*; with or without *mdun-la*, *rgyé-ma-la* etc.: to put on the balance, **to weigh,** *B.*; *bö-bégi* weighed accurately

Lt.; „*déga-kul* 'a bushel by weight' *Ch.*, or rather: twenty points on the large steelyard. — "*jug-tig*" *W.* water-weight. — "*dég-ka*" *C.*, *W.*, weight. — „*déga-dpon* is said to denote a military dignity, but is not generally known; as 'servant waiting at table', it ought to be spelled *stéga-dpon*. — „*déga-kui Sch.* yoke, fitted to a person's shoulders, for carrying water-buckets etc.

ཏེ་ཏ „*déi-ba*, pf. *deá*, imp. *deú(s)*, to go, esp. *jyúr déi-ba* to go back, to return, *Dzl.*, *Lex.* Cf. „*doú-ba*.

ཏ„ *déd-pa*, pf. and imp. *ded*, sometimes preceded by *rjés-su*, to go or walk behind, hence 1. to drive, cattle, the herdsman walking behind the animals, whereas of the shepherd „*ferid-pa* is used; *rlúng-gis gru* „*ded* the wind drives the ship, frq.; also to drive through (a tube) by blowing, to blow through *Gtr.*; to drive (animals, birds) from a place of rest, to rouse, start. — 2. to pursue, chase, run after, *rgód-ma* „*déd-pa* to be in the rut (of a stallion); "*ded téi-ke*" *W.* to chase, to hunt; "*déd-de bé-ke*" *W.* to call after a person. — 3. vb. n. to follow in succession, to succeed, *rim-pa* bíin successively, of generations, *Gtr.* — 4. to call in, to recover, money, debts; *bú-lon-*„*ded drág-po* a severe dun *Mil.*; „*déd-mi* a driver, e.g. the person walking behind the horse of a rider, driving it on *Lt.*; the pursuer of a fugitive *Gtr.* — Cf. *bdé-ba*.

ཏ„ *déba* 1. gasthose (tool). — 2. time, times, = "*lan*" *W.*(?).

ཏ„ *déba-pa*, pf. *btab*, fut. *ptab*, imp. *tob*, *mpíno* „*déba-su*, and ;*déba-ba*, *W.* "*tób-ke*", imp. "*tob*"; to cast, throw, strike, hit, variously applied, cf. *rgyab-pa*, in *B.* gen. with instr., even if there is a dative in the same sentence, v. the examples; "*tog-tse-la tób-ke*" *W.* to strike upon the table; *rlúng-gis*, *yúlu-gyis*, *nód-kyis* „*déba-pa*, to be beaten by the wind, to be possessed by a demon, to be seized with an illness, frq.; *mdúg-kyis* „*déba-pa B.*, *mtu bdób-pa* col., to pronounce a charm against a person or thing, with *la*; *lan*, *tin-sprúd*, *gros* „*déba-pa*, to answer, to explain, to advise; *yuil-ba* „*déba-pa* to make a request, *mdo-lam* „*déba-pa* to offer up a prayer; *yuil-*„*déba byéd-pa* to remember well *Mil.*; *yuil-*„*déba-su bto-pa* prob. to have a distinct recollection of a thing *Gtr.*; *rtsis* „*déba-pa* prob. to cast up an account, to reckon, to compute, *dei rtsis-pidb bdóg-la med* I do not take that into account *Mil.*; *lus-la yzér(-gyis)* „*déba-pa Dzl.*, "*zir tob-ke*, or *gyab-ke*" *W.*, knocking nails into the body; *rgyas* „*déba-pa* to seal; "*bód tob-ke*, or *gyób-ke*" *W.* to spread dung (on the ground), to manure; *ban* „*déba-pa* to sprinkle with water *Dzl.*; *tso*, *la tsig-pa-la* „*déba-pa* to put salt, meat, into the soup; *sa-bon* „*déba-pa* to sow; *gur* „*déba-pa*, *sgo-*„*déba-pa*, to pitch a tent, a camp (driving in the tent-pins); also without a sbst.: *sníar btab-pai ba-yiní-du* (pitching) in the same dell where they had encamped before *Dzl.* ;ˇ'ˇ, 1. (*Sch.* incorr.); hence in general: to found, to establish, e.g. a monastery, frq.; *dus* „*déba-pa* to fix a time.

ཏ„ *dém-pa* to prove, to examine *Sch.*

ཏ„ *der Gtr.* prob. for *lder*.

ཏ„ *do*, for *mdo* 3., *Ch.* „*do-yód* prudent, clever, „*do-mód Lex.*, *Ch.* imprudent, silly.

ཏ„ *dó-ba* 1. sbst. *Sch.*: 'a breed of fine horses'; one *Lex.* has „*do-rta* w. a. — 2. vb. *Ch.*: = *ád-ba*, to say, to repeat; *ma-*„*dos-par* unspeakable (?) *Dzl.* ;ˇ'ˇ, 4 (the reading of *Sch.* dubious, v. *Schf.*'s remarks on this passage).

ཏ„ *dóg-pa*, prob. an incorr. reading for *déga-pa*.

ཏ„ *déga-pa*, pf. *btags* (also *ptags?*), fut. *ptag(s)*, imp. *tógs*, *W.* "*tag-ke*", imp "*tag* or *tag tsi*", 1. to bind, fasten, tie to, (opp. to „*grol-ba*), *W.* "*kyi tug-te ber*", tie up, fasten, the dog well; (v. „*bér-ba*); *la* to a thing, frq.; also in a more general sense: to fix, to attach, e.g. a balcony to a house *S.g.*; to tie round, to buckle on, *go-mdzin bin-la* the armour *Pth.*; to

put on, *rgyan* gay clothes, finery, *rgyan bzáṅ-po bčags-pa* beautifully attired *Mil.*; col. also without *rgyan*, e.g. **čag-dad-čen** *W.* fond of dress and finery. — 2. in particular phrases: *bkar-„dógs-pa* v. *bkar*; *mi-la skyon „dógs-pa* **to charge a person with a fault, to upbraid**; *sgrn „dógs-pa* v. *sgro*; *čigs-la „dógs-pa* **to interest one's self in or for, to take care of**; *ḱyod čigs-la mi „dógs-pa „di či yin mi ḱe* why he does not interest himself in your behalf, I know not *Mil.vi.* 37, 6.; with reference to things: **to have near at heart**; *čigs-la bdags-so* you have taken great care of me, a phrase frq. used, where we should say: I am much obliged to you! though Tibetans deny its implying acknowledgment and expression of thanks. — *dám-la „dógs-pa* v. *dam*; *pan „dógs-pa* v. *pán-pa*; *min „dógs-pa* **to give a name**; *drí-boi sgrd-nas* according to likeness or analogy *Mdzq.*; *ḱyesi min či-skad ydags* how is the boy to be called? *Dzl. min mi-ydón-ba* ḱe (or *mi-ydón-bar*) *bdags-so* they named him . . . *Mil.*, *Dzl.*; *min* may also be wanting. — 3. *Gram.* **to join, subjoin, affix**, *rar bdags ga* a *g* joined with *r*, i.e. *rg*; *ya-la ja* a *j* joined with *y*, i.e. *yj*; *sa-la bdags-pai ta-yig*, *st*; *ya-bdags*, or shorter, *ya-ta*, the *ya* which is written underneath, the subscribed *ya*, ས ; *ya-ta bdags-pa yi-ge bdun*, seven letters are joined with *yi-ta(ya)* *Gr.*; *smdsi-„dógs yum* the three subscribed letters, *ya*, *ra*, and *la* *Zam.*; *„dógs-čan* 1. having a letter subscribed; 2. an open syllable with a vowel-sign, as *go* ཀོ, *de* ནེ, *mdo* ཏོ, etc. (not *da* ད or *mda* ཏ) *Zam.*; *a-„dógs* consonants with a (ཀ) subscribed, syllables with a long vowel. — 4. in philosophical writings: *bdags-pa* **conditional**, not absolute, *Wm.* (228. 270), *bdags-méd* **nominal** *Wm.* (281).

ཁྱོད་ „dhi-ba, pf. and imp. *doi* or „*doi*, **to go, to proceed**, *so-sor* *Dzl.* **to separate, to disperse**; *rgyal-poi ḱól-du* (to go) to the king; *ḱyi-rol-tu „čhy-čiṅ* to take a walk *Dzl.*; *dáṅ-ṅo* let us go *Dzl.*; *ḱig-la „doi-ṅo* let us turn back *Gr.*

ཁྱོད་ „dód-pa I. vb. (*W.* more frq. *dód-pa*), **to have a mind, to like, to be willing**, *zas bzuṅ-po mi „dod Dzl.*; *mi sa „dod ḱad byed* he pretends not to like this food *Lt.*; *sbyin (-par)* „*dód-pa „gyur* he gets inclined to give; *mi „dód-par „gyór-ba* to feel no longer inclined; **to wish**, *nyan (-par)* to listen; *či dai či „dód-pa* whatever you may wish *Dzl.*; *rgyal-po „dód-pa* to wish to be a king *Dzl.*; as adj.: **wished for, desirable**, esp. with negatives, v. below; „*dód-par byá-ba* adj. **agreeable, pleasing, obliging, flattering**, *Stg.*, *Cz.*; **to desire, to long for**, *ḱyen „dod* I wish I were at home *Dzl.*; *ma dai nyi-ma* (I am longing) for fire and for sunshine *Med.*; *bú-mo ṅa mi „dod* I do not wish for a girl; *rań-„dód-čen-po* **self-love** *Gr.*; (*rań-*) *bzáṅ-„dod* **self-complacency, vanity**, *Gr.*; **to ask for, to demand**, *ḱoi-jo „dód-pa-la slebs* they came in order to ask for *Koijo* (in marriage) *Gr.*; **to strive for, to aspire after**, *saṅs-rgya-bar* for holiness, for being like Buddha, for Buddhaship, *Dzl.*; **to be willing, to intend**; also ironically: *nd-„dod-pa* one that wants to grow ill, that does not take any care of himself; **to be ready, willing**, *bsnyen-bkur byéd-par* to take charge of the waiting on (Buddha); „*dód-par byéd-pa* to make willing, disposed, to persuade to it *Dzl.*; **to maintain, to assert; to suppose; to pronounce to be** (cf. „*dód-pa!*) *Mdzq.*, *Tar.* and elsewh. frq. — *mi „dód-pa* to be not willing, not liking; **to detest**, *bzuṅ-pas ḱón-gyis mi „dód-na* as she was detested by all on account of her sluttishness *Dzl.*; **to be angry, indignant**, *ḱes mi „dód nas* thus exclaiming indignantly *Dzl.*; *mi-„dód-pa*, and *ma-„dód-pa* adj. **not wished for, disagreeable, adverse**, *mi-„dód-pai las* hard drudgery; *mi-„dod(-ldg)-pai rlun* adverse wind, frq.; **ḱig mi-dód-pa zer-ḱan* W.* one that slanders.

II. subst. *Sk.* **तृष्** 1. **lust, desire** in general; „*dód-pa ḱam ndd-de* after all desires have ceased *Dzl.*; „*dód-pa-rnams-la čhags-pa* to indulge one's desires or passions; in a special sense, **carnal desire, lust, ve-**

lustrousness, = ,*dod-čags*, frq.; meton., coitus, ,*dód-pa spyód-pa* to practise it; ,*dód-poi don* ,*dób-pa* to agree upon the time for cohabiting *Tar.* — 2. *Sak.*

ড়, **a wish**, ,*dód-pa ynam ynáb-na* if three wishes are granted *Dzl.*; meton. the object of desire, ,*dód-pa ñób-pa*; ,*dód-pa dań* ,*bral-ba* to be separated from the object of one's desire. — 3. **supposition** *Tar.* 45, 21. — 4. *W.* semen virile. — 5. **Kama, Cupid**, the god of love and of lust. — 6. symb. num.: 13.

Comp. ,*dod-khams* the world of sensual pleasure, the world of Brahma; ,*Dod-khams-bdág-mo*, prop. n. = *Skye-dgu-bdág-mo*, = *Dpal-ldá-mo*. — ,*dód-mkhan* he that wishes, seeks, sues, a **lover**, **suitor**, etc., *mai bdá-mo* ,*dód-mkhan mdó-po* ,*dug* there are here many suitors of my daughter *Glr.* — ,*dod-dgu* all wishes, *ba* ,*dod-dgir spyin-ba* to transform one's self at pleasure *Mil.*, *Stg.* — ,*dód-čan*, ,*dod-ldán*, ,*dód-pa-čan* eager, desirous *Ca.* — ,*dod-čags* (ড়ঙ্গ) **passion**, **sensual desire**, **lust**, frq., ,*dod-čags skyés-te*, ,*dod-čags-kyis ydáns-te*; as the highest of the three **gunas** (cf. *yti-mug*) it corresponds to ড়ঙ্গ, **virtue**, and is symbolized as cock or hen, though Tibetan readers probably never understand anything else by it than sensual indulgence. — ,*dod-*,*jd* v. ,*jó-ba*. — ,*dod-dán* strong desire *Ca.* — ,*dod-dpál* prop. n. **Dodpál**, a large hardware-manufactory and mint at the foot of the Potala in Lhasa. — ,*dod-bral*, ,*dod-méd*, free from passions. — ,*dod-(poi) yón-(tan)* 'wished for goods', earthly goods and pleasures, whatever is grateful to the senses, such as ,*dód-pa čis*, a delight to the ears, the eyes, the palate etc. — ,*dod-lág* **unchastity**, **lewdness**, **prostitution**, *spyód-pa* to have illicit, esp. incestuous intercourse, *dań* with. — ,*dód-sred-čen* **avaricious**, **greedy** *Pth.*, yet cf. *čags-sred-čen*; both words prob. signify the same. — ,*dod-lha* = ,*dod-pa* 5.

ড়ন ,*don* *Lt.*, n. of a medicine (?) *dkar*, *dmar*, *skyur*-,*don*.

ড়ন্ন ,*dón-pa*, pf. *bton*, fut. (Ca.) *ytón*, imp. *ton*, *W.* "*tón-te*", the vulg. word for ,*byin-pa*, v.b.a. to *tón-pa*, ,*byin-ba*, **to cause to go out** or **to cause forth**, i.e. 1. **to expel**, **throw out**, **eject**, from the house, village etc.; to take out, from a box; **to draw forth**; **to dig out**, metals; "*zdi-ton-ni*" *W.* a copper-mine; "*tón-te bór-te*" *W.* **to put**, **set**, **lay**, **place out**; **to let out**, of prison *Pth.*; **to drive** or **turn away**, **to dismiss**, a servant, a wife etc., frq.; "*ňa ñoi ña-ni čań ma ton*" *W.* I could not get or force any thing out of him; *mčí-ma* ,*dón-pa* to shed tears *Glr.*; with *skad* and similar words: **to utter**, **to set up** (a cry), **to make one's self heard**; hence 2. **to pronounce**, *yi-ge ynyis-ynyis-su* ,*dón-pa* to pronounce two consonants as two distinct sounds *Gram.*; to pronounce a magic formula; *klóg-pa dań* ,*dón-pa-la gdóm-bźi* practising reading and pronouncing *Dzl.*; **to say**, **to repeat**; **to recite** (sacred texts) with a singing, drawling tone, like that of mendicant friars; hence in general, to perform one's devotions; *źal-*,*dón-du mdzód-pa*, *Tar.* 95, 11, prob. resp. — *ña-tón bśád-pa* to repeat by heart; *čags-la* ,*dón-pa* prob. to read silently. — 3. fig. **to elevate**, **to raise**, *khri dág-tu Pth.*, or *ryyál-ser Glr.*, to raise to the throne; *mgo* v. *mgo*-,*don*, sub *mgo* compounds; *ytón-gyi srog* to prolong a person's life, by affording him a (scanty) subsistance *Thgy.*; "*srog-ton-ñan(-po)*" *W.* the giver of life, ζωοποιός. — 4. "*ña tón-te*" *W.* **to sharpen** a scythe **by means of a hammer**. — 5. **to edit**, **to publish**, books, *Tar.* 47, 17. — 6. *ñe mód-ru* ,*dón-pa* to arrive at the end and scope of religious knowledge *Mil.* — 7. *W.* resp. **to take**, **to taste**, to eat or to drink, *don yin-na* would you like a taste of that? *dón-ñań* dining-room; *dón-gir* resp. for *to-gir*; *dón-rag* for *ñ-rag*.

ড়ন্ন ,*dón-pa* 1. **to come together** *Lex.*, *Lt.* — 2. for ,*dón-pa* **to choose**, **to make a choice** *Glr.* — 3. also ,*dóm-pa*, pf. *ydoms*, ft. *ydom*, imp. ,*doms*, 1. **to advise**, cf. *ydóm-pa*. 2. **to exhort**, *bág-med-pa-rnams-la* wicked persons, *brtsón-par* to give diligence *Tar.* 3. **to recommend** *Glr.*, **to bid**, **to command**, v. *ydóm-pa*. — 4. *Ca.*: **importance**; **business**, **occupation** (?).

** འདོམ(ས)(པ)** ,dóm(s)(-pa Ca.) 1. a long-measure, a **fathom**, = 6 feet, ,dom-gáis one fathom, *S.g.*, as the usual length of a man, = *kru bźi*; *śiń ,dom dó* a piece of wood two fathoms long *Dzl.*; ,dom bźi dori a well ten fathoms deep; ,dóm-gyis, or ,dóms-su ,jál-ba to measure by fathoms *Ca.*; ,dom-gaś-gru-bźi 1. adj. measuring a square fathom, also a cubic fathom; 2. subst. a **strong jail** or **dungeon**. — 2. imp. of ,dam-pa ■ **chase**.

** འདོམ** ,dom the pudenda, **privities**, regio pubis, ,doms(-kyi)-spu the hair of that region, ,doms-spu ,ṭóg-pa to pluck out such hair *Ca.*; *rińa-ma ,doms dg-ću ,jig-pa* col. to take to one's heels; ,doms-stáń vulg. without breeches; *sdoms-lpdgu* foreskin, prepuce (?); ,dóm-ptsáń(-ma) *C.* a pure virgin; a nun; ,dóm-ptsáń-pa a chaste monk (if not rather sdom is meant); ,doms-rás (also *bar-rás Ca.*) a small apron to cover the privy parts *Ca.*

ད་ལ ,dór-ba, pf. and imp. dor (cog. to *ptór-ba*, *sdór-ba*, *byi-dór*, *phyag-dór*). 1. **to throw** or **cast away**, like *ptór-ba* and ,bór-ba *Stg.*; esp. **to throw out, to eject**, spittle, frq.; *dri-ba ,dór-ba* to make water *Gir.*; fig. *srog ,dór-ba* to fling away one's life *Dzl.*; **to sweep out** or **away** *Dzl.*, *Stg.* — 2. (opp. to *lin-pa*, *bźad-pa*) **to decline, refuse, reject, despise**, things offered *Dzl.*; to reject, a reading, a passage *Grom.*; **to disapprove**, of an action as immoral; *blań-dór*, ,dor-lań, accepting and rejecting, deciding for or against, e.g. *dge-sdig-gi Gir.* — 3. **to subtract**, *dór-bai lhag-ma Wdź.* the remainder left after subtracting; perh. also **to divide**. — 4. *srog ,dór-ba* also signifies: **to endanger life**, or **to deprive of life**, used e.g. of diseases *S.g.*; *góm-pa ,dór-ba* (= ,bór-ba), to pace, to step, to stride, frq.; *dmód-pa ,dor-ba* v. *dmód-pa*.

ད་ལ ,dól-ba *Lam.*, **fertile ground** or **soil** *Sch.*

ད্ব ,drá-ba 1. adj., *C.*: "*dá-ba*", **similar, equal** (which two notions gen. are not strictly distinguished from each other); ,drá-ba ,di-dag these equal things, for: these comparisons, *Pth.*; *kyed ,yań ,drá-bar ,dug*, ,dra-ba yin, ,drao, you two resemble each other very much; with a plural. *wayam*: *riń-ćań mayóń-la ,drá-ba* equally long *Dzl.*; gen. with *dań* or accus., seldom with termin., in various applications: *kyed(dań) ,drá-ba ni* your equals *Dzl.*; *bud-méd-du ,drá-bai sdń-na* amongst woman-like, effeminate (men), *Dzl.*; *,dii byin bdań-pa dań ,drao* his brightness is equal to (that of) Brahma *Dzl.*; *ýkhń-gyi dón-laań rań-gi ,drar sems-pa* esteeming our neighbour's advantage as high as our own *S.g.*; *ćaań-ćód-la ba ýćig-pa dań drao* he behaved to all as (to) an only son *Dzl.*; with a negative: *ýkan yań de dań ,drá-ste ýpań-ba med* others shall allow it just as little as he himself *Dzl.*; *Saś-rgyás dań ,drá-bar byá-bai ýphir* in order to be equal to Buddha, to come up with Buddha *Dzl.*; *brtsig-pa ni ,dra ślyá-pa ,dra* not as *if* (it had been) built, but as *if* it had grown up spontaneously *Gir.*; *bdag ,dra bud-méd bla-dwań kyań* even a stupid woman like myself; *skra ,drá-ba yód-dam* whether any thing like hair is still left? *Mil.*; *ldń-ro ,dra rnyed* he found the remnants of a carcass or something like it *Mil.*; *ro dań ,drá-ba* as much as dead *Wdź.*; *mayóń-pa dań ,drá-bai bdań-ýpyań* a teacher like as a ferryman (conveying to the shores of happiness) *Thgy.*; *rtag-rtág ,dra yań* seemingly eternal *Mil*; *ślgid-ślgid ,dra yań* even if it appears a blessing *Mil.*; *rań-ba dań ,drá-ne* if it appears feasible *Dzl.*; *ster dgóń-pa ,dra* it seems I shall be obliged to give it *Gir.*; *da-lań Ryod ,ním-pa ýs-ki ,dra bźin byań-ste* as your strength this time at least seems to be rather great *Mil.*; *ýyań-ślu-ći ,dra* you might easily be ensnared *Mil.*; *mi-,drá-ba* **unequal, unlike, different**, *ston-ćód dań mi ,drá-bar* quite otherwise than formerly *Dzl.*; *ćóń-pa mi ,drá-bar* not like, not befitting, a priest *Mil.*; **various, several**, "*ka-ný mi-ýdá-ma*" *C.* several dishes; ,di-,dra-ba, di-,dra-ba **such**; *di-dra*, ("*dhań-dgi C.* vulg.) **so, thus**; *ći-,dra-ba*, *ji-,dra-ba* ■ **what kind** (qualis), *ći-,dra ćig ýgy-*

par ston dgos you must tell me minutely how she looks, what kind of appearance she has *Glr.*; *jug ci ‚dra ‚dig ‚oi* what will be the upshot? where is this to end? *Glr.*; *ño ji-‚dra-bar de ‚bin ‚gyur* he becomes just what I am *Stg.*; *°ghin-de° C.* col. how? ‚*dra-‚dra* (*W.* *°*dán-da°*) very frq. for ‚*dri-ba*, e.g. *ka-dkár-gyi rgyu ‚dri-‚dra-la tig-rtsa-zer* something similar to the substance of tin is called zinc; ‚*dra wi ‚dra* like and unlike; **equality, likeness, similarity**, ‚*dra wi ‚dra ltá-ba* to examine the likeness *Glr.* — 2. abst. 1. **resemblance, likeness**, v. ‚*dágs-pa* 2. — 2. **form, shape, appearance, phase.** *Thg.*

ད་ཁ་ ‚*dreis* v. ‚*greis*.

ད་ད ‚*dred* v. ‚*bred*.

ད་ན ‚*dren* v. ‚*gren*.

ད་ལ་ ‚*drál-ba*, pf. *dral* (cf. *ral-ba* and *hrál-ba*), **to tear to pieces, to rend asunder**; also **to pull down**, a house; **to rip up, to cut open**, an animal.

ད ‚*dri-ba*, pf. and imp. ‚*dris*, 1. **to ask**, . . . *la*, *W.* *nas*, a person; with accus. **to enquire after** or **about** a thing; *grás-‚dri-sa* a place for asking advice, **oracle** *Glr.*; *bká-sna* ‚*dri-ba* to inquire after one's Lama *Mil.*; *pá-mdi ytam* after one's parents *Dal.*; ‚*dri-bai tsig* **interrogative pronoun**, e.g. *Gram.*; v. also *dri-ba*. — 2. inst. of ‚*bri-ba*.

ད ‚*drís-ba Glr.* fol. 57, 12? another reading: *ldís-ba*.

ད ‚*drid-pa* for ‚*brid-pa*.

ད ‚*drim-pa* for ‚*brim-pa*.

ད ‚*dril-ba*, pf. *dril*, I. vb. n., cf. ‚*gril-ba* and *hril-ba*, 1. **to be turned, rolled round** or **twisted into** a thing, *od-strgyi gdá-bur* to be wrapped into a covering of light *Glr.*; **to gather, to flow together**, as *pó-bai bdd-kun*, the gastric phlegm *Med.*; fig.: *bla-sému ytig-tu ‚dril-te* whilst our minds were flowing together *Glr.*; *yál-pa-mnts lá-‚dril-te ñó-log-pa* a conspiracy *Bchr.* — 2. **to roll down**, *ri-bo ñes-la* the slope of a hill *Thgy.* — 3. **to fall, to fall down** *W.*

II. vb. a., cf. *sgril-ba*, **to wrap up**, *ráb-bys* in a handkerchief *Glr.*, *der mo lnas* in five sorts of silk *Glr.*; *zaus-kyis* (covered or sheathed) with copper *Mil.*; **to heap together, to pile up**, *mé-tog ytsó-por dril* the blossoms are aggregated, heaped together in a panicle *Wdá.*; *drél-bas* **in short, to sum up all, in summa** *Glr.* — *lpags ‚dril-ba Sch.*: to play with the tongue, moving it to and fro.

ད ‚*dris-pa* **to be accustomed to, to be acquainted with**, gen. with *dasi*, *Glr.* and col.; rarely with accus.: *pyen ji tsam ‚dris bkin* the more friends you get familiar with; *wig ‚dris ldá-na* if persons constantly see one another, get perfectly used to one another, *Mil.*; mostly adj. (= *góms-pa*) **accustomed, used**, *mi* or *khi-pa dasi*, to men, to one's house; also *dris-pa* used absol. = **tame** *W.*; *dris-pa wi* an acquaintance, a sympathizing friend, an assistant *Thgy.*; *snar-dris-kyi wi* an old acquaintance, an old crony *Thgr.* A derivation of *dris-pa* from ‚*drid-pa*, ‚*brid-pa*, to deceive, to bait, to decoy, and hence to tame, was suggested by some Tibetans, but is after all scarcely to be authenticated.

ད ‚*drú-ba* v. ‚*brú-ba*.

ད ‚*drigs-pa* **to fall into small pieces, to crumble** (away) *Sch.*

ད ‚*drud-pa*, pf. and imp. *drud* (‚*drus*?), rarely ‚*brud-pa*, 1. **to rub**, *lus* the body; **to file, to rasp**, *ldi* wood, *Lex.*; **to rub off, to scour**, *°bi-ma dasi W.*; **to polish, to smooth, to plane**, *pay-sta* with a plane *W.*; **to grind, to powder, to pulverize** (?). — 2. **to drag, to draw** or **pull along** on the ground, by a rope, *ro sá-la* a dead body on the ground (*ma-‚drís-par* without slipping(?) *Med.*) — 3. *°ldá-de gyur tsi°* *W.* move, or push it a little aside; *dud bdd-te W.* to cut off obliquely(?).

ད ‚*drub-pa*, pf. and imp. *drub* (*s*) 1. **to sew** *Sch.*, so perh. *Dal.* 240, 11.

— 2. to embroider *C.* — 3. to heal, *rma* wounds *S.g.* — *tem-drib* needle-work *Sch.*

ཁྲིལ་བ་ ‚*dril-ba*, pf. *drul*, gen. *rul* (q. v.), **to become putrid, to rot, to putrefy,** *dril-bar gyur-ba* id.; ‚*dril-bar byed-pa* to cause to be decomposed *Med.*; *rten-‚dril* prob.: putrefied substances, *khrá-yis ‚byin-par-byed* are removed with the fæces *Med.*

ཁྲི་ ‚*dre*, also *thi-‚dre*, *W.* "*tin-ri*", **goblin, gnome, imp, demon, evil spirit, devil,** col. the most frq. word for such beings; quite in a general sense: *khe-ynyda-la sdig-poi lha-‚dre-rnams; byá-‚dre*, ‚*dre-rgód Lt.* prob. two particular species of demons; *ni-‚dre* is said to be a word for 'owl'; ‚*dre ‚byér-ba* to be carried off by goblins *Mn.*; ‚*dren-ynód*, ‚*dri ynód-pa* mischief done by evil spirits; ‚*dre ‚jug-pa* the entering of evil spirits, the state of possession; ‚*dri-thugs-pa* (*W.* "-*kan*") one possessed by a devil, a demoniac; *sbrid-pa* to cast out, ‚*dul-ba* to subdue (devils).

Comp. ‚*dre-‚jigs-khá* = *gu-gul-khá*, 'devil's fear', a resinous wood, by the burning of which goblins are smoked out. — ‚*dre-pun-ka* n. of the fruit of *sgrá-thag Wdn.* — "*ḍe-pu* (or *bul*)-*tsib*" *W.* **whirlwind, water-spout.** — ‚*dri-po* a male devil, ‚*dri-mo* a female d., ‚*dri-bu* a young d., an imp *Ca.* — ‚*dre-me-bud* ignis fatuus, will-o'the wisp, Jack with the lantern *Schr.* — ‚*dre-dmag* a goblin host. — ‚*dre-lag* the left hand, the left side of the body being supposed to belong to the evil spirits *C.* — ‚*dri-lag* 'devil's loose', **bed-bug** *C.* — ‚*dre-arin* goblins and Rakshasas, demons in general, frq.

ཁྲིལ་བ་ ‚*dri-ba* 1. pf. and imp. ‚*dre*, prep. vb. n. to *bsri-ba*, 1. **to be mixed with,** *de ynyis ‚dri-(-ma) Lt.* if the two are mixed with each other; *ghyag-yig-tu ‚dre* mixed together, miscellaneous *Lex.*; ‚*dre-mthúna* (*Sanss Tar.*) the 'limit of mixing', *rgyd-mtso dai gsi-gá ‚dri-mthúna* the influx of the Ganga into the sea *Tar.* 178, 9; *ting yhai ma ‚dri-par* without mingling other talk with (the conversation); *ka dai myis ma ‚dre* a man with whom word and sentiment differ; a hypocrite; *ka dai ka ma yin-pa ‚dre* right and wrong were mixed together; in an absol. sense: *spyód-pa ‚dri-ta mi-stag-par gyur-to* his course of life degenerated, and he became a Brahmanist *Pth.*; *dód-‚gro ‚dri-pa* an animal of a mixed race, **half-breed, mongrel;** *ma ‚dri-par* without any confounding or mixing together, sharply discriminating *Mil.*; *ma-‚dri-pa* prob. **pure, unadulterated.** — 2. **to interfere, to meddle with,** "*de la-ka dai ma ḍe*" *W.* do not meddle with that; **to have intercourse with, to engage in,** *B.* and col.; *rtsi-sems khá-ma ‚dri-par bde* through your, the Lama's, intercourse with my soul, in your society, I am happy *Mil.*; *ytam ‚dri-ba* id.

II. erron. for ‚*gri-ba Pth.*

ཁྲིག་པ་ ‚*drig-pa* v. *brig-pa.*

ཁྲིགས་ ‚*drigs* v. *drig-pa.*

ཁྲིད་པ་ ‚*drid-pa* to slide, glide, slip, "*ḍíd-de gyel*" *W.*, "*ḍíd-tag* (?) *ldir-ma ‚gyel*" *C.* he slipped and fell.

ཁྲིས་ ‚*dris-pa*, pf. *drsi(s)*, fut. *drsi*, imp. *drsi(s)*, 1. **to draw, drag, pull,** a carriage *Gtr.*; a person by his arm *Dzl.*; *drdy-ta* violently *Dzl.*; **to draw tight,** a rope *Dzl.*; **to draw from, to pull out,** an arrow out of a wound *Gtr.*; **to press** or **squeeze out,** matter, pus, *Med.*; **to tear out,** *yoid-poi rgyá-ma* the intestines of a living person; fig. *ka-big ther-sdin-gyi rtsa-mnai ‚drin* some reckon it (lit. **draw** it) to the species of Meconopsis *Wdn.*; **to cause, to effect,** *bde-lés* felicity *Thgy.*, *skyug-pa* vomiting *Tar.* — 2. **to conduct,** water (*W.* "*rdu-ba*"); **to lead, to guide;** with or without *ma*, *lam ‚dri-pa* to direct a person in his way; also abst. **guide,** ‚*dren-mid* without a guide, without a king *Dzl.*; esp. to lead to happiness, felicity, frq.; opp. to *ldig-‚dren-pa* q.v.; *yid-da-dmag* to lead an army into a country, to wage war against it, frq. — 3. **to cite, to quote,** *lai* a religious authority *Ca.* — 4. **to invite,** a guest; **to call, to go to meet;** **to cause to appear, to conjure up,** a ghost, a deity; resp. *spyan-‚dren-pa*, *ydan-‚dren-*

pa; also for to fetch, to go for, if the object is of a sacred character, e.g. relics; *spyan mo drên-par ‚grò-ba* to go uninvited *Cs.* — *b.* **to place before one, to serve up**, dishes, meals; **to pour out**, beer, wine etc., cedpar., frq.; resp. with *bdl-du Pth.*; **to taste**, to eat or drink what has been offered, resp. *W.* (*cf. mčód-pa, ydl-ba*). — 6. **to count, to number**, esp. with *re*, or *re-re-nas*, separately, one by one, *Gtr.*, *Mil.*; **to enumerate**, *ma drenis* ... are here not enumerated *Wdk.*; c. termin. **to count for, to consider, to look upon as**, *dpé-ru* as a parable, as not existing *Mil.* — 7. *W.* in a general sense: **to convey, to remove**, "*zá-ba ftar-mas dani ‚den*" food is conveyed by a spoon, "*Ba kyem dani ‚den*" snow is removed by a shovel. — 8. further: *rbsi* (resp. *bsdu*) ‚*drên-pa* **to insult, to scoff, to deride** *Thgy.*, *C.* — *me* ‚*drên-po* the blazing, flaring of a flame *Sch.* — *mgo-‚dren* v. *mgo*, comp.

ཌྲེན་ས, ཌྲ་ས ‚*drên-ma*, ‚*drên-sa*, **mixture, medley**, e.g. in border-districts a mixed dialect, a mixed religion; a mixed colour, e.g. gray.

ཌ་ཡ ‚*drên-pa* = ‚*drên-pa*, esp. in conjunction with *spyan*: *spyan-‚drên-sam lus big*; *mi ‚drên-na* try whether you can invite him (whether he will come); if not, then ... *Mil.*, also *Mil. st.*

ཌ་ཡ ‚*drêg-pa* 1. **to wince, shrink, quiver, start**, from fear; **to shy**, of horses; ‚*drêg-čan* **shy, skittish, easily frightened** *W.* 2. — ‚*drog-sldn-ba Sch.*: **to take by surprise, to deceive by cunning, to outwit**; *blo-‚drêg Lex.* w.a.

ཌ ‚*drob-skyés Sch.*: 'the keeper of light' (?).

ད *rdzi* v. *ydzi*.

ད *rdib-pa* v. *rdib-pa*.

ད *rdir-ba* v. *bdir-ba*.

ད *rdil-ba*, pf. and fut. *brdal*, imp. *rdal*, also *ydil-ba*, *bdil-ba*, 1. **to spread**, sand, stones, manure, esp. if done by means of a stick, rake, shovel etc.; **to extend**, a canopy *Pth.*; **to cover**, *rdzi-gi ‚bab byd-mas*, the bottom of a pond with sand *Dzl.*; fig. *dam-čos ‚tsi-mar bdil-ba-la* now when holy religion lies before you as if it were spread out in a plain, i.e. when it is accessible to all, *Mil.*; *kyab-ydil* or *rdil* spreading far and wide, all-embracing, *sems nam-mka ‚ltá-ba*, *čos-kyi klon*, *čos-dbyiṅs*, and the like; *gros-rdil* v. sub *gros*. — 2. **sos-ydil** *Lex.* w.a.; *Sch.*: **slowly, not in a hurry.**

ད *rdig* = *yo-bydil? nań-gi rdig kun Mil.* seems to mean: all the utensils and furniture of a house.

ད *rdig-pa* **to beat** *Sch.*, prob. = *rdeg-pa*.

ད *rdib-pa*, pf. *rdibs*, vb. n. to *rtib-pa*, **to fall to pieces, to give way, to break down**, of a roof, rock, tree, the heavens. — 2. **to get dinted**, battered, like tin-vessels by a blow or knock, *C.*, *W.*

ད *rdi-ba Cs.* **thistle**, not generally known, but perh. the same as *ma-rdu*.

ད *rdug-pa*, pf. *brdugs*, fut. *brdug*, 1. **to conquer, to vanquish**(?), *klu-rnams-kyis lka-ma-yin fub-čiṅ rdug-par byas* - *to* the Nagas having overcome and vanquished the Asuras *Stg.*; hence prob. **to annihilate, destroy, undo**, *der ‚bab brdugs - par* as all resources were destroyed *Pth.* — 2. **to strike against, to stumble at**, *C.* (*cf. ‚dug-pa* II, 8); *ṅgo - rdug* (or *brdug*)-*mkd-pa*, v. *ṅgo - pa*, without impediment.

ད *rdzi*, **a small mound, hillock**, *Ld.*

ད *rdzi-ba*, pf. *brdzis*, fut. *brdzi*, imp. (*b*)*rdzi*(*s*), also *bdzi - ba*, **to beat, to strike**, a person, a drum etc.; **to cudgel, to drub**, also *rdzi-‚tsog-pa* (*Sch.* -‚*dob-pa*?); **to beat with a hammer, to hammer**, *lcags*; *rdzi-du rsi-ba* malleable, ductile; **to knock**, *sgo* at a door; **to break to pieces, to smash**, *rdo-gis* with a stone (the sacrificial vessels) *Gtr.*; **to beat out**, *brá-bo* buckwheat, with a stick; hence to beat out with a flail, **to thrash; to pound, to bray**; *zdi-rdzi* a pestle *Ld.* — *bro rdzi-ba* **to dance.** — *yin rdzi-ba* **to bend the bow**, v. *Schf.* on *Dzl.* ᠵᠠᠭᠠᠨ, 11. — *rdzi - mkhan* **a fighter, bully**; of horses:

a kicker; of oxen, butting. — *rdui-ytag Lex.* w.e., prob. a drubbing, a sound thrashing; *rdum-ytag byuk* I have got a drubbing.

rdum-po *Ca.* maimed, mutilated, *rdum-po byéd-pa* to mutilate, *lag-rdum* a maimed hand, *rkan-rdum* a maimed foot, *rwa-rdum* a mutilated horn; having a maimed hand, foot etc. *Mil.*

rdul dust, not so much as a deposited mass, but rather as particles floating in the air, motes, atoms; thus esp. *rdul-yrim, rdul-yrá-mo, rdul-yra-rib, nyi-zér-gyi rdul*, yet less to express minuteness than infinite number; atom, in a philosophical sense, *ku-Kraig-gi rdul tsam-čád* all the atoms of the procreative fluid *Wdz.*; mound, *rdul-yra-rab-ča-med*, acc. to *Was.* (279); *rdul ,ful, ldan*, dust arises *Dzl.*; *rdul mi čál-bar* (or *ma ldán-bar*) *byéd-pa* to lay the dust *Dzl.*; *sprig-pa, W. "krig-čé"*, to shake off, to beat out; *rdúl-du rdig-pa* (in this case also *čál-bar rdig-pa*) to crush or pound a thing, until it is reduced to powder *Lex.*; *glan-rdul Ca.*: 'a mote in the dung of an ox' (?), *Sch.*: 'a small particle of cow-dung.' — *rdo-rjei rdul* diamond-powder (?) *Lex.*; *sól-bai rdul* coal-dust.

Comp. *rdúl-čan* dusty. — *rdul-pyogs* dusting-whisk, dusting-brush *Sch.* — *rdul-čuh* a whirling cloud of dust. — *rdul-thón* coloured stone-dust, employed in certain ceremonies, for making figures drawn in the sand more visible *Mil. nt.* — *rdul-yzán* a blouse (?), travelling-cloak against the dust, *Wdk. fol.* 144 a Lha wears such a garment

rdúl-po, prob. erron. for *rdúl-po Dzl.* 242r, 2.

rde in compounds for *rdeu*.

rde-ba-da-ru *Wdz.*, tibetanized from देवदारु, cedar.

rdig(s)-pa, pf. (*b*)*rdegs*, fut. *brdag*, imp. (*b*)*rdeg(s)*, to beat, strike, smite, c. accus., or (less corr.) c. dat., chiefly in *B.*, *rdig-čiá spyód-pa*, verberando concumbere, to compel a wife by blows to fulfil the conjugal duty *Thgy.*; *mi-čen-la brdig-čiá* beating the looking-glass in anger *Glr.*; *rdag-,čdg-gi ahag-čaádi* the ill-fortune of getting a beating *Thgy.*; to push, thrust, knock, kick, *ghuk-rdig* a blow with the fist, *byéd-pa* to give one *Mil.*; *rdeg-čés Lex.* w.e., *Sch.* a dance; *rdeg-čés-pa* to dance, so perh. *Thgy.*, if *brdag-čés-pa* is not a better reading, *gto-rdig(-su)* = *gto-bór-du*, suddenly.

rdób-pa, sometimes for *sdób-pa*.

rdób(s)-pa, prob. the original form, but of rare occurrence, for *rdób-pa*, pf. *brdabs*, fut. *brdab*, 1. to throw down with a clap, to clap the coat-tail on the ground *Glr.*; with a clashing sound, a potsherd *Tsr.*; to fling or knock down, a person *Mil.*; *ian sá-la* to prostrate one's self, very frq.; *rtsa* (to be thrown) by the horse *Sch.*; "*ka dób-pa*" 1. *C.* to fall upon one's face. 2. *W.* to smack with the tongue, also of the snapping of a spring, of the clapping down of a lid or the cover of a book; "*kú-lpags dób-pa*" *W.* to smack with the lips (in eating). — 2. to throw to and fro, to toss about, *mgó-bo rdób-kiá ,drú-čdag-pa* to turn one's head this way and that way *Pth.* — 3. to stumble *Sch.*, so perh. *Lt.* fol. 196, 6; *čul rdúl-pa Lex.*, *rdób-čul-ba Sch.* to slip and stumble. — 4. to kill, to slaughter *Bal.* — 5. "*deb-čóg ,dé'-pa, tán-wa*" *C.*, "*ir deb tán-ir*" *W.*, to talk big, to exaggerate.

rdeu, rde, rdél-po, dimin. of *rdo*, 1. a little stone, pebble, *rdeu bakúr-bo čhín* like a little stone thrown on the ground *Glr.* — 2. the stone, calculus, in the bladder or the kidneys, *pho-rdé* calculus in males, *mo-rdé* in females; *rdeu čhgs-pa* the concrescence of a calculus, *rdeu ,dón-pa* the removing it *Ca.* — *rdel-dkár* a white pebble, *rdel-ḱrá* a coloured pebble *Ca.* — *rde-,grim* ('the spreading of little-stones') the counting with pebbles *Ca.* — *rde-yká* a pavement of pebbles. — 3. a musket-ball *C.*, *rdeu-pár* a bullet-mould; a bullet-founder *C.*

rdo *B.*, *C.*, *rdó-bu* in *W.* the usual form, in more recent lit. frq., 1. stone. — 2. weight, for weighing things by a balance,

col.; *rdoi* of stone, *rdoi ṭhā-pa* a stone Buddha *Glr.*; *rdo skyēd-pa, skyd-ba*, to carry or drag stones to a place; "*do-ṭsig ṭsig-pa*" *C.* a ceremony observed in making a contract, by breaking a stone and using the fractured side as a seal, cf. *mdzeig-ga ṭsāl-pa*; *rdo-bcāl btin-ba Sch.*; 'stones arranged according to their species'; "*do-rdib-la tdi-ce, do-rdib tdi-ta sdd-ce*" *W.* to pelt, beat, or kill with stones, to stone; *rdo rno ḍag* to the last extremity *Sch.*; *dkāl-rdo* a stone containing silver, silver-ore *Lex.*; *sprin-rdo* a sort of marble *Ca.*; *sbrā-rdo Sch.*, (perh. *spra-rdo?*) asbestos; *mē-rdo* fire-stone, flint; *rtsa-rdo* foundation-stone; *ṅar-rdo* corner-stone; *yser-rdo* a stone containing gold, gold-ore *Ca.*

Comp. *rdo-klad* a stone resembling a sheep's brain, and used as a remedy for diseases of the brain *S.g.* — *rdo dkar Ca.* a white stone; *Sch.* alabaster. — *rdo-skrdn* a kind of steatite or soap-stone. — *rdo-ṭā* a vein in a stone. — *rdo-ṭōg* a stone pot. — *rdo-mkhrā* gall-stone(?) *S.g.* — *rdo-rgyēd* various kinds of soft stone, as serpentine, soap-stone, chalk. — *rdo-rgyās S.g.!* "*do-ṭsig*" *C.* oath taken in the above mentioned ceremony. — *rdo-ṭāl Sāk.* = *rdo-yṭāl.* — *rdo-ṭōr* a shower of stones; hail *Sch.* — *rdo-ˌṭāi, W.* "*dom-ṭāi*", a stone of such a size as may be grasped by the hand. — *rdo-snyen Ca.* = *ka-ma-ru* a soft kind of stone, alabaster. — *rdo-snyā* jasper *Sch.* — *rdo-ṭāl Ca.* stone-ashes, calcined stone; *Sch.* quicklime, *Schf. Tar.* 103, 14; chalk; *rdo-ṭāl byēge-pa* to rough-cast, to plaster. — *rdo-drēg S.g.! Sch.* dirt on stones. — *rdo-smōn* rock-oil, petroleum *Schr.* — "*do-pā*" *W.* stone-dust, small particles or grains of stone. — *rdo bāu-ba* a shining black stone *Ca.* — *rdo-bos* (perh. *do-bos*) a large hammer, mallet *Ld.* — *do-dbyig* a sling-stone *S.g.* — *rdo-ˌbum* a sacred heap of stones, a mound. — *rdo-sōm* large, heavy stones *Sch.* — *rdo-rtsig* stone-wall — *rdo-ṭsāl* (= *ydm-bu, rta-rmig-ma Ca.*) a bar of silver-bullion, of about 156¼ tolas (4 pounds) in weight, the common medium of barter in Central Asia. — *rdo-lum Lt.* = *brag-lum* bitumen, mineral pitch(?) — *rdo-ṭō* lime, both quick lime and slaked lime *C.* — *rdo-yṭāl* a stone-pavement. — *rdo-yṭōge* a cut or wrought stone *Ca.* — *rdo-zdm* a stone-bridge; a rock-bridge, natural bridge formed by overhanging rocks. — *rdo-rtsi(s)* a stone pillar, obelisk, as a land-mark, monument, or an ornament of buildings *Glr.* — *rdo-rīl* a globular stone *Pth.* — *rdo-lib* a stone slab to sit upon; or to write on etc. — *rdo-srum* a stone weight *Ca.* — *rdo-srēn Glr.* 50, 10, evidently a corruption of *dar-srēn.*

rdō-rje, gen. "*dōr-je*" *W.* "*dde-ba*", वज्र, (*Zam.* also वज्र) 1. precious, stone, jewel, esp. diamond, more precisely: *rdō-rje pa-ldm; rdo-rjei ysun* a knocker made of precious stones *Dzl.*; *rdō-rjei sku* an adamantine body *Pth.*; *rdō-rjei ṭse* an adamantine life *Glr.*; *sag-med-rdō-rje-ltar-bai ṭsā-la mdn brnyēd-pas Pth.* as much as immortality; *rdō-rjei ˌjim-pa*, or *rin-po-ṭsi ˌjim-pa Glr.* mortar composed of pulverized precious stones and water, and considered a cement of marvelous properties. — 2. thunderbolt, originally the weapon of Indra, with the northern Buddhists the ritual sceptre of the priests (v. *Köpp.* II, 271; *Waa.* 133), held by them during their prayers in their hands and moved about in various directions; symbol of hardness and durability, also of power; source of many phantastic ideas and practices; frq. forming part of names. — 3. euphem. for *pō-rtsige C.*

Comp. *rdo-rje-gdāi* seems to be the popular spelling of the Sanitarium in British Sikkim, which by the English generally is written Darjeeling. (Here Csoma died, and Dr Hooker staid here for some time.) Acc. to several titles of books in the Petersb. list of manuscripts, it ought properly to be spelled *dar-rgyas-gīn.* — *rdo-rje-rgya-grdm* v. *rgya* comp. — *rdo-rje-ycōd-pa*, वज्रच्छेदिका, title of a religious book most extensively used among Buddhists; *Waa.* (145), *Burn.* I, 465. — *rdo-rje-ˌṭāi*, वज्रपाणि, less frq. ˌ*dsin*,

ལག, also *ldg-ma*, or *phyag-na-rdo-rje*, and abbreviated *lag-*, or *phyag-rdor*, **holder of the sceptre**, originally the Indra of the Brahmans; in Buddhism, in the first place, the Dhyani Bodhisatva of the Dhyani Buddha Aksobhya, and secondly a terrifying deity, the guardian of the mystical doctrine (*Was.* frq.), hence confounded with the *ñe-skyon-ldi*, as well as with *tu-be-ra*, prince of the *ynod-skyin*, and special deity of Milaraspa; v. *Köpp.* and *Schl.* — *rdo-rje-rdzin*, ལྷ་ལ, prop. the diamond seat or throne of Buddha at Gaya, *Köpp.* 1, 93, and hence also proper name applied to that town, frq. — *rdo-rje-gla-lam* diamond v. above. — *rdo-rje-phag-mo*, ལྷ་ལ or ལ (*Wis.* 136) 'diamond-sow', a goddess of later Buddhism, frq. worshipped (also in *Lh.*, where she has a sanctuary at Markula near Triloknath), and incarnated as abbess in a nunnery, situated on an island of the lake Pal-te, v. Georgi *Alph. Tib.*, *Wis.* 135. — *rdo-rje-phur-pa Glr.* an instrument the upper part of which is a dorje and the lower a purpa. — *rdo-rje-lcag-pa*, abbrev. "*dor - ldg*", a local deity in *Lh.*, originally an honest village black-smith. — *rdo-rje-sems-dpa*, ལ, gen. = *rdo-rje-ldzi* (*Was.* 188), sometimes differing from it, v. *Schl.* p. 50; also = *mi-skyod-pa*, Aksobhya; also *mi - skyoñ - rdo-rje Glr.* Respecting the word *rdo-rje* cf. *Burn.* I, 526.

ལ *rdo-ra*, or *rlo-ra* **circle of dancers** *W.*

ལ *rdog C.* **root**, "*dog dkar lo - ma*" root and leaves; "*lab-dog*" radish-root; yet cf. *rdog-pa*.

ལ *rdog-pa* **step, footstep; kick**, *rdog-pa bor-ba* **to step, to pass, to walk** *Ca.*; *rdog-sgra* the sound of steps, the clattering of hoofs; *rdog-stan* a straw-mat for cleaning one's shoes *C.*; *rdog-pai dg-ta jog-pa Dzl.* ཀ, 18 (*Ma.*; *Sch.*: *rdog-pai zabs-su*) to prostrate, to throw under one's feet; *rdog-pas rdzis-ba Sch.*, *phil-ba Sch.*, *mdzu - pa*, *mdzin-pa Sch.*, *rdog-phil rgyab-pa Pth.*, "*dog-ti phil-ma*" *C.*, "*dog-tsi gyab-te*" *W.* to strike with the foot, to apply a good kick, to stamp the ground; *rdog-bstad bgdl-pa* prob. id.; prop. to load, to pack on (?).

ལ *rdog-po* (*Ca.* also *rdog-ma*), **a grain** ■ **corn, sand, sugar; a drop of rain** *Glr.*; *sran rdog bdun* seven peas; *phra-rdog* the bead of a rosary, which often consists of grains of seed; **a piece**, *rdog-yig* (how many turnips do you want?) one *C.*

ལ *rddzis-pa* v. *sddzis-pa*.

ལ *rdom-ldzi* v. *rdo-mdzi*.

ལ *rdor* 1. in compound words for *rdo-rje*. — 2. n. of a monastery in Tibet *Ca.* Chronolog. Table 1228 p. C. — 3. = *sdor Ca.*

ལ *rdol-pa* **a cobbler** *Ca.*, prob. = *ydol-pa*.

ལ *rdol-ba*, pf. and fut. *brdol*, vb. n. to *rdol-ba*, 1. **to come out, to break forth from, to gush forth, to issue from**, of a well of water (issuing from) *Pth*; **to come up, to sprout, to shoot**, of seed; "*so ma dol*" *W.* the teeth are not yet cutting; *lkoñ - ma rdol-bai glu* a song streaming forth from within *Mil.*; *mi-nad rdol-ldzi* diseases breaking out among men *Mil.*; **to flow** or **run off**, of the water of a lake; *kloñ rdol-ba* to come forth, to proceed from the middle or the midst of *Glr.* (the meaning of this passage is not quite clear); *rdol - ysir* an instrument for boring metals *Sch.* — 2. of vessels: **to leak, to be not tight, to have holes**, *mod bab-brdol* a vessel with a leaky bottom *Thgy.*; also of shoes, covers, tent-cloth etc. not being watertight; **to break, to burst**, of ulcers, wounds; *glo-rdol Med.* v. *glo - ba*; *rdol - ynyin Sch.*: 'fistula; gonorrhea'. — 3. **to rave, to delirate; to be sleep-walking, lunatic**, also *bla rdol(smrn)-ba Lex.*, where it is explained by *bab-ñöl*; *ynyid-rdol*, *mig-rdol C.* id.

ལ *rddzis-pa* 1. shat., *Ca.* = *ydzes*; *lus rdzis-ti Lex.* w.e. — 2. vb. n. *Sch.*: 'to **break, burst, flow out**, *dbil-ba*, or *lbil-ba* the bursting of a bubble'.

ལ *lda . . . Ld.* frq. for *bla . . .*, *gla . . .*, *zla . . .*

ལྡན་ *ldá-pa* **discourse, speech, conversation;** *W.*: "*ldá-pa tdá-te*" **to speak;** "*ldá-pa ká-ce med*" one cannot understand what is spoken or said; *ldá-pa-ban* **talkative** *Ca.*

ལྡན་ *ldá-mdá*, *Ld.-Gtr. dha-mdá*, **a couple of small kettle-drums,** one hanging in front, the other behind, the latter being beaten by a second person that follows the bearer.

ལྡན་ *ldá-ldá* **a kind of ornament of silk or cotton, a fringe** or **tassel,** *dar-gyi, rin-po-čé*, esp. worn in sacrificing, *Lex.*

ལྡག་ *ldág-pa*, pf. *bldags*, fut. *bldog*, imp. *ldog*, **to lick,** *Krag* blood; *khad ldág-pa* the brain being licked up, a punishment of hell *Thgy.*; *nd-bza-la*, or *-mar* to lick a person's coat *Mil.*; "*ldag-ldag*" *W.* = *pe-mul*, lit. 'a lick', i.e. a pap prepared of *rtsám-pa* and *čaú*, licked from the fingers, or eaten with a spoon.

ལྡན་ *ldán* 1. v. *ldá-ba*. — 2. for *ydán* **stand, frame, trestle.** — 3 *W.* "*ldán-ldá-la ber*" carry it lengthways! opp. to *yred*; "*ldán-ldá-la dád-te*" to rock with one's chair.

ལྡན་ *ldán-mgo* **the yarn-beam** of a loom *Sch.*

ལྡན་ *ldán-sgo-ska*. *Sak.* सरभ, *Fouc. Gyatch.* 254; if the text is correct, it would seem preferable to connect *ri-dags* with *ldán-sgo-ska*, and to render it: 'the animal Sarabha', a fabulous eight-footed creature of the snowy mountains.

ལྡན་ *ldán-ba*, pf. *ldans* or *lans*, imp. *ldan*, 1. vb. n. to *sdán-ba*, **to rise, to get up** (cf. the more frq. secondary form *ldá-ba*), „*gyél-ba-las* from a fall *Wdn.*; *nyál-las* from a lying position *Lex.*; *stán-las* from a seat; *fo-rnis* in the morning *Lt.*; *ná-mi-ten-pa-la* before, or in presence of a stranger; also used of the bristling of the hair, *Lt.*, of the rising of vapours, perfumes, dust, of a wind springing up; **to extend, to spread,** *dri nán-pa ryyan bzur ldan* an offensive smell is spreading in every quarter *Tor.*; „*krúgs-pa dbús-nas* the rebellion (spread) from the province of Ü, *Mn.*; **to break out,** *mé-ro ldan* the smothered flame breaks out again; in a special sense of morbid matter that has accumulated (*ydg-pa*) *Med.* frq., e.g. *Ka-zda bi-nas ldan* during digestion the symptoms break out anew; *dgrá-ru ldán-ba* to show one's self an enemy, to break out into hostilities frq.; **to arise, originate, break out,** of disease, despair, *Mil.*; also for: **to have risen, to stand,** but only in certain combinations, *ldan dub byéd-pa* tired from having been standing (so long) *Lt.* — 2. *W.* **to suffice, to be sufficient, enough** (cf. *lan-ba*) = „*kyél-pa*, of food, clothes, money; hence *ldan*: **complete, perfect, entire, whole,** "*ras nán-la rdg-ma gos ldan čig*" cotton cloth with lining (sufficient) for a whole dress; "*dú-gu gos ldan nyis*" woolen yarn for two complete dresses. — *ldan* prob. signifies also quite through, cf. *ltan* II.; *ldan-čád* occurs in medical works, and in many cases seems to imply **quantity;** *nan-ldán Lex.* = *na-mayán* of the same age (*Sch.* not corr.).

ལྡད་ *ldád-pa* 1. vb. pf. and fut. *bldad*, imp. *ldad*, **to chew** *Zam.*, *W.*; *skyug-ldád Ca.*, v. *skyug bldag-čín ldad-pa* (?) *Sch.* to chew the cud, to ruminate; *log Ca.* 1. id., 2. rumination, deliberate reflection; *Pur.*: "*spá ldad-čas*" to taste, to try; *Ld.*: "*ḍí ldad-te*" to smell at. — 2. *Ld.* for *gdád-pa*

ལྡན་ *ldán-pa* I. abst., also *mdán-pa Lex.*, **cheek,** *ldán* (*-pai*) so cheek-tooth, molar tooth; *ldan-čág Ca.* a blow on the cheek, a box on the ear; "*dpa-tsáy*" *C.* id.; "*mi dká-la dpa-tsay gyag* (or *gyab*) *soi, mi dka dpa-tsay-ghi mdá-po dus sod*" his ears have been soundly boxed; metaph. *grog-ldán* the cheek or side of a ravine *Mil. nt.*

II. vb. and adj. 1. originally: **to be near to, hard by,** a thing, (juxta), hence *W.* "*ldán-la, ldán-du*", adv. and postp., **near to, by,** "*ngá ldán-la dug*" sit down by my side; "*shi-gi ldán-du*" close by the tree; "*ngá ldán-du ḥog*" come near to me! "*gám-mi ldán-du*" near the box; "*tsa-mán-ni ldán-la ḍúl-te*" to go along the side of a hedge. — 2. in *B.* and *C.* only

used with reference to possession (pence), mostly as partic. or adj., and construed like *bèdu-pa*, **having, being possessed of, provided with**, — *ètu* (which in *W.* is almost exclusively used in this sense). The objects may be things of any description, also physical and mental properties, so that *ldan-pa* differs in this respect from *bèdu-pa* (*Tar.* 136, 14. 15); *nor dań ldan-pa* rich, wealthy; *sems-can dań ldan-pa* with child; *bu dań bu-mor-ldan-pa* having children; *rig-pa dań ldan-pa* wise; with a negative: *nor dań mi ldan-pa*; *dań ldan-par ‚gyur-ba* to get, to obtain, frq.; *ldan-du lin-pa Gir.* 101, 1 is stated to mean the same. Poetically, and forming part of certain expressions and names, without *dań* and *pa*, like *èsu: nor-ldan, dga-ldan, ‚byor-ldan.* — 3. *ldan-pa* and *ldan dań ‚dra-pa* seem to imply: **mixed, compound** (opp. to *rkyań-pa*) with regard to temper and disposition of mind *S. g.* — 4. **to add up, sum up**, *Wdk.* — 5. *W.* "*gań-ba ‚bag-pa ldan yin*" it will be **enough**, it will hold out, till winter-time, prob. only a corruption of *ldań-ba.* — 6. *Par.* = *‚grig*, **regularly, properly, duly, rightly.**

ལྡན(-པ)-པོ *ldan(-pa)-po* one that has, that is able, a man of ability *Ca.*

ལྡན-ནས *ldan-nas* n. of a country *Ma.*

ལྡན-ཐེད *ldan-thed* equivalent to *‚dus-thed Mdg.* 35.(?).

ལྡབ-ལྡོ *ldab-ldo* (*shad*) *Lex.* **silly talk, tittle-tattle.**

ལྡབ-ལྡོབ *ldab-ldob Lex. w.e., Ca.* **indolence, dullness, drowsiness**; acc. to others, **a hasty, volatile manner.**

ལྡབ-པ *ldab-pa*, pf. *bldabs*, fut *bldab*, imp. *ldob*, 1. *Ca.* **to do again, to repeat**; *skyar-ldab Lex., Sch.*: **repeatedly, anew, afresh, again**; *nyis-ldab Lex., Sch.*: for the second time, doubly, twice; "*bu-(l)dab de sań ètu-ma yod*" *W.* it is ten times as large as that, yet cf. *ltab-pa*; "*ldab-sta zèr-na*" *W.* saying it once more, again, in short. — 2. ? *Ld.*: "*ldab, tèm-te kyer*" take a firm hold of him (or it) with your hand, and carry him (or it) away!

ལྡམ-ལྡམ *ldam-ldam Ca., ldam-pa*, **very idle, slothful.**

ལྡམ-ལྡོམ *ldam-ldom Ca.*: '**mean, pitiful, sorry, idle**'.

ལྡམ-ལྡོམ *ldam-ldom Ld.* **dubious, uncertain**, used of things.

ལྡར-ཕ *ldar-ba Ca.* **to be weary, tired, faint, languid**, *ldar-ldar-du ‚gyur-ba.*

ལྡི-རི-རི *ldi-ri-ri* (v. *ldir-ba*) **the rolling of thunder** *Thgr.*

ལྡིག-པ *ldig-pa* **to fall** or **sink through** *Sch.*

ལྡིན-ནས *ldin-ba* **to be swimming, floating**, cf. *rkyal-ba, W.*: "*ldi-ni Ka-ttog-la ‚pala ldin dug*", opp. to "*til-la ner* or *nub*;" **to be suspended, floating, soaring** (in the air), *yndm-la, ndm-ella-la*; *mkhd-ldin* v. *mka.*

ལྡིན-ཀ *ldin-ka* v. *ltin-ka.*

ལྡིན-ཐང *ldin-than* **a bower** formed by the branches of a tree, **the leafy canopy** of a dense wood *Mil.*; *ldi yyi-lo rgyas-pai ldin-than* the wide shady porches of turkois-leaved trees.

ལྡིན-ཏཱཀ *ldin-dpon* an officer over fifty, acc. to others, over a hundred men, — *brgyad-dpon*, a sergeant, captain, distinguished by a copper button on his cap, *Hook.* II, 160. 200.; *ldin-‚og Sch., ldin-tho*, the troop under this officer's command.

ལྡིད-ལ *ldid-se*, or *ldid-si Ld.*, adv. **quite, very, very much**, "*ka ldid-se Kama sdi-po yod*" I am quite well; "*ka ldid-se ma ‚ded soń*" I was very much displeased, very vexed; perh. also "*ldidis ttg-pa-nas*" for *ytid*, cf. *ltis-pa*, or perh. in *Ld. ldid* is the form for *ytid.*

ལྡིབ-ཕ *ldib-pa* 1. vb., pf. *bldib, Sch.* — *ldig-pa.* — 2. adj. *Ca.*: **not clear, not intelligible**, "*Ka-dib*" *W.* **stammering, stuttering**; *ldib-ldib* = *ldab-ldib.*

ལྡིམ *ldim W.* **the crash** of a falling tree, **the report** of a gun, "*ldim zèr-ra rag*" I hear a crack.

ལྡིར-ལྡིར *ldir-ldir* is said to be = "*di-ri-ri*" *C.*

ldir-ba I. also ltir-ba, **to be distended, inflated, to bellow**; lto-ldir a big belly; ltd-ldir-čan big-bellied. — 2. **to rush, to roar**, of the wind *W.*; **to roll**, of the thunder, „brag ldir it thunders; ldir ldin like thunder; ldir-gyra a thundering, roaring noise; ldir-lé-ba thundering *Thgr.*

ldú-gu = ydú-ba, ydú-gu.

ldug(s)-pa, pf. bluga (*Lex.*), bluga (usual form), fut. blug, imp. blug(s), col. blug-pa, **to pour**, mnid-du; ldg-ču bluga pour some water on my hands, give me water for washing; **to sprinkle**, to strew, sand *Gbr.*; **to cast, to found**, metals. Cf. bluga and luga.

ldud-pa, pf., fut. and imp. blud, col. blód-pa, **to give to drink, to water**, cattle etc., with accus. of the drink given, dug blód-čiá mi „ši he does not die by a poisoned draught, bdúi-ba blud he gives (him) to drink *Thgr.*; tág-pa léga-par blód-čiá making (another) eat plenty of soup *Lt.*, as one also says: tág-pa „čoi-ba to eat soup.

ldum 1. **vegetables, greens**, in general. — 2. *W.* **lettuce, salad**; ldum-mig, a kind of lettuce *Ca.*; ldúm-bu 1. *Ca.* **plant, stalked plant**. 2. prob. for ldúm-ba *Mil.*; 3. *C.* vulgar pronunciation for sdúi-po. — — ldúm-ra 1. *W.* **kitchen-garden**; 2. **fruit-garden, orchard**, and 3. esp. **flower-garden** (better sdúm-ra); ldúm-ra-pa **gardener** *Pth.*

ldúm-po, ldum-ldúm, 1. for dúm-po *Gbr.*; 2. *Ld.* for zlúm-po, **round**; *Mil.* also ldúm-la „grib-ba made round, rounded off.

ldur-ldir *Lex.*; *Sch.*: **roaring, rushing**.

ldé? *Lex.* mín(-gi)-ldé *w. s.*; ldé-ba *Sch.*: '**belonging together, of the same species**'.

ldé-gu, ldéu *Med.* 1. *Ca.* **mixture, syrup** (?); 2. **ointment** *Wdá.*

ldé-ba (*Sch.* also „dé-ba), pf. (b)ldes, fut. bldé, imp. ldés, **to warm one's self**, c. accus., me, ■ the fire; nyi-ma, in the sun (not ma-la).

lde-mig *B.* and *C.* (*Ts.* col. "de-mig" *Bal.* "le-mig, otherwise not in use in *W.*) 1. **key**, ldé-čób *Gbr.* prob. id. — 2. **introduction, preface** *Ca.*

ldeu 1. *Ca.* also sdeu, a kind of **pease**, *Hind.* मुग्ग — 2. v. lde-gu.

ldég-pa (pf. ldeg?) **to quake, shake, tremble**, a. g. of the palace of the gods *Del.*

ldéi-ba, ldúi-ba, v. ldúi-ba, **a pond**.

ldeb 1. *Sch.* **leaf, sheet**, of paper; 2. = ldebs 1.

ldéb-pa 1. *Ca.* = ldég-pa; 2. *Sch.* **to bend round** or **back, to turn round, to double down**.

ldebs 1. **side**, *Lex.* = „dabs, e.g. of a mountain *Sch.*, the flat side of a sword or knife *Ca.*; rúa-poi „bár-poi ldebs by the side of, near, the protuberance of a bone. — 2. **compass, enclosure, fence** *Sch.* — 3. *C.*, *W.* **a large cloth**, in which a person is carried by several others, either by means of a pole, or by taking hold of the four corners. This mode of conveyance is called **Dandi** (दण्डी *Hindi*). — 4. in the *Wdá.* it seems to have still another signification.

ldem 1. v. ldém-pa I. — 2. **statue, idolatrous image, idol**, standing upright, cf. ldém-pa II., *C.* — 3. **suspension-bridge**(?) *Ld.-Gbr. Schl.* 17, a; v. ldém-pa III.

ldém-pa I. sbst. 1. *Ca.*: '**contrariety, opposition, irony**', which seems not to be quite inconsistent with the explanation given by *Zam.*, dran-mín, as being an intentional concealing of the true sentiment. — ldém(-po) **riddle, enigma** (cf. ldód-bya); mi-ldem, byd-ldem, bém-ldem an enigma or allegory applied to men, to birds, to inanimate beings; ldém-poi ring, ldém-ptam **parable, allegory**; ldem-dgóis *Lex.* = *Sch.* ब्रह्मविद्या, prob.: a concealed deceitful intention, *Sch.*: 'a mysterious opinion'; ldem-rjód-pa *Ca.* to say a riddle or parable, "ldem ṭad-čé" *W.* ■ propose a riddle, ldem ṭód-pa *Ca.*, ṭód-pa *Sch.*, to solve a riddle. — 2. *W.* **a trap** (*C.* "phur-nyi"), "bi-ldém"

mouse-trap, "*wa-ldar*" fox-trap, "*tsig-la*" to put a trap.

II. adj. 1. (*Schr. ldém-po*) **straight, upright; tall, well-made,** *Mil.*, prob. also *Wdá.* — 2. partic. of III., **inconstant; unstable, variable, perishable** *Ca.*

III. vb., also *ldem-ldém-pa Sch.* **to move up and down,** striking, trembling, vibrating; *phag-sgrá ldém-pa* the clapping of wings *Mil.*; *ldem-ldém* **flexible, supple, elastic, pliant.**

ldar, *Ts.* — *ldabs* I., *skyai ldár-la* **on the side** of a wall, **on a wall,** e.g. to paint, to scrawl; *rii ldar.*

ldár-ba *Ca.*: 1. **toughness, clamminess,** 2. **potter's clay**. *ldar-tso Ca.* 1. **clay,** 2. **an idol made of clay** *Mig.* — *ldár-sku Gtr.* prob. — *ldár-tso* 2.; acc. to others: a picture on a wall. — *ldár-bzo* figures modelled of clay, **plastic work,** *ldár-bzoi lha Zam.* — *ldár-tso* 2.; *ldar-bzoi-ldebs Lex.* a clay-enclosure (?) — *ldár-so Gtr.* 88, 1. 2., by the context also **figure, image.**

ldo side, *Ld.* for *glo.*

ldóg-pa, pf. and imp. *log*, vb. n. to *slog-pa*, I. **to come back, to return, to go home, to depart.** — 2. **to come again,** often with *gyir*, of diseases, — to relapse; in a specific religious sense v. *ḟbrás-bu bíi*, frq.; *dgrar* to come forward again as an enemy, to renew the war (ni I.) *Mil.* — 3. **to change, to undergo a change),** as to colour, smell etc. *Med.*; *ḟgyúr-ldog*, and *ldog-ḟgyúr Mig.* **changeableness, inconstancy, fickleness.** — 4. **to turn away** (vb. n.) *las* from; *bla ldóg-pa* III. *Thgy.*; *so ldóg-pa* v. *ldg-pa.* The partic. as adj.: *dé-las ldóg-pai* (the thing) **opposed** to that, **contrary** to it, *Wdá*; *go-ldóg* id. *Lt.*; *mgo-ldóg Lex.?* — *Sch.* has also *ldog-ḟgyé-ba* **distinguished, different,** from each other, and *ldóg-pa* **reciprocal, mutual, each separately.** Cf. *ldg-pa.*

ldóá-ba 1. vb., pf. *ldoás*, *loá*, **to become blind, to be blind; to be infatuated.** — 2. adj., also *ldóás-pa*, *mddás-pa*, **blind; infatuated.** Cf. *ldá-ba.*

ldóá-mo, resp. *jsol-ldóá*, **a small churn,** used for preparing tea, = *gur-gúr*, v. sub *ja.* Cf. "*doá-dúa*" *Ld.* **a stove;** *ldoá-rus?*

ldóá-ros *Ca.*: n. of a yellow earth, **bole, ocher,** used for staining the walls of houses; *ldoá-ros-sa Lt.*

ldón-pa **to give** or **pay back, to return,** — *kldn-pa*, *gldn-pa*, esp. with *lan*, **to answer** *Dzl.*

ldób-pa **to apprehend quickly; to be witty, to be quick in repartee** *Ca.*; *ldobs-skyés Lex.*, explained by *ás-sa-ba* understanding readily?

ldóm-pa? *rag-ldóm-pa* is stated to be = *rag-ldás-pa Ld.*

ldóm-bu, less frq. *ldóm-bu*, often preceded by *so-mgóma* **alms,** consisting of food; *ldóm-bu byéd-pa* to ask such alms; *ldóm-sa* alms-house, house where beggars receive food; *ldóm-bu-ba* a person living on alms, a beggar, *Mil.*, *Pth.*

sdán-ba, pf. *sdaná*, I. **to be angry, wrathful,** *mi dgá-bái sdán-sta* growing angry, flying into a passion *Dzl.*; gen. n. *la*: **to hate, to be intensely disposed,** frq.; *sdán-bai dgra* opp. to *byáma-pai ṗrayen*; *sdán-bar sóma-pai dgrá-bo* id. *Wdá.*; *kyém-mdza-kyi dgrá-sdaá-ba*, or *dgrá-bdo-ba* the neighbour's grudge; *sdáá(-bai) sems*, *sdáá-bla*, most frq. *ke-sdán*, **hatred, enmity, hostility, ill-will;** (cf. dug) *sdán-ba ḟamu-ṗdá ḟjg-pa* to subdue all hostile powers; *sóar sdán-ba* the former, the old hatred *Mil.*; *sdaá-mig Lex.* an angry look, a scowl.

II. for *ṗdán-ba.*

sdán-bu v. *ṗdán-bu.*

sdád-pa v. *sdód-pa.*

sdám-pa v. *sdám-pa.*

sdár-ma **trembling, timorous, timid** *Dzl.*, *Zam.*

sdi-ba, pf. *bedá*, v. *sdig-pa.*

sdig 1. **thick** (?) *yuá-pa sdig Mig.* — 2. **foundation** *C.*, *rgyág-pa* to lay a foundation.

ཕ་ཁ *sdig-pa* 1. also *sdig-pa rued-čan*, col. "*rd-čc*", **scorpion**, also as sign of the zodiac; *sdig-pa dkor-po, sdig-po*; *sdig-rued*, the sting of a scorpion; *sdig-dug* the poison of a scorpion; *sdig-čaki* a scorpion's nest; *sdig-srin* **crab, crawfish**, used both as food and medicine *Med.*, but not as designation for the respective sign of the zodiac, v. sub *ḥyin*; *sdig-srin-ʼbu Lt.* id.?

II. (पाप) **sin**, moral evil as a power, *sdig-pa-la ydi-čes-pa Del.* ९०२, 11 to believe in sin as such; ʼ*jöms-pa* to conquer sin, as something hostile to man *Dom.*, and so meton. = sinners, adversaries; sometimes perh. for **sinfulness**, sinful state, but gen. in a concrete sense: **offence, trespass**, in thought, word, or deed, *ka-wa-wa-ṭö-bai sdig-pa*, or *nyön-pa* prob. a grievous sin *Del.*; also with a genit., *ryydi-poi sdig-pa sbyön-ba* to wash away, to expiate, the king's sin; also ʼ*dag-pa, sel-ba, W.* "*čäd-čä*"; ʼ*byön-ba* id., but more in an intransitive or passive sense; so also ʼ*čöp-pa* (*ybig-pa, bkag-pa*) to confess, as sec. to Buddhist views, confession is almost tantamount to expiation of sin, cf. also ʼ*gyäl-pa* and *bsäl-pa*; there seems to be, however, no word strictly corresponding to our 'forgiving' of sin; *sdig-(pas)-las* a sinful deed; *sdig-pa-la dgä-ba* **to love sin, to be wicked**; *sdig-(pas) grogs* a companion in vice, an associate in crime *Del.*; *sdig-pa byäd-pa, spyöd-pa*, **to commit sin, ■ sin**; *sdig-pa mi byäd-pai yul* a country where no sins are committed, a pious country; *sdig-byäd, sdig-spyöd* **impious, wicked; a wicked person**, *sdig-pa-rnams byäs-pa* id. (more accurately: πολλοὶ ἁμαρτηνοί) *Stg.*; *sdig-čan* id. (*sdig-pa-čan* seems not to be in use); *sdig-sprib* the filth, the contamination of sin, *sdig-sprib čams-čäd sil-ba* to cleanse from every defilement of sin *Glr.* (which the Ommani-padmehum is sufficient to do); *sdig-po* a **sinner, a bad character**, *sdig-po čä* a vile sinner *Glr.*, *Mil.*; *rdig-to-čan*, पापीयस्, = *sdig-čan*, but only as epithet of Dud; *sdig-blön* a wicked officer *Glr.*

ཕ(ས)ད *sdig(s)-pa*, pf. *bsdigs*, fut. *bsdig*, imp. *sdigs*, and *sdi-ba*, pf. *bsdis*, fu. *bsdi*, 1. **to show, to point out**, *sdigs-mdzäb* a pointing finger, ... *la sdigs-mdzäb ytäd-po* to point at ... (with scorn or derision); *sdigs-mdzäb nam-mkha-la ytad* pointing with the fingers toward heaven, yet not in a 'menacing' (*Ca.*) way. — 2. **to aim** *C.*, *bsdi(g)s-sa* the place that is aimed at, **aim, butt; goal** *Thgy.*; *bsdis-pai ḥyöge-su* in the direction of the aim *Thgy.* — 3. **to menace, to threaten**, *čäd-pas* with punishment *Mil.* (ni f.); "*dig-čä ḥi-la*" *Ld.* as an charm-shot; ʼ*di-la bdag-gis* ʼ*jigs-pa big-gis ma bsdigs-na* if I do not threaten him with something frightful, if I do not strike him with fear, *Del.*; *sdigs-ma byäd-pa* to assume a menacing attitude *Mil.*, to threaten menacingly *Thgy.*

ཕ(ས)ད *sdiks* a **cavity** or **depression**, *spdi-sdiks* a depression on a grassy plain, *ri-sdiks* on a mountain-ridge; the significations given by *Ca.*, 'middle part, heart, core', were not known to our men of Tsahi-lunpo.

ཕ(ས)ད *sdib-pa* 1. Sch. = *ldib-pa*. — 2. *Tar.* 8, 18 = *rdib-pa*.

ཕ(ས)ད *sdug-pa* 1. adj. **pretty, nice**, *ldi-ma* to look at *Del.*; "*tsa-ḥbi-dug-pa*" *C.* **mint**, Mentha, ἡδύοσμον; gen. with reference ■ a person: what is **agreeable, pleasing, dear**, to a person *Sak.*: ཕ(ས)ད, *bdag-gi bu mäs-gi sdug-pa-la* the most beloved of my sons *Del.*; *nai bu sdug* my dear son *Pth.*; *sdug-par* ʼ*dsin-pa Del.*, *sem-pa Del.* frq., *rtsi-ba Mil.*, to love, n. dat., gen. with regard to parental love; *sdug-par* ʼ*gyur-ba* to become dear ■ a person, to ■ endeared to, *Del.*; *mi-sdug-pa* **not fair, ugly, disagreeable**, of the body, of a country etc.; *mi-sdug-poi tsi-se-ʼdsin Tar.* 10, 11 contemplating one's self and the world as a foul, putrid carcass (v. *Tar.* Transl. 285, foot of the page); *mi-sdug-par byäd-pa* ■ disfigure, pollute, profane, a temple *Del.*; *sdug-gu* beautiful, pretty, handsome, *bsod-nämi sdug-gu čams-čäd* all pretty women *Del.*; there is also a form for the fem. gender: *sdug-*

gu-ma Dzl.; *sdú-ge-ba Cs.*: 'the state of being somewhat pleasing'(?); in a prayer occurs: *bod-bdrin sdug-ge mtyin-re-rjé* the good, poor Tibetans, just as in W. "*sdug-po-ché*" is used; often (but not necessarily) rather pityingly: *Ro sdug-pa-ché* the good man (will do his utmost); "*ri-pa sdug-pa-ché*" the good fieldmouse (speedily made off); but also: "*sab dug-pa-ché ĕ-bu hig tod*" *W.* good sir, give me a few potatoes!

II. vb. **to be oppressed, afflicted, grieved,** like *ydán-ba*, *sems ldá-kyis sdug-nas* by sorrow *Mil.*; "*sem mdá-po mdá-po dug soi*" *C.* I was very, very sorry for it; . . . *pas sdug-go* we are miserable, because . . . *Dzl.*; *sdug-par ,gyúr-ba* to become unhappy, to get into distress *Dzl.*

III. sbst., *Sak.* ,ugra, **affliction, misery, distress,** *bod sdug-pai mgo ,dzugs* that is the beginning of the misfortunes of Tibet *Ma.*; *ná-la sdug-pai ré-mos bab* (then) came our turn of being visited by affliction *Mil.*; more frq. *sdug*, and *sdug-bsnal* (v. below) *sdug-tu mi yod ,dug-gam* are you not in distress? *Mil.*; *sdug ther byéd-pa* to undergo hardships (voluntarily), to bear affliction (patiently), to suffer, in an emphatical sense, *Mil.*; *sdug mi ŋŋ* you cannot endure the hardships *Mil.*; "*ka-dág mdá-po jhé'-pa*" *C.* to work hard, to drudge; *skyid-sdug* good and adverse fortune, good luck and ill luck, very frq.; *bde-sdug* id.; *sdug-sdge byéd-pa* (the contrary ■ *bsgo-sdge byéd-pa*) ■ accumulate misery upon one's self *Mil.*; "*dug mdá-po tón-ma*" *C.* ■ plague or vex a good deal, to inflict injury, c. *la*; *ydán-sdug-gi sdug-pa* the sin of having done evil to others *Mil.*; "*dug ají-la tón-ma*" *C.* **to torture, to put to the rack**; *sdug ,bób-pa* **to be** ■ **mourning** *Cs.*; *sdug srín-bo* **to mourn** *Cs.*; *sdúg-ĕan* adj. **fatiguing, worrying.** — *sdug se* adj., **unhappy, miserable,** *Pth.*, is of rare occurrence.

Comp. and deriv. *sdug-khi* **a chamber of mourning,** a darkened room *Cs.* — *sdug-gón* **a mourning dress** *Cs.* — *sdug-bsnál* the most frq. word for **miseriana, misery, suffering;** also **pain,** *sdug-bsnál-gyis ydám-po Dzl.*, *sdug-bsnál myúr-ba* (*W.* "*tlú-ché*") to be in calamity, to suffer pain; "*dug-nál tón-ma, tír-ma*" *C.* ("*tón-ché*" *W.*), to inflict pain, to grieve, to torment; *sdug-bsnal dan bldn-pa*, *sdug-bsnál-ĕan* **unhappy, miserable; misery, distress, affliction;** "*dug-nál jhé'-pa*" *C.* ■ lament, wail, moan; *sdug-bsnál-du ,gyúr-ba* to become sorrowful or melancholy; "*ná-la ná-ga-ri ma ités-pe dug-nál yod*" *Ld.* I regret my not knowing Sanskrit; *sdug-bsnál-ba* (vb.) **to be unhappy,** (sbst.) **the state of unhappiness,** *Thgy.*; *sdug-bsnál-bai shad* lamentable, doleful cries. — *sdug-mthú* *C.* accumulating calamity. — *sdug-,dré* a demon *Sch.* — "*dág-po*" *C.* **wretched** (road), **savage** (dog), **ill-bred, naughty, unamiable; evil** (sbst.), *dug-po byéd-pa* to do evil *Mil.*; "*mi-la dug-po tón-ma*" *C.* to do evil to a person, to molest, trouble, annoy, injure, a person. — *sdug-phés-pa Stg.*, *C.*, **poor.** — *sdug-hoa* a mourning-hood *Cs.* — *sdug-srás* inured to hardships; the being hardened *Mil.*

ལུད་ *sdud* 1. *Sak.*: **the folds** of a garment; *sdud-ka* string for drawing together the opening of a bag, **drawing-ham.** — 2. *Cs.* **synthesis,** *,byed-sdód* analysis and synthesis.

ལུད་ *sdud-pa*, pf. *bdus*, fut. and likewise for the pres. tense) *bdu*, imp. *sdus*, *bdu*, vb. a. to *,dú-ba*, 1. **to collect, gather, lay up, amass, assemble,** riches, flowers, broken victuals, taxes, crops, earnings, men, cattle etc., frq.; **to put together, to compile,** *mín-rnams . . . nas bdus* the names have been put together out of . . . *Glr.*; **to brush or sweep together,** *W.*: "*kyim-sa ĕl-ma-ng* (or *dai*)" the dust with a broom; *dbáin-du* **to subject, subdue,** frq. — 2. **to unite, join, combine,** *bú yum mgo* three pieces of wood at their upper ends *Dzl.*; six kingdoms into one *Dzl.* (to join) actions, words, and thoughts in the path of virtue *Dzl.*; *dmág-rnams ldór-du* (joining) the troops with his retinue *Dzl.*; *Kyo-bág-tu* to unite in matrimony, to give in marriage. — 3. **to condense, to comprise,** all moral precepts in three main points, the letters of the alphabet ■ five classes *Gyam.*; esp. with *myúr-ster*,

zér-mom, **to contract, compress, abridge**, frq., *de yaṅ bsdu-na* if one shortens it still more, if it is abridged a second time *Grum.*; *"dùs-ṅon" W.* **brief, concise, compendious**; *"dù-yig" C.* **abbreviation, abridgement**; *bsdus-„grel* an abridged commentary *Tar.* 177,7; **to close, conclude, finish, terminate**, *mjug sdùd-pa* to close a train, opp. to *ma „dzin-pa Mig.*; *zér-bsdu-ba* concluding a sentence or period with the finite verb in *o*, *Grum.* — 4. *bsdùs-pa* **to consist of** or **in**, c. instrum., e.g. *yi-ge drug-gis* of six letters *Thgy.* — 5. **to boil down, to inspissate** *Lt.*, *bsdùs-ku*, *ydùs-ku*, a preparation thus obtained *Med.*; *bsdus-tùs* prob. id. *Med.* — 6. scil. *bsdùmma: bsdù-ba rnam bži* the four ways of collecting merit *Gir.* — 7. *dbugs sdùd-pa Med.?* *bsdù-ba* abst. **collection, gathering** *Tar.* 33, 16. — *bsdus-ytom* or *„tom Schr.*: a machine for executing criminals constructed in such a manner, that the head is crushed by two stones striking together; *Sig.*: n. of one of the bells

ཚོམ་ *sdùm*-pa 1. vb., pf. *bsdums*, fut. *bsdum*, imp. *sdùm(s)*, vb.a. to „*dùm-pa*, **to make agree, to bring to an agreement**, *mi-mùn-pa-rnams* things not agreeing *Sch.*, **to reconcile, to conciliate**, *mi-mdzad-bu-rnams* enemies *Thgy.*; *sdùm-par byéd-pa* id.; *sdum-byéd* (resp. *mdzad*), *sdùm(-pa)-pa*, *sdùm-mdzan*, **conciliator, pacifier, peacemaker**; *ra „Brùg-pa ra bsdùm-pa mdzù-du byùn-ṅo* at one time they were at odds, at another they were at peace with one another *Tar.* — 2. abst. **house, mansion** *C.*; *ydùn-sdum* (resp.) **bed-room**; *sdùm-ra* garden near the house, cf. *bdùm-ra*.

ཟེ *zér-ba*, pf. and fut. *bzùr*, **to compare**, *yo-zér byéd-pa* id., v. *ge* 2; *ngoms zér byéd-pa C.* to compare different texts; *"tam-zùr" W.* **judicial examination, trial**.

ཟེ *zùr-bu*, *zùr-blak*, **amber** *Ta.*, *for zùr-bu*.

ཟ *zés* (*Sak.* in compound words ཟས) **part, portion**, of a whole, e.g. of a country, also *ydùl-zés*, **province, district, territory**, even **village** *C.*, *bùn-zés* the places or villages of the Bonpas *Gir.*; *zés-ḥòn-la mjùg-pa* to aim at an extension of territory *Dom.*; part of the human race: **nation, people, tribe, clan, community**, *ydè-rnù-gyi zés „jòms-pa* to conquer hostile nations; **class**, e.g. of letters: phonetical class; *zés zér bgò-ba* to divide into classes *Ca.*; classes of books: *mdò-zés* the Sûtras, v. sub *mdo*; *rgyùd-zés* the Tantras, v. sub *rgyud*; *sbyòr-zés bži* the four volumes treating of pharmacy *Gir.*; of monks: community of monks, body of conventuals (consisting of not less than four persons); hence **convent, monastery**, *zés bzùgs* he founded convents *Gir.*; *ḥòn-zés* id.; class of religious followers, philosophical school, *zés bži* the four (principal) schools *Tar.*; *lha srùn-gyi zés brgyad*, *lha bži-la sdùg-pai zés brgyad* the eight classes of spirits, frq.; it is also used for a great quantity, great many, lots of; and by improper use, or by way of abbreviation for *sdé-pa*, *zés-dpon*, commander, ruler.

Comp. and deriv. *zés-zùr Gir.* **district**. — *zés-ḥbrùg* **insurrection**, general revolt of a people, *byéd-pa* to excite one *Ma.* — *zés-mdò yòns*, ཟས་ཆེན, 'the three baskets', viz. the three classes of the sacred Buddhist writings, *„dùl-bai* (discipline), *mdo-sdé* (Sûtras), *sùngs-kyi zés-mdò* (Mantras, i.e. metaphysics and mysticism), hence *zés-mdò-la sbyòn-ba* to study the sacred writings *Mil.* — *sdé-pa* 1. **the chief** or **governor** of a district *C.*, = *„gò-pa W.*, **majordomo** of the Dalai Lama, *Köpp.* II., 134; in a general sense: **a man of quality, a nobleman** *Ma.* 2. **a letter** of a certain phonetic class, or the phonetic class itself, *sdé-pa bži-pa* the fourth phonetic class, the labials *Grum.* So the word is also used for denoting a certain class or **school** of Buddhist philosophers, *Tar.*, frq. — *zés-dyòn* = *sdé-pa* 1, signifies also a class of **demons** *Dom.* — *zés-ṭùn* **class**, e.g. phonetic class, = *zés*; a particular kind of writing, *zés-pa-ri zés-ṭùn Gir.*; — *zés-ydùr Sch.* **lawlessness, anarchy**, *zés-ydùr bùn-po* general anarchy (?) — *zés-ydùs* (spelling?) **court, court-yard**, = *ḥyùms*. — *zés-rigs* **dominion, territory,**

Gtr. — *sde-srid* 1. **province, kingdom** *Ca.* 2. **regent, administrator**, in more recent times title of the *sdé-pa* of the Dalai Lama, and the rulers of Bhotan. *Kipp.* II., 154.

ཕྲེ་ *sde-ba*(?) *W.* "I-ru *dé-ès med*" there is here no room any more.

ཕ *sdeb* (I „*deba*) **time, times**, — *lan W.*, e.g. four times.

ཕ *sdéb-pa*, pf. *bedeba*, fut. *bedeb*, imp. *sdeba*, 1. **to mingle, mix, blend** (*phyogs*) *ytsig-tu* together, *Lex.*, cf. *sbyir-ba.* — 2. **to join, unite, combine**, *drin-su sdéb-pa Mil.*, by the context: sewed well together, — but *drin-su?* — Gen. vb.n.: **to join, to unite**, *dang* with, also *la*, *sems snig dang bedéba-nas lta*, *rnal-ba dang bedéba-nas nyan Mil.* the soul sees by joining the eye, it hears by joining the ear; **to join company, to associate, to hold intercourse with**, *Mil.*; also to have sexual intercourse *Pth.*, cf. „*dréba*, „*grógs-pa*, *dzim-pa.* — 3. **to prepare, dress, get ready** (victuals) *Sch.*, cf. *sbyér-ba.* — 4. **to exchange, barter, truck for**, "*bag-po ḍis-la*" *W.* flour for rice; in this sense prob. also used by *Mil.*; **to change**, money, "*nul deb sol*" please change me a rupee (not so in *C.*). — 5. **to make poetry, to compose verses**, at the end of poems: *bka'... kyis sdéb-poo* the above verses have been composed by . . .; — *sbyér-ba.*

ཕ་ *sdeb-sbyér* 1. **composition**, esp. poetical, **poetry**, — 2. *yi-ger sdeb-sbyér* **orthography** *Schr.*, *Ca.*, *Sch.*

ཕ *sdér-ma*, resp. *yab-sdér*, **dish, platter, plate, saucer**; *sdér-gdá* a plateful, a dish (of meat etc.), esp. *C.*

ཕ (ཁ) *sdér(-mo)* **claw, talon**, *sdér-kyu Sch.* id.; *sdér-mo rno* a sharp claw; *sdér-can* furnished with claws, *sdér-med* without claws; *sdér-„drin byéd-pa* to seize with the claws *Ca.*; *stag(-gi)-sdér* a tiger's claw *Lt.*; *sdér-ldan* animals provided with claws *Mil.*

ཕ *sdo-ldan Sch.* **belonging together, a pair** (?).

ཕ *sdé-ba*, pf (*b*)*sdas*, fut. *bedo*, imp. *sdos* (also *dé-ba* q. v.) 1. **to risk, hazard, venture**, gen. c. *dang*, also c. dat. or accus., *bdag-gi lus* one's own body *Dom.*; *lus srog dang* frq., *lus dang srógs-la Del.* — 2. **to hear up against**, *sdug-bsnal*, *nyon-mongs-pa dang*, against heavy trials, against toil and drudgery *Del.*; **to bid defiance**, to an enemy *Del.*, also **to behave with insolence, contemptuously** *Del.* — 3. *ldg-par Dul.* 272, 6(?).

ཕ *sdód-po* (*C.* vulg. "*dúm-po*" 1. **trunk, stem, body** of a tree *Gtr.* — 2. **stalk**, of a plant, *padmai* of a lotus; *sdód-po Kun-stoi* a hollow stalk *Wdd.*; *sdód-poi sde* the class of stalked plants *Ca.* — 3. **tree**, also *bsé-sdód(-po)* frq.; *bsé-sdód rkang-ytsig* a tree of a single stem *Gtr.*; *bsé-sdód Kon-rtsi* a tree rotten in the core; col. fig. barren, of females, prob. jestingly. — 4. **block, log.**

Comp. *Ca.*: *sdar-sdód* trunk of a walnut-tree, *bag-sdód* stem of a juniper-tree; *ṭsil-sdód* a **tallow-candle**; *kyags-sdód* an **idiot.** — *mdod-sdód* (*Sch.* = *mdod-rtsa*), in a botanical work it was explained by 'wick', — *sdod-rtsa*, which seems to be more to the purpose, as a blossom is compared with it. — *sdod-rtsa* v. *sdod-rtsa.* — *sdod-dbus* **stump of a tree**, *sdód-dbus ṭsig-pa* the burnt stump of a tree *Ca.* — *sdód-ba Ca.* 1. **a small trunk.** 2. **stalk.** 3. **wick.** — *sdod-rtsa*, *sdod-bsé*, *sdod-rtsód C.* a wick of cotton, of wood, of pith; cotton wicks are used esp. for sacred lamps.

ཕ, ཕ *sdód-ba*, *sdód-pa* (*Sch.* also *rdód-pa*) pf. *bedoa*, fut. *bedoi*, **to unite, to join** (in undertakings), **to enter into a confederacy, to associate one's self with**, c. *dang* (also accus.?); *kyod dang ngo sdód-ste „gro* you and I, we will go together; *sdóm-sla* prob. — *sla-grógs.*

ཕ *sdód-pa*, pf. and fut. *bedad*, resp. *bzód-pa*, *W.* "*dód-è*", 1. **to sit**, frq., "*sil-la dod*" *W.* sit down in the shade! *ddl-bar sdód-pa* to sit still *Lt.* — 2. **to stay, to tarry, to abide**, *ṭig-mar der bedad* for the present I will stay here yet a little longer *Mil.*; *nyal-nas bedad-„dug-pa* to lie down and to continue lying *Mil.*; "*dú'-du „jóg-pa*" to receive hospitably, "*mi „jóg-pa*" to deny reception, to send away *C.*; **to stop, to halt**, in running, walking *Del.*;

to wait, *re big ma bdad-par sdód-čig* wait a little yet before beginning to kill *Dul.*; *sdód-čig kyaṅ sdód-pai ṅo med-par* without waiting even for a moment *Glr.*; *Ld.*: "*ldaṅ-te dód-čig*" to wait and see whether etc.; "*sdom-te dód-čig*" to wait for, hope for, to look forward to, "*gug-te dód-čig*" id.; *mdó-sde „di „dú-kiṅ sdód-ma* as long as the authority of this book is acknowledged *Dam.*; "*ṅag daṅ kyir-kyir dad dug*" *W.* (this thing) always remains round (crooked), it will not get straight. — 3. to be at home, "*de' ge*" he is at home, "*de' me*" he is not at home *C.*; to live, reside, settle at *B.* and col.; *bka-sdód Lex.*, *C.*: 1. attendant, waiting servant, 2. ná-de camp.

ཟོམ sdom 1. *Lex.* and *C.* spider. — 2. summary, contents, *spúi sdom* 1. table of contents, index *S.g.* 2. general introductory remarks, introduction, also *sdom-čig*; *sdom-la* summarily, to be brief, in short.

ཟོམ་པ sdóm-pa L. vb., pf. *bsdoms*, *bsdoms*, fut. *bsdam*, *bsdom*, imp. *sdom(s)*, *W.* "*dóm-čé*" 1. to bind, *lkaṅs-ṅyóg-gis* to fetter *Ca.*; to bind or tie fast, to pinion; to bind up, in dress, wounds. — 2. to fasten, to fix firmly, e.g. by a screw-vice; *kro-čás* by melted metal, i.e. to solder; so, to press, grind, or strike the teeth together, to gnash, as in anger *Pth.*; to fasten securely, the door *Dul.*, *Pth.*; *rtsá-ba* to close an opened vein *Med.*; hence in general, 3. to stanch, stop, to cause to cease, *rtsa-bróg bór-ba* the bloody flux *Med.*; to bind, constrain, render harmless, to restrain, *nyés-pa* an evil *Lex.*, *Sch.* — 4. *W.* "*kób-la dom dug*" the shoe pinches. — 5. to make morally firm, to confirm, *spyód-pa*, one's conduct, to conform it strictly to the moral law. — 6. with or without *bdag-nyid*, to bind one's self, to engage *Ch.* — 7. to add together, to cast or sum up, *rgyud bíi bsdóms-par lau* ᠵᠣᠷᠣᠭᠣ all the four Gyud together have 154 chapters; *yóns-su bsdus-pa-la* taking all together *Ter.*

II. abst. ཟོམ་ obligation, engagement, duty, *sdom-pa ldan-pa Glr.*, *„dóm-pa Ca.*, to enter into an engagement, to bind one's self to perform a certain duty, *sú-la „bógs-pa* to bind a person by duty, by oath, to swear in *Glr.* (e.g. in convents, in the relations of priests and laymen); *srúṅ-ba* to be true to one's duty, to keep one's engagements; *„ñor* a duty is violated *Glr.*; *ṅó-la sdóm-pa med* I have renounced my vow *Glr.* — *sdom-pa ṅam*, acc. to *Glr.* and other more recent authors, are: *so-ṅór* (v. so-ṅó), *byaṅ-sems*, and *ṅaṅ-ṅódyn-kyi sdom-pa*.

Comp. *sdom-ltóṅ*(?) neck-bell, bell attached to the neck of cattle. — *sdom-byéd* 1. one that binds, by duty etc. 2. an astringent medicine *Ca.* — *sdom-yár* rivet of a pair of scissors or tongs *Sch.*

ཟོམ་ཏུ sdóm-tu *Sch.*: a ball; a round tassel.

ཟོར་, ཟློ་ *sdor*, *rdor* 1. (like ὄψον) that which gives relish to food, seasoning, condiment, esp. *ṅág-sdor* that which gives substance to soup, viz. meat; *tsa-sdór* salt and meat. — 2. spice, *sdór-gyi rkyál-pa* spice-bag *S.g.*; *sdor-dúl* spice-powder *Sch.* —

ཏཱ *brda* (ཏཱ) sign, i.e. 1. gesture, *ñáṅs-pa „dód-pai brda máṅ-du bstán-nas* making many wanton gestures (or giving hints, intimations v. 2), *ldg-brda* signs with the hand, *saṅs-rgyás la ysól-čig čes ldg-brda byas* they beckoned to him to ask Buddha *Dul.*; "*mig-da tsá-bé*" *W.* to give a hint with the eye, to wink. — 2. indication, information, symptom, token, *mi-rtág „gyúr-bai brdao* it is an indication of their frail condition *Thgy.*; symbol *Pth.*, *brdar* as a symbol, symbolically; *de gsó yin „dri-bai brda stón-pa* to ask for a thing by symbolic signs, in symbolic language *Glr.*; *brda spród-pa*, *„ṅród-pa*, *sbyór-ba*, *„grol-ba* to explain, describe, represent, with acc., and prob. also with genit.: *yin-lugs-kyi brda „grél-ba Mil.* to explain the essence or nature of things (ni f.); meton. *dei brda ci lags* what may be the symbolical meaning of it *Mil.* — 3. word, *„bód-pai brda* interjection *Lit.*; *„dól-bai brda* word out of the Dulwa *Zam.*; *dri-pai brda-rnyés* an obsolete word for 'being asked', *Lex.*; *brdá-ṅgyar-pa Sch.* interpreter, dragoman *Sch.*; *brdai bód-ma* is

stated to be a Lama who instructs by word of mouth *Mil.*; esp. with regard to the spelling of words: *brda yaṅ mi ḟdra ma-ṭaṅs gyur* there came also into use various spellings *Zam.*; *brda - rnyiṅ* old orthography, *brda-ṗsar* new orthography *Zam.*; *bkd-kyi brdaṅ bstan-bcos* title of the Zamatog; *ṭsig-brda* = *ṭsig*, *ṭsig-brda-yis ḟgroḷ-ba* to explain by words *Mil.*

Comp. *brda-skad* **language by symbolical signs** *Mil.*; prob. also nothing but the usual language by words *Gtr.* — *brda-čad* (prob. for ḟčad, from ḟčad-pa II.), *me-loṅ-gi brda-čad* the language or evidence of the mirror; so prob. also *Tar.* 210, 22. — *brda-sprod*, *brda-sbyor* 1. **explanation**, *miṅ - dôn brda-sprod* explanation of the import of names, title of a small Materia Medica by a certain Wairocana. 2. **orthography** *Gram.*, *Pth.* — *brda - lon Mil.* is said to be = *ṭsig-lan*, verbal answer. — *brda-ṭags* 'insignia', acc. to *Ch.* in *Journ. As. Soc. Bengal*, V, 384.

ཌ་ཡལ་བ brdal-ba 1. *Lex.* w.c.; *Sch.* **to deceive, to cheat.** 2. *Sch.* **swing, brandish, flourish,** *ṗyab-mo* a fly-flap.

ཌ་ལོག་ཅོས་པ brdog-ḟčos-pa **to slip, to slide, to lose one's footing.**

ཌ་ལ་ཏ brdar-ba, *Sch.*; *mdun-du bstar-ba* **to hope, to expect** or **wait for a favour.** In *Dul.* 234, 18 the better reading (accordant with the manuscript of Kyelang) is *sbur* (= *sdu-bar*).

ཌ་ཕེགས་པ bsdogs-pa; the *Lexx.* add: *grubs*, *Ch.* **to compose, prepare, make ready,** *myor bsdogs-pa* id.; *sna-ṭsig bsdogs-pa* to wind the rope, which is fastened in the nose of an ox or a camel, round the horns or the neck of the animal.

ན

ན na 1. the letter **n.** — 2. num. figure: 12.

ན na **meadow,** *C.* also *nd-ma*; *nar skyes* it grows on meadows, *Wdn.* and elsewh. (cf. *nmi*).

ན na I. abst. 1. **year**(?) v. *nd-mdn*. — 2. **stage of life, age,** also *na-čad*, and *nd-so*, resp. *sku-mi* (also *sku-mdn?*); *na-čad rgyas - pa Wdn.* old, of an advanced age; *nd-so yhôn-te Gtr.* young; *sku-mdn ḟbrd - mo Mil.* of a tender age; *na-čad-kyi dbyé - ba* the different ages or stages of life; (*sku-*) *ndr-son-pa* (*Sch.* grown old?) *Gtr.*: of full age, adult, grown up; "*nd-so-tsir-la*" *W.* according to age; *na - čan girl*, maiden, virgin, *na - čan čadn - mo bcu* ten beautiful girls *Dal.*; *na-mnyam*, *-ḟdrd*, *-zlá*, *nau-lddn Lex.* of the same age, contaneous; "*nd-da-ṭom-mo*" *C.* a festivity given by wealthy parents on their son's birthday to him and his playmates, also "*lé-da-ṭom-mo*"; *na-ṗrd* young, tender; *na-yhôn* = *yhôn - na*. II. postp. c. accus., signifying the place where a thing is, 1. added to substantives, **in,** (more accurately *ndn-na* c. genit.), sometimes also to be rendered by **on, at, with, to** etc. *mdó-na* in scripture, *lo-rgyus-na* in a book of history *Gtr.*; *dé - na* there, in that place; of time: *dus-ṗhig-na* at the same time, *dei čé-na* at that time, then etc. — 2. added to verbs, either to the inf., or more frq. (col. always) to the verbal root: **in, at, during** (the doing or happening of a thing), hence a. **when, at the time of,** *bde-na* when I called *Dul.*, *zér-ba-na* when he said *Tar.*; *bdag-gi ṗa ma ṗhu-na* when my father shall have died *Dul.*; with *nam*: *nam dus-la bab-ḟka* (*W.* "*dus lób-pa*") when the time comes,

frq.; *nam „grd-na* when I (you etc.) go, was going, shall go. — b. if, in case, supposing that (*ináv*), the different degrees of possibility, however, cannot be so precisely expressed by the mood in Tibetan, as in other languages; with or without a preceding *gál-te, ñ-ste* etc. (cf. the remarks sub *yaś* II.); . . . *ma mthi na . . . ma rtóg-par dug* if we had not seen . . ., we should not have known . . . *Mil.*; but in most cases also the vb., to which it is subordinate, is put in the gerund: *„di byás-na brán-ze ma yin-par* as I should be no longer a Brahmin, if I were to do that *Dzl.*; further: if even . . ., how much the more . . .! in asseverations: if . . ., then indeed may . . .! then I would that . . .! it is well, that . . ., it will be well, if . . ., *na lóg-so* frq.; if *lóg-so* is elliptically omitted, *na* answers to: o that! would that! also: I will; in an interrogative sentence, viz. '*lóg-sam*' being omitted, to: must I? shall I? *Mil.*: *ñó byás-na mnyam* (when we are with you) we think, we will be pious! *„jig-rten byás-na snyam* (when we have come home) we think, let us take care of temporal things! *ci drág-na* (better *ci byás-na drag*) what shall we consider the most advantageous? — c. of a more general signification: as, since, whilst, by (with the partic. pres.), = *te* or *pas Dzl.* frq., *dug sás-na yaś* even by eating poisonous things (he was not hurt) ནམ, 8; *na* is used thus, however, only in conjunction with *yaś*, and *dug sás-na yaś* is the more popular phrase for *dug zos kyaś* In careless speaking or writing *na* is also used for *te-na Thgy.* frq. — 3 pleon. added to the termination of the instr. of substantives and verbs: *rgyu dé-na* for that reason, therefore, *ñi rgyás-na* for what reason, why, wherefore *Stg.*; *dé-bas-na* hence, thus, so then, accordingly, very frq.; *ñir-bas-na* because they carried *Gtr.*; also added to the termination of the termin.: *ji-ltar-na* frq.; *ytig-tu-na, ynyis-su-na*, in the first place, firstly etc. *Dzl.*; *skád-du-na Dzl.*; *rgya-par skád-du-na Thgy.* — 4. incorr. for *nas*, col. frq.; its being used for the termin. is very questionable, and the rare instances of this use in books may be regarded as errors in writing (e.g. *Dzl.* ནམ, 17 *nám-na soś* inst. of *nam-du*), whereas the contrary, *du* for *na*, occurs frq., and is to be considered as sanctioned.

III. conj. and, *Bal* (?) — IV. v. *nd-ña, nd-ba.*

ནམ *nd-ña*, = *spaś*, grassward, turf.

ནགས *nd-ga*, *Sak.* for *kha.*

ནག་ཡི *nd-ga-ri* Sanskrit, Sanskrit-letters.

ནད་ *na-gi Sch.* 1. being ill(?). 2. the claws of a sea-monster(?).

ནགས་ཀར *nd-ge-sar Lt.* = Hindi, for नागरी-सार. Masus ferres.

ནད་ *na-„ja W.* neck-tars and similar phenomena, v. *na-bin.*

ནགས་ *nd-nid* (*Ca.*: 'for *na-rnyid*') the last year; gen. adv. last year; *nd-nid-gi* adj. of last year or last year's (crop).

ནད *nd-ba* 1. to be ill, sick; inf. also the state of being ill, illness, sickness, *nd-ba yaś-ba* to cure it *Lt.*, though *nad* is more in use; partic.: a sick person, patient, *nd-ba dań „ci-ba* disease and death; *skye rgu na „ci* v. *skyé-ba* I., *rgás-pa dań nd-ba* old and sick people; *mi-nd-ba ynás-pa* to remain in health *S.g.*; *nd-ba-pa, nd-ba-ma Ca.* a sick person, an invalid (male and female); *nd-mo* a female patient *Mil.*; *nd-ba-mtśan* a sickly person, an invalid *Ca.*; *nd-ba-ćan* sickly, *na-ba-méd* healthy *Ca.*; *na-ltg* after falling ill *Sch.* — 2. of the separate parts of the body: to ache, *rnd-ba* (not *-bas*) *nd-ba* pain in the ear, earache; *ñus tsaś-ćód na* (my) whole body aches *Dom.*; *so nd-na* having the toothache; *nám-na na* it aches, when pressed (with the fingers) *S.g.*; *ítód-pa nd-ba-la* (good) for the headache, for diseases of the brain; *na-„jrés* complication of diseases or fits *Sch.*; *na-(ba dań)sdig(-rtsa), na-ćad* disease and pain

ནད *na-bin* fog, thick mist, *ćibs, „ćyáms* comes on; *byin-rlabs-kyi* prob. a cloud, a flood, of blessing *Mil.*

ནན nd-ma 1. v. na I. 2. also nd-ma (ཆགས), **praise, glory, adoration**, na-ma gu-ru praise to the teacher!

ནན nd-ma Sch. — ba byd-ba **so called**, frq. in titles of books.

ནགས nd-ba ("nd - ma", vulg. "ndb - ma, ndm - za") resp. for gos, **garment, dress**, frq.; ydd-ba to put it on.

ནབ na-ba obs. or vulg. for na-bin, old edition of Mil.

ནས ma-rag, Sch. ཆ་ལུ, **bell**.

ནར ma - rdm medicinal herb, Med.; in Lh. Polygon. viviparum.

ནཱ ri-ko-la Sch. **cocoa-nut**.

ནེ nd-ra, by form and position an adv., like „di-shad-du; before words or sentences that are quoted literally, mostly followed by smrds-nas, zér - ba - la, but not always, in which latter case it stands for **'he says, he said'** etc., the noun being always put in the nom. case, never in the instr.: „jogs-pa na-re the Reverend said; rarely in accessory sentences: gdl-te ykdn-dag nd-re (not nd-re-na) si forta alii dixerint Wdk.; even without gdl-te in the same sense Thgy. It hardly occurs in old classical literature, nor in the col. language of W., but pretty frq. in later literature. In Kun., however, there exists a vb. nd - ba ("nd - bd"), pf. nas ("nd"), imp. nos ("nd") which is used for zér-ba (not in use there), and is construed with the instr.: ö-pa-na nd soi the father has said.

ནོ nd-ro the sign for the vowel o, ◌ো.

ནོ nd-ro n. of a holy Lama Mil.; nd-ro-pa Tar. 181, 10 id.? nd-roi sems-„dzin-gyi lhags-ldg a sort of puzzle.

ནལནྡ na-landa Pth. nd-len-dra Wdk., n. of a monastery in Magadha.

ནི - ki **bowl, basin**, an iron or china dish W.

ནལ-ཁ na-le-ag Lt., lal S.g., — ki-bru Wdk. (ཁ?) n. of an acrid medicine.

ནག nag (blackness?) **crime, offence, transgression**, v. nag-pa comp.; nag-ba-ba-ra v. ba-ba-ra.

ནགས, ནགས nag-pa, gen. nag-po, **black**, ber jyi nag-pa sna dkdr-ba a garment outside black, inside white Glr.; "nag-po ma la" do not blacken it, do not soil it! of the countenance **dark, frowning, gloomy, mournful** Glr.; mi nag (-po or-pa) a black one, a layman, (on account of his not being clad in a red or yellow clerical garb); nag-po n. p. **Krishna** Tar., nag-po čen - po — **Siwa**; nag - mo 1. **a black woman**, 2. **Kali, lima**; nag - mod-„bans or ldol Kālidāsa. — 3. **woman**, in general Sch. — nag-„grda, nag-po „gro - ba 'easy to be understood' Sch.; acc. to our Lama from Tashilunpo nag-po „gro - bdér implies: illustrating a sentence by comparing it with similar passages; nag-ban 1. **a person guilty of a crime** Sch.; mi nag-can ddn-nas bar - pa a criminal released from prison Mil. 2. **a married man** Sch. — nag-bdgs **black-cattle, horned cattle** Sch.; v. also ynag - po. — nag-ʼbu n. of a river north of Lhasa, Hue II, 288; nag-ʼbu-ka-pa people living on its banks, notorious for their thievish propensities. — nag-ldn, nag-nyés C. **a heinous crime**. — nag-tém, nag-tém, Sch., nag-ma-ba Thgy., nag - hur - ré Sch., **coal-black, jet-black**. — nag - ndg (-can) **dirty, dingy; not clear**, as bad print; fig. **stained, polluted**, with sin, guilt, sems. — nag-pydgs v. pyogs. — nag(-ma)-ʼbar **a black mineral colour**, Sch.: **green vitriol**(?). — nag-tdg **a point, dot**, W. — nag-rdg (?) **darkness**, nag-rdg-la sdém-bdm ma he groped about in the dark.

ནགས-ཤ nag-ka Sch.: **linden-tree, lime-tree** (hardly to be found in Tibet; the word perhaps introduced from Mongol dictionaries).

ནགས(ས) ngas (-ma Glr.) B., C., W., **forest**, rtsi-bki-nags-kyis mdzes beautified by forests, richly wooded Glr.; „bag-po dense forest; nags-lkód a thicket Glr.; nags-can woody, covered with forests; nags-ljóns woodland country, a well-wooded province; nags-sbal Lt. tree-frog(?); nags-tsal = nags, sgém-ka-ba a dreadful forest Dzl.; ʼjid-du-„pi-ba a lovely wood Sumbh.; nags-(y)sub an intersected forest, v. (y)sub.

ནང nań I. the space within a thing. 1. **the interior, the inside**, *phug-pai nań kun* the whole interior of the cavern *Mil.*; *ybbi-pai, dóń-gi nań* the interior of a basin, of a pit (e.g. being filled up) *Dzl.*; *Ešń-pai nań pyag-dźr byéd-pa* to sweep the inside of a house *Dzl.* — 2. **space, room, apartment, chamber** col. — 3. **dwelling, domicile, house**, esp. *C.* — 4. meton **inmates, family, household**, "*nań thań*" *W.* the whole family. — 5. **the interior** (spiritually), **heart, mind, soul**, *ye-śés nań-na ker* wisdom begins to shine in the mind; *ker-,drin nań-nas ,grol* affection, interest, disappears from the heart *Gir.* — 6. sometimes adv. for *nań-na.*

II. *nań-gi*, genit., used 1. as an adj.: **inner, inward, esoteric** (opp. *to phyi*), *nań-gi ŕrims, nań-ŕrims*, a private law, an esoteric precept or doctrine not intended for the public; "*ge-dźń-gyi nań-ŕim dhań ,gal ba*" *C.* if priests violate their special moral duties, (very different from *nań-pai ŕrims* the Buddhist law, merely opp. to Brahmanism); *nań-gi sbyin-pa* inward offerings, i.e. spiritual sacrifices, opp. to outward and material offerings; list *Dzl.* ,4 it denotes personal sacrifices, the surrendering of parts of our own self, e.g. a member of the body, opp. to outward property; the meaning also reminds of Rom. 12, 1, and I Pet. 2, 5. — *nań-gi byá-ba* internal affairs *Gir.*; v. also the compounds. — II. for *nań-na* **among, amidst**, frq. c. accus.: *ba nań-gi ta ŕań, phug-ron nań-gi ŕań-ńu Dzl.* the smallest among etc.; for *dé-dag-gi nań-na* **of it, of them, among them** etc.: *nań-gi ŕań-ńu* the least of them *Dzl.*; *nań-gi lhá-mo ań-ma* the foremost among the goddesses; sometimes more pleon., without distinct reference to a preceding noun, *Dzl.* ,15, 18; ,2, 16 (where *Sch.* prob. translates incorr.).

III. with *la, na, da, nas*; 1. as obst., acc. to the significations given above, e.g. *nań-pai nań-du ,jóg-pa* to go **into** the room of a sick person *Wdź.*; *dai nań-du ydań-drańs-te* inviting **into** their house *Mil.* — 2. as adv. *nań-na* **in it, therein, within, among it** or **them**; *nań-du* and *nań-la* **therein, into it**; *nań-nas* out, thereout, from among; among it or them = *nań-na.* — 3. postp: **in, into, among** etc., e.g. *rdźań-gi nań-na ŕnas byéd-pa Dzl.* to bathe in a pond, *čań nań-du ŕóg-pa* to go into the water; *grońs-kyi dai nań dań ybyi-rol-na* in the town and out of it *Dzl.*; "*ańs-ni nań-na ńór-pa*" *W.* he said to himself; *mań nań-nas byań* it came out of his nose (again) *Dzl.*; *mii nań-na(s) bań-po ŕig* one very beautiful among men *Dzl.*; *glań dé-rnams-kyi nań-na(s) mńóg-ta gyér-pa* the most important among or of these countries *Gir.* (here at least the sing. is as frq. as the plur.); in col. language the word is much used, though often inaccurately; so it is frq. employed, where the later literature has *nań-la, nań-nas*; "*nań-gi nań-na*" by force; "*ń-ma nań-na ner gos*" *W.* that should have been mentioned, when it was fresh (in remembrance); "*lo ŕań-ni nań-na ŕań-ybig ma ŕań*" not yet quite in a thousand years, i.e. it is not full a thousand years *W.* — There is still to be noticed: *nań* = *nań-na.* — *nań-mid-la* col. frq. suddenly; in *B.* of rare occurrence; *nań-mid ner rnyéd-pa* to become rich unexpectedly *S.g.*

Comp. and derir. *nań-lyóg Sch.*: having legs bending inward, **bandy-legged.** — *nań-ŕáb* v. *ŕáb-ba* extr. — *nań-ŕrims* v. above. — *nań-ŕrol*, vulgo *-rol*, **bowels, entrails, intestines**; also any separate part of them; *nań-ŕrol drńá-ba* spasmodic contractions of the bowels *Sch.*; *nań-ŕrol-ŕbig* seems in *Lexx.* to be taken synon. with *mnyam-ŕbig.* — *nań-gńóg* v. *ŕer.* — "*nań-gyóg*" *W.* **a large belt, clear-bar.** — *nań-ŕa* = *nań-ŕrol.* — *nań-ŕaga-ńu* in one's self, in one's own mind *Sch.* — *nań-rje* **minister** II **the interior, home-minister** *Sch.* — *nań-ŕis Gir* 89, 11? — *nań-ŕáb byéd-pa* to be involved in intestine war *Pth.*, = *nań-,ŕrińs.* — *nań-dág* 1. *Sch.* 'the interior being cleansed'. 2. col. (or *nań-ŕriańs!*) v. *nań.* — *nań-don* **the intrinsic meaning, the true sense**, *nań-don rtóg-pa* to investigate, to study, the real meaning; "*nań-don ŕig-ŕen,*

or *gźi-Ḥṇ* C., **nań-don-ćen* (or *-yod-ḥan*)* W. most learned, very erudite; acc. to *Cs.* more particularly the mystical sense of religious writings, a higher degree of theology, as it were; *nań-don-gyi rab-ḥbyams-pa* a Doctor of Divinity *Cs.* — *nań-nań-gi, nań-nań-nas* = *nań-gi, nań-nas* among. — *nań-pa* **Buddhist**, opp. to *phyi-pa*, Non-Buddhist, Brahmanist; *nań-pań ḥa-ba, bstan-pa, ćos, stan-pa, ćé-luga*, the theory etc. of the Buddhists. — *nań-po* **an intimate, a bosom-friend** *Sch.* — *nań-ań* members of a household, inmates (sing.) *Don.* — *nań-źig* room, apartment, *C., W.* — **nań-yań** W. wide, spacious, roomy. — *nań-ćil* = *nań-ḥrel* — *nań-ła* lining, **nań-la tén-wa** to cover on the inside, to line, **nań-la-ćen** *C.* lined. — *nań-ań* **dissension, discrepancy.** — *nań-yań* **reciprocal, mutual** *Wań.* frq.

ནང་ཁྱིམ་ *nań-mčód* **a sort of potion** (thin pap?) consisting of the 'ten impurities', viz. five kinds of flesh (also human flesh), excrements, urine, blood, marrow, and *'byań-sems dkar-po'* (?), all mixed together, transubstantiated by charms, and changed into *bdud-rtsi* or **nectar**, a small quantity of which is tasted by the devotees, with the Lama at their head. This delicious drink is considered of great importance by the mystics, who seek to obtain spiritual gifts by witchcraft (cf. *mdo* extr.); hence every offering is sprinkled with this potion.

ནང་ལ་ (*nań-ḥar*) **nań-ḥar** W., C., **nań-ḥin** C. cof. for *bkin-ḥa, ḥar*, **according to, in conformity with, like, as,** c. genit. or accus., *bka nań-ḥar, bka nań-ḥar.*

ནང་ལ *nań-me*, resp. for *me* **fire** W. (*snań-me?*).

ནང་ལ *nań-mo* (*me* Pth.?) **the morning;** in the morning; *nań-mo ptig bkin-da* every morning *Pthc; nań re* id.; *nań re dpoń re* every morning and evening; *da-nań* this morning; *da-nań ni gdań-nas ḥyoń* where do you come from to-day? *Mil.*; *da-nań-gi ćé-ba* this day's breakfast *Mil.*; *nań-nób* in the morning and in the evening; *nań-mib nyi-ḥyéd ynam-la* in the morning, in the evening, and at noon — *nań-par* 1. in the morning, *nań-par ńar* early in the morning *Del.* 2. **the morning,** esp. **the following morning,** *nań-par-kyi śéd-ba* the allowance, the ration for the following morning *Glr.*

ནང་ *nańs* W. (?) *nań-ćań yod* that is a mere **trifle,** not worth while, cf. *mnog.*

ནང་ཟླ *nańs-par* Cs., **nań-la** W., **the day after to-morrow,** *B. ynań.*

ནད *nad* **disease, distemper, malady, sickness,** cf. *nd-ba*; (the Tibetan science of medicine distinguishes 404 kinds of diseases); *mi-nad phyiń-nad* diseases among men and animals *Glr.*; *nad ysó-ba* to cure a disease, *nad ćé-ba, nad sa-par*, or *źi-bar*, or *dań brál-bar ḥgyór-ba* to be cured of a disease, to get well, to recover; *nad-kyi ḥdźe-pa, ḥźe-pa*, to be attacked by a disease, to be taken ill *B.*; *C.* more frq.: **mi°-kyi gyób-pa, nir-wa**, W.: **nań-la nad yań(s)*; nad-kyi rgyu*, and *rkyen*, v. *rkyen* 1 and 2.

Lamp, *nad-rkyań Wań.* emblem of a deity (meaning not clear). — *nad-ḥań* **hospital** *Cs.* — *nad-po* **seat of a disease** *Sch.* — *nad-ćen* **ill, sick** (little used). — *nad-pa* 1. **a sick person,** male or female. 2. adj. **sick,** *sems-ćan nad-pa-dag S. O.* = *nad-po* and *nad-ba* = *nad Cs.*, **nad-ba-ćan** W., weak in health, **sickly, poorly.** — *nad-méd* **healthy, hale, in health,** (the usual word); *nad-méd-par yyór-ćig* may you recover your health, may you remain in good health, all hail to you! *Cs.* — *nad-méd-pa* **health,** *nad-méd-pa ćób-pa, rnyéd-pa* to get well, to recover one's health; *nad-méd-pa ḥgyór-ba* declining health *Thgy.* — *nad ćań* **the character of a disease** *S.g.* — *nad-yźi* **seat, primary cause** of a disease(?) *Lt.* — *nad-pyóg* one attending to sick persons, **a nurse;** *nad-pyóg byéd-pa W. *źi-ćé*,* **to nurse.**

ནད *non* **the act of pressing, urging; pressure, urgency, importunity,** *Źań-rnams-kyi non mi ḥyo-par* not being able to resist their importunity *Mil.*; *non-gyis* with urgency,

pressingly, e.g. *bi-ba* to request, to solicit *Gir.*; *nán-gyis zur ,jág-pa* to urge, to compel (a person) to eat *Dzl.*; *nán-gyis skór-ba* to press, to crowd, round *Dzl.*; *nán-gyis ,gróg-pa* to make a person come near by calling to him *Mil.*; **nan-čags** 1. abst. **certainty, surety**, "*da nan-čág čob nas*" *W.* now I have certainty, now I know for sure; **nan-čags** *,ferma!* *Zom.* 2. adv. **certainly, surely** *W.*, *C.*; adj. "*lon nan-čág*" *W.* certain news. — *nán-tan* 1. abst. **earnest desire, application, exertion** *Ca.*; *byaú-čób-la nán-tan byéd-pa* to strive earnestly for perfection *Dzl.*; *nán-tan-du byéd-pa Thgy.*; in *čós-kyi nán-tan yaúis Pth.* 'kyi' is perh. to be cancelled. 2. adv. *C.*: **certainly, positively**, "*ig nán-tan lób-pa, nan-čág zér-pa*". I have told him so definitively, as my unalterable decision; *W.*: **earnestly, intently, accurately**, "*nán-tan čób-čo lóm*" look at it, examine it, accurately! "*nán-tan čor*" do it well, most carefully! "*nán-tan črág-čé*" to burn entirely. — *nán-tar* very, *nán-tar bcoú Lex.*; **very much, all the more, altogether** *Mil.*; **nan-tár**, of rare occurrence. — *nán-tan.* — *nán-pa, ,ráda-pa* are cog. to *nam.*

ནན-ཏ *nán-ta* 1. *Tá.* for *nó-ba* **sick, ill.** — 2. *W.* "*ča nán-ta kyoú*", for *ran-ta, ,dren-ta*, conduct the water this way!

ནན-ལག *nán-lag W.* **late, recent**, what has happened a few weeks or months ago.

ནམ *nam* **put on** (your clothes)! *Sch.*, v. *mdó-pa.*

ནམ-ཟོ *nám-so* **one of the lunar mansions**, v. *ryys-skár* ⊂.

ནམ *nam* I. abst. 1. **night**, *nam lóis-ta*, or *-nas*, when night departs, **at day-break**, frq.; *nam-gsó Sch.*: the last day of the lunar month on which there is no moonshine at all; *nam-gsó* **midnight**, *nám-gyi gsó-ten-la* in the hour of midnight *Dom.*; *nam-stód* the first half of the night, *nam-smód* the second half of the night; *nám-gyi ča stod, smod*, id. — *nam-,gyéd* **midnight** *Dzl.*, *Gir.*; *nam-bód* (?) *Sch.* in the morning; *nam-réi Sch.* a long day (??) — *nam-lóis* **day-break**, *nam-lóis-kyi bar-du Dzl.* — *nam-ersód* **darkness of night**, *nam-ersód byás sú-bai ba* as it was almost quite dark *Mil.*, "*nam-lerdéi yol sú-nas*" *C.*, *nam-erú-nas Sch.* id. — 2. for *nam-mkha* q. v.

II. adv. of time, also *das-nám-kig*, 1. **when?** frq., **how long a time?** seldom; *ryyán-du nam ,čí ča med ,gom* always keep in mind that you do not know when you will die *Mil.*; *das-nám-kig-gi tsé-nas* **since when? since what time? how long ago?** *Mil.*; relatively: *nam ,gró-bai dus byéd-pa* to appoint the time, when one is going to start *Dzl.*; *nam kig ,gyis-ha ,jág-pai ba*, when he shall lay aside his phantom-body *Mil.*; "*nam čaig-pa ča ma lób-na, de čag*"..., as long as he has not come, so long . . . *W.* — 2. *nám* (*-du*) *yoú* (col. "*nám-ai, nams-ai*") with a negative, **never**, in sentences relating to the past, or the future, or containing a prohibition, cf. *mi* and *ma*, *nam-yoú mi zú-to* it will never be finished *Dzl.* ⊂, 9; *nam yoú ma* for (that) has never been heard of formerly; without a negative in *B.* rarely, col. frq.: **always**; *nam čag črtsa Mil.*; "*nám-čag gyén-du*" *C.* id.

ནམ-མཁ *nám-mkha* (cf. *mkha* and *yoúm*) the space or region above us, **heaven, sky**, where the birds are flying, and the saints are soaring, where it lightens and thunders etc.; **the ether**, as the fifth element *S. g.*; **the principle of expansion and enlargement** *Wdá.*; *nám-mkha dará mayán-pa* like unto the heavens, as to wide expanse, frq.; inaccurately also for an **innumerable multitude**, *nám-mkha dará ,ongóis-poi sému-čan-rnams Mil.*; *nám-mkhai dbyíns, nám-mkha-lóis* (*-so*) v. sub *mkha*; *nám-mkhai mtóis* **celestial vault, firmament** *Gir.*, *S. O.*; *nám-mkha-mdog* the blue colour of the sky, **azure**; it is supposed to be produced by the southern side of mount Rirab, which consists entirely of azur-stone, *Mil.*; *kyím-gyi nám-mkha-la* in the air above the house, like *bar-mdó-la, Tar.* ⊂, 2; *nam-,gróis yród-pa*, also *nam-*

dpáin spyód-pa Mil., to cross the height of the heavens, to fly across the sky. — *nam-gru* v. *rgyu-skar*.

ནམ-ཟླ (*nám-zla*) pronounced "*nám-da*, and *nám-la*", *Mil.*, *Pth.*, col., **season**, *nám-zla dus bźi* the four seasons; *da nam-da st-a ḥor* now autumn has set in; "*da nam-da ḡaṅ-mo soṅ*"; fig. *nám-da* „*das* the (favourable) season has passed *Mil.*

ནམ-ཛོ *nám-so* = *nám-so*.

ནར *nar* v. *na* I. and II., 2; also *nd-ĕa*.

ནམ-ནམ *nár-ma* adj., and *nár-mar* adv., continuous, without interruption *Sch.*; "*ĕi-ma nár-te ḡoṅ* or *ḥor*" *C.* torrents of tears gushed from his eyes, cf. *ḥrul*; *nár-ro Mil.*, more vulg. "*nár-ra-ra*" in a long row or file, „*grál-ba* to walk.

ནར-ལོ, ནར-ནར-ལོ *nár-mo*, *nár-nar-po* **oblong** *Mil.*, *Med.*; *ĕa-nar-ĕam* having the shape of a rectangle; *gru-nar-ĕam* **rhomb, lozenge-shaped.** Cf. (*b*)*nár-ba*.

ནལ *nol* n. of a precious stone *Sch.*

ནལ(ས) *nál(-ma)* *Ca.* **incest, fornication;** *nal-grib* pollution by it. *nal-ḥriṅ* frq., "*nal-lĕ*" *Th.*, bastard-child; *nál-ba Sch.* a libidinous woman (??).

ནལ-ཕྱི *nál-byi* *Pth.* n. of a poison-tree.

ནས *nas* I. subst. 1. **barley,** in three varieties: *mgyógs-nas* (*Ld. ydi-ma*, or *drug-ĕu-nas*, *Wdá. ḥrú-ma*) early barley, ripening in about 60 days; *sér-mo* late barley, the best sort; *ĕe-nas* a middling sort. — 2. **barley-corn,** *nas-tsam* as much as a barley-corn *Gir.* — *nás-ĕaṅ* beer brewed of barley. *nas-rjén* v. *rjén-pa*. — *nas-ḡyé* barley-flour. — "*nas-sir*" (spelling not certain) aim or sight on a gun *W.*

II. postp., sign of the ablative case (almost like *las*) 1. added to subst.: **from,** *byáṅ-ḡyoṅs-nas* from the north, often joined with *beiṅ-ste* (*Ld.* "*tiṅs-te*"), commencing **from,** extending **from,** with a following *ta*, **as far as; till, until,** with respect to space and time; **by,** *ldg-pa-nas* „*dsin-pa* or „*jó-ba* to take a person by the hand, *mtiṅ-nas rjód-pa*, *smd-ba* to call by name, *ḡigs-pa re-ré-nas* (to count) by single drops, *m-ní-nas* **one by one, each by himself; through,** *dkáṅ-nas bkód-pas* speaking through a trumpet *Gir.*, *sgo-sdi-nas ltá-ba* looking through the chink of a door *Tar.*; *sgó-nas ytáṅ-ba* to admit through the door *Dzl.*; "*bi-yaṅ-ne ḡiaṅ*" *W.* he flung it through the hole (cf. also *rgyód-pa* I., 2); made, manufactured, built etc. of, *pá-gu-nas* of bricks; (made, worked, struck etc.) **with,** "*ldg-pa-ne dsi*" *W.* struck with the hand; denoting **distance:** *rgyaṅ-gráṅs yíg-nas pó-ta-la* god *C.*, Potala lies within reach of the ear; „*dí-nas gdsiṅ-ri-la* far from here on the snowy mountain *Gir.*; with respect to **time: after,** *ḥag bdúṅ-nas* after seven days: *dé-nas* **after that, afterwards, then.** — 2. added to verbs, as gerundial particle, rarely to the inf., gen. (col. always) to the verbal root, prop. **after, since;** also equivalent to *te*, when added to a pres. or pf. root (instances of which are to be met with almost on every page of Tibetan books); together with „*dug* or *yod* added to a pres. or pf. tense, col. frq., in *B.* rarely: *ńa ĕáb dgos mydn-nas yod* I think I must seek death *Pth.*; *ĕáṅ-nas yod* it is boiled *Pth.*; *sé-noṅ-pyi byd-ba-la ḥóṅs-nas ydd-pa-la* as they began to till the ground *Gir.* — Col. also for *na*.

ནི *ni* I. 1. particle, col. also "*náṅ*"; *Ca.* justly remarks: 'an emphatical particle', serving to give force to that word or part of a sentence, which rhetorically is most important, esp. also (though not exclusively, *Sch.*) to separate the subject of a sentence from its predicate, thus adding to perspicuity: *ḥyod „dir „ôis-pa ni ńai mtha „ôis-so* thy coming hither has been effected by my (magic) power *Dzl.*; *bdag ni brdm-se yin* myself am a Brahmin *Dzl.*; *de ni ńa yin* that one am I; „*di ni mi pód-do* this I am not able to do *Dzl.*; *ĕa-mdi-pa ni ma yin* a vulgar person she is not *Dzl.*; *des ni* it is by this (that...); *stobs ni* as to strength (I...); *gal-te mis-ne ni* if he

can (— well!); *da ni, sicer ni, „di-lan ni, sion-tad ni* etc.; *iiö-mkan ni* now, as to the carpenter, he . . . *Dzl.*; *dar-ba ni* now, with respect to the propagation (of the doctrine). In a similar manner it is frq. used, where we begin a new paragraph, heading it with its principal contents. In col. language the word before *ni* is rendered still more emphatic by repeating it once more after *ni*: "*zer ni zer dug*" *W.* (it is true) they say so; "*yi ni yi-ta yod*" it has been written, (to be sure); "*jhé ni jhé*" *C.*, "*bo ni bo dug*" *W.* (certainly) they are working at it, (but . . .). In metrical compositions, esp. in mnemonic verses, it is often added as a mere metrical expletive, without any meaning, esp. after *dań*. — 2. *Tb.*: demonstrative pron., "*ri ni-le ni fo-ma dug*" this mountain is higher than that.

II. num. figure: 42.

ནི-ལ *ni-la* (*Hindi* नील blue) 1. *Ca.* **indigo.** — 2. *W.* **the blue pheasant** of the South Himalaya, *manil.*

ནི-ལམ, ནི-ལམ *ni-lam, li-lam* (*Hindi*; Shaksp.: 'from the Portuguese *leilam*') **auction, public sale.**

ནི *nii* 1. col. for *ni*. 2. for *ranyiii* v. *na-nii, ke-nii.*

ནིམ-ཕ *nim-ba*, **fever,** n. of a plant, Melia Azedarachta.

ནི-ལི *nii-li Sch.*: **the great buzzard** or **moose-hawk** (?).

ནུ *nu* num. fig.: 72.

ནུ-ཕ *nú-ba* pf. and imp. *nus*, **to suck** *Ca.*, *nu(-ba)-po, ma*, **a suckling** *Ca.*, *nu-bag* sucking-bag.

ནུ-ཕོ *nú-bo*, resp. *yhiii-po*, *W.* "*no*", **a man's younger brother** *B.* and *C.*

ནུ-མ *nú-ma*, *Ca.* also *ldö-nu* (resp.?), **breast,** as two correspondent parts of the body, 1. **mammary gland, female breast, bosom** *S.g.* — 2. **nipple, teat,** also of males. — 3. **dug, nipple** of a cow's udder; *nu-kyiu, -ydan, -ˌbur, -ˌbor*, *Ca.* id. — *nú-ko* **the thoracic muscle.** — *nu-rtsé, nu-sir Ca.* the tip of the breasts, nipple. — *nú-ko* mother's milk, *mai nú-ko Dzl.*; *nú-ko snán-par byed-pa* to suckle, to give suck, *Lt.*; *nú-ko ahin-na* if she has no milk *Lt.*

ནུ-ལ *nú-mo* 1. *W.* "*nd-mo*", **the younger sister of a female,** *B.* and col. — 2. v. *nú-ba.*

ནུ-ལ-ཏེ *núg-te* (pronounced "*nág-te*") *Tb.*, **so, thus.**

ནུ-ད *nód-pa* **to suckle,** *W.*: "*pi-pi nud tsi*" give to suck! (= *snán-pa*).

ནུབ *nub* 1. **the west,** *nub-(kyi) piyogs(-rol)* id.; *núb-piyogs-su* towards the west; *nub-byań* north-west; *núb-kyi* of the west, western; v. also *bdé-ba-ían.* — 2. **evening,** *do-núb* this evening, to-night.

ནུབ-ཕ *núb-pa* 1. vb., **to fall gradually, to sink,** *mtil-la* to the bottom; **to sink in,** *pús-mo núb-pa tsam* knee-deep *Dzl.* frq.; **to go down, to set,** of the sun, moon, frq.; fig. **to decay, decline,** of religion; *núb-par „gyúr-ba* id.; *núb-par byed-pa Sch.* = vb. s. *snib-pa.* — 2. abst. **an inhabitant of the West.**

ནུབ-ནོ *núb-no* **evening; in the evening,** frq.; *nubgrdi-gi* happening every evening *Sch.*

ནུམ *num*, *W.* col. for *nun.*

ནུར-ནུར-ཕོ *núr-nur-po* denotes the form of the embryo in the second week: **oval, oblong;** *mór-mer-po* id.

ནུར-ཕ *núr-ba* (cf. *brnúr-ba, snúr-ba*), 1. **to change place** or **posture, to move a little,** "*rig-te nur*" (v. *sgrig-pa*) *W.* move a little nearer together, stand or sit a little closer! *núr-gyis „tén-pa* to pull gradually, to give short pulls *Gtr.*; *pa-bói „dam rdsis-pa bétá-da nur* the rock yielded, i.e. received impressions, like foot-prints on soft clay, *Mil.*; **to step aside, to draw** or **fall back; to get out of its place, to be dislocated;** "*pi núr-la qúl-té, pi-log-la núr-te*" *W.* to move slowly back: — 2. **to crumble to pieces,** *Mil.* of mountains during an unearthly storm, according to some Lamas, cf. *snúr-ba.* — 3. *Ca.*: **to approach, to come near to** (?), yet cf. *snúr-ba.*

ནུས-ཕ *nus-pa* I. 1. vb. **to be able,** to have sufficient moral or physical power,

also = *ydd-pa*; *ji* (or frq. *ci*) *nus-kyis* **to one's best ability; to be able to do** or **to perform**, *dkd-las gaṅ yaṅ mi nus* he cannot perform any difficult task *Thgy.*; *rgyal-po mi nus* he cannot be a king; **to venture, to dare**, *gro nus-pa* one that dared to go. (In *W.* "*thb-pa*" is used almost exclusively instead of it.) — 2. adj. **able**, *nus-pa su ñi-ba ltu* let us see who is more able, more efficient, who can do more, *Mil.*; *C.* also **active, diligent, assiduous.** — 3. sbst. **power, ability, faculty, capability,** c. genit: *ñoi nus-pa-la brten-nas* by my power, through my agency (you shall obtain it) *Mil.*; *rtsig-poi nus-pa ydd-dam med* whether there will be a capability of building . . . *Gb.*; "*de ñes-la nus-pa med*" *W.* this religion has no power; *nus-pa bdig-pa tamcśd* all the destructive powers; *byed-nus-pa*, *sdon-nus-pa* the capability of doing, showing *Thgy.*; *rnam-smin-nus-pa* the power of retributive justice (Nemesis, as it were) *Mil.*; **efficiency, efficacy, virtue** (of a remedy), *sman-nus* (*ḥ*)*ons* they hinder **the efficacy** of the medicines *Med.*; *nus-pa smin* the efficacy becomes complete *Mil.*; in a more particular sense: **the effect of a medicine** in the stomach (opp. to its taste etc.); there are eight different effects: *lci*, *smun*, *bsil*, *rtul*, *ḥjaṅ*, *rtsub*, *ña*, *rno S.g.*; *nus-pa ynyis daṅ ldan* they have both qualities *S.g.*; *nus-stobs* = *nus-pa Sch.*

II. pf. of *nu-ba*.

ne num. figure: 102.

ne-ldiṅ, neu-ldiṅ, meadow, grass-plot, green-sward, *B.*, *C.*, *W.*

ne-ne-mo aunt, the father's sister, or wife of the mother's brother.

ne-mo meadow, green-sward, *C.*, *W.*

ne-mo porridge.

ne-ri, ner-ner (v. *ner-ba*), *W.* **sediment, settings, dregs.**

ne-li *Sch.*: **'mouse-hawk',** a species of large hawk or vulture, differing from *ydd-ba*, frequently to be met with in **Kulu,** but not in Ladak.

ne-ri *Sch.* **mason's trowel,** *ne-ri rgyag-pa* to plaster, to roughcast.

ne-ṅaṅ, ne-bsil = *neu-(y)sil*.

nen-pa *W.* col. for *len-pa*, **to take, lay hold of, seize; to take out, off, away; to hold.**

nem-nem denotes **a nodding, waving,** or **rocking motion,** *Mil.*; cf. *nemo* and *mum*.

nem-lu doubt, error *Sch.*

nemo; *Stg.* describes an elastic floor in the following manner: *rkdd-pa bzig-na ni nemo ḥes byed-de, rkdd-pa bdag-na ni spar ḥes byed*: hence *nemo*, **it shake a little, gives way.**

neu-ldiṅ *Lex.* = *nu-mnyam* one of the same age, **contemporary, contemporary;** *Sch.*: *neu-ldiṅ* **friend,** and *neu-ldiṅ* **protector, defender.**

neu-li, *Hindi* नेवला, *Sak.* नकुल, **ichneumon,** Herpestes Pharaonis, *Lal.*; represented in *B.* as a fabulous animal, cat-like and vomiting jewels.

neu-(y)sil 1. *C.* = *ne-ldiṅ*. — 2. **grass-plots** on high mountains, **alpine pastures** (*C.* *rpad*).

ner-ba to sink, to fall gradually, *mdzil-la* to the bottom, = *nub-pa*.

ner-ner = "*ne-ri*" *W.*

ne 1. *W.* for *nu-ba*. — 2. num. fig.: 132.

no-no *Ld.* title of young noblemen, *no-no ñin-mo* the eldest of a nobleman's sons, *bar-pa* the second, *ñuṅ-se* the youngest; *Sp.* title of the highest magistrate of the country.

no-mo (*Bal.* *nó-no*) *W.* for *nu-mo*.

nog *Sch.*: **cervical vertebra; hump of a camel.**

ngg-pa, ngg-po, prob. prov. for *ndg-po*; *nog-ndg* **very dark, deep-black.**

ནcon-ba, pf. nsoṅs, to commit a fault, to make a mistake, to commit one's self, ci nsoṅs what have I done amiss? bdag ma nsoṅs-par ‚di-ltar ysdi-pa byas I have thus been injured without my fault Dzl.; nsoṅs-pa fault, crime, nsoṅs(-pa) mi byed-pa not to commit a fault or crime Dzl.; bzod-pa to pardon, to forgive, v. bzod-pa; nsoṅs-pa bzod-par ysol-ba to ask pardon for a fault committed (in C. even: "nsoṅ-pa sol-ma"); nsoṅs-pa-can culpable, liable to punishment; "nsoṅ-can-ni (s)pe-ra" W. a reprehensible speech.

ནcon-pa resp. no more alive, dead Dzl., rje-bsnaṅs sku ma nsoṅs-par ‚phebs-pa that your Reverence has arrived safe and sound Mil.

ནcod-pa, mnsod-pa, pf. and imp. mnos, to receive instruction, directions, favours, from a superior, esp. priest, Dzl., Gtr.; but also to receive punishment.

ནcon-pa 1. also ysnoṅ-po, pf. ysnon, mnon, 1. to press, "mdzi-po ma non" do not press too hard! "nsoṅ-te ‚phé-ba" W. to open a thing by pressing; with or without rkaṅ-pas to tread under foot, to crush; to pour over, to cover with, sa, byé-mas, with earth, with sand; to be drenched, ‚char-pas by a shower of rain Dzl.; to lay over, to overlay with Tar. 9, 11, 21; more frq. fig. to oppress, suppress, overcome, conquer, humble, keep under, mtho-ba Erlma-kyis the great people by laws Gtr.; enemies frq.; evil spirits by magic, e.g. sri ysnoṅ-pa by burying heads of animals in the ground, in order that the evil spirits may remain shut up there; bgegs nsoṅ-pa to keep the spirits away from the fields during harvest by hatchets etc. stuck in the ground; pa. Ki-bai ysoṅ sri nnon I have crushed, subdued, the face of the snow (i.e. its surface) that was adverse to me Mil.; sa ysnoṅ-du the sitting posture of a saint, when his left hand rests in his lap, and his right hand hangs down, keeping down, as it were, the earth and her powers; cf. mnyam-bzhag. — Frq. also: mya-ngan-gyis, mnyan-rjes sna. to be overcome by misery, by compassion. — 2. to overtake, to catch, ■ reach, bdag-pas in the pursuit Mil. and W. — 3. sgo-na to brood, to hatch, eggs, Sch.

II. W. to mnon-nas, for lon, how old ■ he?

ནcon-pa, pf. nons, 1. Ch. to be satisfied, contented (nam-pa!) — 2. to seize, ■ lay hold of (mdzu-pa); Sch.; nons-nyag byed-pa.

ནor I. (Sch. ནur, also ནuṅ) 1. wealth, property, possessions, nor(-la) gsol-pa Mil. to suffer a loss of property; "nor gsol-da" or "‚phg-pa" W. have you suffered damage or loss? "nor nyams bö'-pa" C., "'bin-bö" W., to examine the inventory, the amount of property; ‚phgs-pai nor bdun Mil. the seven (spiritual) possessions of a saint, v. Trig. 17; proverb: "rdzu-nor-la man mi-nor-la dhug (sc. tar to)" C. look upon your own property as a medicine, upon that of others as a poison; thing, substance, much the same as rdzas, Zam. (nif.). — 2. more or less exclusively: money, nor-la ltal-ba to care for money, to be avaricious, easily bribed etc.; nor shyi-ba to borrow money, nor bsrí-ba to save money, to scrape together; nor sog-‚jdg-pa to accumulate riches. — 3. Sch.: cattle, even in such phrases as: nor ‚kriṅ-pa the pairing of cattle. Sch., nor-dpon Deng. chief neat-herd (provincialism of C.!). — 4. heritage, inheritance, bsó-ba to divide (it among the heirs); ‚phá-nor heritage from the father, mai-nor heritage from the mother. — 5 symb. num.: 8 (cf. nór-lha).

Comp. nór-skal inheritance, hereditary portion; nór-skal-rnams funds, capital Mil. — nor-rgyún imperishable riches Ch.; nor-rgyún-ma a goddess, nor-ldan wealthy, opulent, rich Ch. — nór-bdag 1. a man of wealth. 2. an heir. 3. a money-changer, usurer, Hind. साहूकार, nór-bdag-ma fem. of it; also n. of a goddess; nór-bdag-bu heir. — nór-‚dzin Pur. the gathering of taxes. — nór-brnab-can covetous, greedy of money. — nor-‚phyúgs amount, or stock of cattle, nor-‚brú store of corn. — nór-bu v. that article.

— *nor-ˌdzin* po. **the earth.** — *nor-rlabs* = *nor* I., 1. *B.* and col. — *nór-lha* = *ku-be-ra*, god of riches; there are eight such gods.

II. v. sub *nór-ba.*

ནོར་བ *nór-ba* **to err, to make a mistake, to commit a fault,** *gos ˌjiel nór-ro* it is wrong (to write it) with the prefix *y Grom.*; *nor soi* it is a mistake, I (thou, he etc.) am wrong; *ka, lag-pa, lem nor soi*, it was a slip of the tongue, I got hold of the wrong thing, I lost my way; to stray, *dé-las ˌdi-ru* from one thing to another *Thgy.*; *mi-nór-ba, ma-nór-ba, nor-ba-méd-pa* **infallible,** not liable to fail, e.g. of a charm; where one cannot miss or go wrong, *lam*; *mi-nór-bar*, strictly according to prescription or direction. — *nór-ba, nór-po Ch.* 1. **a wanderer,** from the right way. 2. **an error, a mistake.** — *nor-ˌkriil* id., frq.; *nór-ra-re Sch.*: ka might possibly be mistaken.

ནོ་ *nór-bu* (ནོ་ཏ) 1. **jewel, gem, precious stone,** *nór-bu-can* adorned with jewels, set with precious stones; *nór-bu-pa, nór-bu-mkhan Ch.* **a jeweler,** a connoisseur of gems; *nór-bu-ˌphreń-ba* a rosary or chaplet composed of precious stones; also as title of a book; *nór-bu rin-po-ché*, ནོ་བུ་རིན་པོ་ཆེ, a very costly jewel; also jewel, par excellence, a fabulous precious stone, the possession of which procures inexhaustible riches; acc. to *Wdk.* 488, it has the shape of an oval fruit of the size of a large lemon. — 2. a **nom personal,** or family name, much in use. — 3. gen. pronounced "*nór-ru, nór-re*", **good, excellent, noble,** e.g. *mi, Bal., Pur.*

ནོ *nór-so, nór-so-ćan, Wdk.* 178, 11; 182, 4?

ནོ *nól-ba* to agree, to come to terms *Ch.*

ནོ *nós-pa* v. *nód-pa.*

ནྱ *nya-gro-dha Sak.*, Ficus indica, = *byań-ćub-śiń.*

ཡིན *yńig-po*, a secondary form of *ndy-po*, of rare occurrence, 1. **black;** *ynag-skyes* **sooty** *Sch.*; *ynag-jyińs* **black cattle,** esp. the yak; *ynag rta lug ynam* cattle, horses, and sheep, these three; *ynag-kyi* a herd of cattle; *ynag-rdzi* a keeper of cattle, cow-herd; *ynag-ldań* an enclosure for cattle. — 2. fig. black-hearted, **wicked, impious.** — 3. (looking black upon) **frowning;** *Gir.* fol. 96: *sems dań-ta ynag-par byań* (notwithstanding their friendly appearance) they had a spite against each other in their hearts. — 4. abst. **misfortune, grief, affliction, pain,** *ynay-po dań ldań-po* unfortunate, unhappy *Stg.*; "*nag-ćen*" *W.* **cruel, tormenting;** "*nag sdań-pa*" *Ld.* to torture, to torment. — 5. *Sch.*: (well) **considered,** (carefully) **weighed** in the mind; v. however *bsnag-pa.*

ཡིན *ynań-ba* I. vb., cf. *ynań(s)*, imp. *ynań, B., C.* (in *W. stań-ba* is gen. used for *ynań-ba*) 1. **to give,** resp., i.e. only used when a person of higher rank gives or is asked to give; cf. *ˌbul-ba*; "*dńg-la dé-ru ćig-gi jog kyńg-rog ndi-ro ła*" *C.* please, have the kindness to give me my month's pay; sometimes it is preceded by a ploon. *rjés-ru, Ch.*, **to bestow, to confer, upon,** frq.; **to commit to,** to place under a person's care, e.g. a pupil (resp. for *ystań-pa*) *Mil.*; **to grant, to concede,** what has been asked, *ynań-du ysol* (ancient lit.), *ynań-ba ła* (later lit.) I request you to grant; *skur-ynań mdzód-pa mńyen-mńyin* I beg you for the favour of sending me . . . (in modern letters); **to allow, permit, approve of, assent to,** *yńig-par ynań-no* he accepted the invitation, he promised to come *Dzl.*; *bdag rab-tu ˌbyuń-ba(r) ynań ćig* allow me to take (holy) orders, to become a priest *Dzl.*; *bdag ni sbyin-pa ćig byéd-kyis ynań ćig* allow of my making a donation *Dzl.*; *de bźin-du ynań-no* yes, I permit it *Dzl.*; *yid bźin-du ynań-no* we allow it; do according to your pleasure! — *ći ynań* v. *ći* I., 4. — In a looser sense: *bźin-par ynań-no* he appointed him his minister; *mi ynań-ba* **to forbid, prohibit,** *ćos byar mi ynań-ba* **forbade** *Gir.*; (*bźin*) *ma ynań Pth.* he refused it, declined to grant it, *byon-ćha ma ynań* he refused

to come *Gir.* — 2. sometimes in command, to order, complete form: *bka ynai-ba; ynai-ting skul-ba* to order a person to do a thing *Pth.* — 3. in complimentary phrases used in *C.* the precise meaning of *ynai-ba* is not always quite obvious: *ynai-rdzu mdzad-pa* (v. above), to give, to help to, to assist in(?); *"gód-pa ñon-pa ma nai"*, do not be put out, do not give way to any misgivings (towards me)] sometimes *mai* (q.v.) would make a better sense.

II. abst. concession, permission, grant, *„grd-bai ynai-ba bi-ba Mil.*; *ni-las ynai-ba ñób-pa* to obtain permission from a person; *bka-ynai-ba* (magisterial) permission, order (of government); *ynai-skyin* very frq., gift, donation, present, *sdon-mo ynai-skyin* a present of provisions *Gir.*; gift of honour, reward, favour, privilege, prize of victory held out etc.

ག(ས)' *ynais* adv. 1. on the third day, e.g. he came *Gir.*; gen. of the future: the day after to-morrow, *sai ynais Gir.*; *"ñi-re nai-la" W.* to-morrow and the day after to-morrow; *sai „gro ynais „gro yód-pa yin* to-morrow or the day after to-morrow I must be off *Pth.*; *ynais-yin* on the third and fourth day *Lex.* — 2. *ynais-ñi* rather (too) large, *ynais-ñin* rather (too) small *Mil. nt.*

ᠬᠠᠭᠠᠨᠠ *ynad*, *Sch.* ᠬᠠᠭᠠᠨᠠ, 1. the main point, object or substance, the pith, essence, *ynad „grd-ba* to explain the main point *Mil.*; *ynad-dón* the proper meaning, the pith of the matter *Tar.*, *Schf.*; *"ynad-ka-mkhen" W.* one that knows a thing thoroughly, that is up to it, knows how to do it; *"ar' ka'-pa, ra'-kyi ka-sna bkl-wa" C.* to excuse one's self, to defend or justify one's self (prop. to account for the circumstances that led to an action); *"pog da pog; nad-da* (or *nad-ñon*) *ma ñé" W.* I have hit (him), but not mortally; to *B.*: *ynad-da mnin-pa* to pierce mortally. — 2. in anatomy: by *ynad bdun*, or 'the seven important parts of the body', acc. to *S.g.* are meant: flesh, fat, bones and veins, and *ka-rippu*, *don*, and *snod* (*Wise*, Hindoo Medicine p. 69, gives a somewhat different explanation). — 3. in mysticism: the seven physical conditions requisite for successful meditation, *lag-pa sangam-bkag-tu bkug-pa* (the hands joined over the stomach in such a manner, that the fore-joints of the fingers cover each other, whilst the thumbs are stretched out without touching), *lus rdo-rje-skyil-krúi sdód-pa*, *gal-ting nda lta-sróu-ba*, *dpái-pa rgód-ñog-pa lta-sróu-ba*, *mig ma-rtsér „bébs-pa*, *mcín rnó-„bal-ta bkag-pa*, *lká-rtse ga-dkón-la sbyór-ba*; there are also *sems-kyi ynad Mil.* certain conditions of the mind required, such as abstaining from *rtog-pa*, speculative thinking.

ᠬᠠᠭᠠᠨᠠ *ynán-pa* v. *nán-pa*

ᠬᠠᠭᠠᠨᠠ *ynáb-pa* v. *snáb-pa*

ᠬᠠᠭᠠᠨ *ynam* 1. heaven, sky, = *nam-mka'*; *ynám-ga* id. *Ca.*; *ynam-gyi gó-la* the sphere or globe of heaven *Ca.*(?); *ynam „gyur-ba Mil.*, mentioned in connexion with an earthquake, and prob. corr. translated by *Schr.* with thunderstorm, tempest; *"nam kar-kór" W.* now the sky is cloudless, now overcast (inst. of *"dkar-„Ko"?*); *ynám-sgo* 1. *Sch.* the gate of heaven(?). 2. *C.* trapdoor. — *ynam-lkugs*, *ynam-lcs Ca.* thunderbolt, lightning that has struck; *ynam-sdói* the thirtieth day of the lunar month, the day of new moon *Pth.*; *"nam-kói" W.* serene sky, fine weather. — *ynam-ñi-dkór-po Gir.* 99 is said to be a deity of the Harpa or Mongols, as likewise *sa-ñi-rdg-po*, and *bar-ñi-ñri-bo*. — *ynám-mdo Pth.* shooting an arrow straight up into the air. — *ynám-rdo Ca.* = *ynam-lkugs*, *Schr.* hail. — *ynam-zlum* vault of heaven *Sch.* — *ynam-yás Gir.* is said to be a n. p., the name of a building. — *ynam-ri*, resp. for *yás*, bow (for shooting), *Ca.* rainbow. — *ynám-sa* heaven and earth, *ynám-sa brdób-pa nam* so that heaven and earth were mixed *Gir.* — 2. v. *nam*, lastly, interrest.

ᠬᠠᠭᠠᠨᠠ *ynd-ba Gir.*, *Lt.*, *rnab Sg.*, *Ld.* *"nd-po*, fem. *nd-mo"*, an antelope, found in *Ld.*, *Sp.*, *Kam.*, *Nepal* and other countries;

its flesh is well-tasted, and its hair is supposed to cure cases of poisoning(!) *Med. Hook.*, (Him. Journ. II, 132) seems to mean this animal by his 'gnów', prob. confounding *ynu* with *ynyan* (q.v.) which latter, acc. to Cunningham's Ladak p. 198, and by the statements of the natives, is the arguli.

ཡོད་ *ynd-bo* **ancient** *Ch.*; *ynu-sñón* **formerly, in old times** *Ch.*; *ynd-dus Lex.* **former times, time of yore**; *ynd-nas ma mthoń* never seen or heard of before *Dzl.*; *ynd-rabs* (a. men who lived in old times, the ancients.

ཡོད་ *ynd-mi Lex.* w.s.; *Sch.* **witness.**

ཡོད་ *ynas* 1. **place, spot,** *B., C.*, (in *W.* *sa* (-*Ryid*), *sa-ĉd*) *dbén-pai ynas ĉig* a lonely place; *mtó-bai ynas* a raised place, an elevation *Dzl.*; *ynas-na „dug-pa, ynds-su sddd-pa* the being somewhere, *ynds-su „gró-ba* the going somewhere, *ynds-nas skrod-pa* the expelling from a place *Grom.* — 2 **place of residence, abode, dwelling-place,** (in *W.* not in use) *ynas „bdepa Sch.*, „*ĉé-ba Ma.*, „*dóba-pa*, **to establish one's self at a place, to settle,** *ynas ybéi-ba, ldan-pa*, **to quarter, lodge, take in,** a person *Stg.*, *ynas med-par „gyór-ba* to become homeless; a house, family, or race no longer existing, extinct, *Dzl.*; *ynds-su sóh-ño* they returned to their place, their home *Dzl.*; *ynas dań sbyaba med-par „gyór-ba* to be at one's wit's end, not knowing what to do *Schr.* — 3. **a holy place, place of pilgrimage; hermitage, monastery;** "*nań jal-pa, nds-kor-po*" *W.* **a pilgrim;** "*dor-je-ĉań-gi ny*" the hermitage, or Buddhist parsonage in Darjeeling; acc. to *Sch.* also Lama, cf. *mĉód-ynas.* — 4. **a clerical dignity** or **degree,** *ynas sbyin-pa* to confer such *Sch.* — 5. (cf. the Latin *locus*) **object,** like *yul*, but not so frq., *gdd-mai ynas* an object of laughter; *sid-kai ynas* words, actions, which ought to be an object of shame *Schr.*; **point, head, item** *Was.* (225); **sphere, province,** fig. *S.g.*; *rig-pai ynas lńa* the five classes of science. — *ynas „gyór-ba Sch.*: to appear embodied (?); *ynds-su „gyór-ba* and *byéd-pa S.O.* and elsewh.?

ཡོད་ *ynds-pa*, (imp. prob. only in the periphrastical form *ynds-par byas*) 1. **to be, live, lodge, dwell, stay,** of persons, animals and things, *mńál-na ynds-pai ĉyen* the babes in their mother's womb *Dom.* — 2. **to remain, hold to** or **on, adhere to,** e.g. a doctrine, opinion, way of acting etc., *dge-ba bĉú-la ynds-pa* to persevere in the ten virtues; *byams-pai sems-la ynds-pa* to remain, to continue in love; in a general sense: *ĉos-la ynds-pa* 'one abiding in religion', a clerical person *Dzl.* ✓⊙, 13; **to exist permanently,** opp. to the moment of first taking existence *Was.* (278). — 3. **to hesitate** (?). — *rab-tu ynds-pa v. rab-tu.*

Comp. and deriv. (also of *ynas*): *ynds-skabs* 1. **state, condition,** or perh. more accurately **period,** *mńál-gyi ynds-skabs ĉhir-ĉhar-po Lex.* 2. **temporal life,** *ynas-skabs-kyi bde-ba* temporal happiness (opp. *to mńór-ĉug-gi myoń-po*, or *don*, „*brás-bu, Schr.*, the essence or result of perfection, here, therefore, = eternal felicity); *ynds-skabs-ĉe-gi ber-yód mi „byuń-ĉiń* if my temporal life be not endangered. — *ynds-ĉań* **dwelling, dwelling-house** or **room** *Dzl.*; *ynds-ĉań-la sógs-pa* a furnished house or room *Dzl.* — *ynas-ĉén* a great resort of pilgrimage, a great sanctuary *Tar.* — *ynas brtan* (loco firmus, stabilis, lit. translation of ས་ཕྱོགས 1. firm, 2. old) **an elder, senior,** n. of the (16) highest disciples of Buddha; afterwards, when various schools had been formed, n. of the orthodox Buddhists, *Burn.* I, 288; *Köpp.* I, 368; *Was.* (88). (*Ch.* seems to have confounded *brtan* with *brten*, when he translates: subaltern, vicar). — *ynds-pa* **host, landlord, master of a house, head of a family** *Ch.*, *ynds-mo* fem. *Gtr.* — *ynas-mdń Lex.*, ཡུལ་ལམ, sleeping-place, night-quarters, couch *Schr.*; *Ch.* dwelling-place (?) — *ynas-mud v. ynas* 2. — *ynas ynań-mai ría* n. p., name of an abode of the gods. — *ynas-ĉań* **dwelling, quarters, lodging,** *mi-la ynas-ĉań ryór-ba* to ask for a lodging; to be

lodged, to be received into another's house *Tar.*; "*ne-tsaṅ ‚ḥuṅ*" *C.* you will be lodged here, you may stay here (over night), *W.* "*dzin-sa.*" — *ynas-tsul* 1. **the state** in which one is, good or bad, **condition of life**, *sems-kyi* the state of one's soul or heart. 2. **an account**, of one's state of mind. 3. **story, tale, narration; event**, col. 4. in philosophy: **the reality of being** (opp. to non-existence) *Was.* (297). — *ynas-yin* 1. = *ynas* 3, *Tar.* frq. 2. **the locative**, that case which relates to being **in** or **at** a place *Grum.* — *ynas-ṅes* 1. **position, disposition, arrangement**, *lus-kyi* arrangement of the parts of the body, the science of anatomy *Med.* 2. in mystical works: *ynas-ṅes rtogs-pa* **the knowledge of the essence of things**, the knowledge of all things, or in a Buddhist sense, of the non-existence of all things, *Tar.* and elsewh. — *ynas-bkod* 1. **topography and geography** col. 2. narration of legendary tales connected with some holy place. — *ynas-sa* (*v. ynas-pa*) the permanent residence of a person, or the constant place of a thing, opp. to "*bar-sa*" *W.* temporary place or residence; **place, room**, in general, "*ne-sa ydi-pa dag*" *W.* there is much room here. — *ynas-barin* 1. *W.* ('locum tenens') **earnest, earnest-money, pledge, security**; it might also be used for **ticket**, ticket of admission etc. 2. *Sch.*: **guardian**, or **warden** of a monastery.

ཡོད་ *ynoṅ* 1. v. *ynoṅ-ba.* — 2. **consciousness of guilt**, *ynoṅ laṅ* (his) conscience smites (him) *Mil.*; ‚*gyod-čiṅ ynoṅ bkur-bai sems* repentance and a sense of guilt *Dzl.*

ཡོད་ *ynoṅ-ba* 1. **to be conscious of one's guilt, to feel remorse**, to be stung in one's conscience, *ynoṅ-biṅ ‚gyod-pai sgo-nas* from a consciousness of guilt *Pth.*, *ynoṅ-‚gyod drog-pov* id. *Pth.*; "*ṅoṅ-ṅo ldiṅ-na ḥin-čo' de*" *C.* where there is repentance, it is easy to pass judgment. — 2. **to be seized with anguish**, as the effect of poisoning. —

ཡོད་ *ynod-pa* 1. vb. (cf. *snod-pa*) **to hurt, harm, injure, damage**, *rkoṅ-po-la ynod-par ‚gyur-gyi dgos-pas* in order not to hurt one's foot *Dzl.*; *ynod-par ‚gyur-bai dpra* a dangerous enemy *Dzl.*; "*ṅa-la nod yin*" *W.* (he or it) will hurt me. — More frq.: 2. abst. **damage, harm, injury**, *byed-pa, skyel-ba, Glr., Mil.*, "*kyel-čo*" *W.* **to do harm, to inflict injury, to hurt**, with *la*; *ynod-pa med-par, ma ‚gyur-par* without any harm, without injury *Sch.*; *ynod-byed-nyés-pa* v. *nyés-pa* I. — *klu ynod-pa* damage done by Nagas. — *ynod-sbyin*,

দ, a class of demons.

ཡིན་ *yniṅ-pa* v. *nen-pa.*

ཡོབ་ *ynob* v. *mnib-pa.*

ཡངས་ *ysag-pa Sch.* = *ydg-pa* 5.

ཡངས་ཡངས་ *ysad-ysad Sch.*: **falsehood, calumny**; *W.* "*ṅad-ṅad čé-ḥan*" one doing damage maliciously.

ཡིན་ *ysdn-pa* v. *sdn-pa.*

ཡབ, (ཁ)ཡབ *ysab*, (*y*)*sib-pa*, resp. for *gyon-pa*, **to put on**, *ne-bza Lex.* the garment; v. also *sabs.*

ཡབ་ཏུ་ *ysab-tsil Ch.* **mean, worthless**; *Lex.* and *Sch.*: **nourishment, food**, *ysab-tsil-gyi bu(-tsa) Ch.*: the child of an indigent person, *Sch.*: **foster-child**; the word is not much known.

ཡབ་ *ysdn-pa* **to smell of**, con., *dri-sa gla-bai ril-sa ysam* as to its smell, it smells of the dung of a musk-deer; **to smell agreeably, to exhale fragrance**, e.g. the scent of lotus *Glr.*; more frq. **to smell badly**, to spread an offensive smell, to stink, *rtsul mai dri ysam* profuse and badly smelling perspiration *Lex.*; *ḥu bzaṅ-pa ysdn-pa* (or *-po*) *‚di Dzl.* this foul stinking body. Note: The transitive signification (to smell = to perceive by the nose) belongs only to the form *sdn-pa*, and *Dzl.* ৮০, 14 should be translated: the medicine stank.

ཡང་ *yna* **oath**, *yna ‚bor-ba, ‚dzin-ba, byed-pa, skyel-ba B.*, "*kyel-čé*" *W.*, **to take an oath, to swear**; *lha dpon-du bzaṅs-nas yna byed-pa* to swear by the Lha *Glr.*; ‚*di-skad ces yna bor-ro Dzl.*; *bar das ynd-*

dpaṅ byéd - pa to act as a mediator and witness of the confirmation of the peace by oath *Glr.*; **nma ed - ba** *C.* ■ **swear falsely, to commit perjury.**

ནམ་ཚ *nmé-ma Dzl.* and elsewh., *Ch.*: a son's or grand-son's wife, **a daughter-in-law**; but the word is also used for the daughter-in-law 'in spe', i.e. for the bride of the son, who is usually selected by the parents and lives with these for one or two years before being married; so also bridegroom and son-in-law are nearly synonymous; v. *bág-ma* and *mdg-pa*; cf. also the Hebrew חָתָן and כַּלָּה.

ནད་ *nnér-ba* **to suffer, to be tormented,** *B., C., sdug-bsnál phát-pos* under a mountain of misery *Glr.*; *nyes-méd ytad-bo rygyál-poi „jigs-par nnar* the innocent lords had ■ suffer in consequence of the king's fears *Pth.*; *las-kyis nnér - ba* to suffer in consequence of former actions, to be damned; *las-kyis nnér-bai brdg-srin-mo big* a Srinmo in the state of damnation; *rení-nyid nnar-sdai* (?) *byed* you make yourselves suffer the torments of damnation *Mil.*

ནམ *nnal*, resp. for *gnyid*, **sleep**, *nnál-du jób-pa* or *„grí-ba* to fall asleep, *nnál-ba* to sleep, *nnál-yzim-pa* id.; *nnal sdó-pa* to awake *Mil.*; *nnal - lób* the talking in one's sleep; *nnál-lom* **dream** *Glr.*

ནད - *ba* 1. **to think, fancy, imagine,** *de sú-la zér-ba yin nnde-nas* thinking it had been said to him. — 2. **to think upon, to consider,** *sú bsam gyi nno nód-par* neither considering before hand, nor thinking of the consequences; *bsam - nnd ytói-ba* id., *Mil.* (cf. *bsam-bód*).

ནད - *pa* **confinement** *Ch.*; *zas-nndg Lex.* w.c.; *Sch.*: moderate fare, frugal diet; *nnag-čhá* insignificant, trifling, v. *nnis*.

ནད - *ba* v. *ynéi-ba*.

ནད - *pa* v. *nói-pa*.

ནད - *grib Ch.* — *nnal-grib*, *nnal-rig* **weak intellect,** want of quick perception *Sch.*

ནད 1. v. *nód-pa*. — 2. v. *nnd-ba*.

ནད - *ba* 1. resp. *snyan*, col. **nám-čog*, or *ám - čog**, (*Pur.*, *Bal.* **rna, rna**), **the ear,** *ném-čen „da-pa-dag rnd-bas gyd-rnamz ba* the deaf hear; *rnd-bai mé - lai* the drum or tympanum of the ear *Ch.*; *rnd-bai dgé-stan* a treat for the ears *Glr.*; *rnd-bai dbáb-po ytod* lend me your ear; listen to me *Mil.*; *ned rnd-ba mi nan* I am not tired of hearing *Mil.*; *rnar mydn-pa* pleasant to the ear, tickling the ear *Stg.*; *rnd-ba „dód-pa* v. *„dód-pa*; *rnd-ba byé-ba*, *byé-ba*, *bldg-pa Sch.*, **to listen,** *rnd-ba nd - ba* disease of the ear, **ear-ache;** *rnd-ba „ir-ba Med.* a tingling, humming, or buzzing in the ears; *rnd-ba sra* hard or dull of hearing *Sch.* — 2. v. *ynd-ba*.

Comp. *rna-kér* ear-ring *Sch.* — **na-bydg** *W.* ear-wax, cerumen. — *rna-khú* ear-hole, *„Ö-bai rnd-kuí-du* (or *rnd-bar*, or *rnar*) *b(y)éd - pa* to cry into a dying man's ear. — *rna-ldbe* that part of a helmet which protects the ear *Sch.* — *rna - gyin* ornament worn in the ears, e.g. *mé-tog-gi Stg.*; *rna-ód* id., *ynér-gyi Mil.* — *rnd-m-čog* col. 1. — *rnd-ba.* ■ the pan of a fire-lock. — *rna-ldg* the back-part of the ear *Ch.* — *rnd-ley-čen*, *bsód-pa sydn-poi rnd-ley-čen* one that is able to listen to all that (stuff) with patience *Mil.* — *rna-yuób* ear - ring *Ch.* — *rna-mdd ynér-ba C.* the piercing of the ear with an arrow, a chinese punishment. — *rna-sydg* (sic), or *-spdbs* ear-wax *Sch.* — *rna-rdí* an ear torn by pendants. — *rna-khú Ch.* the ear or handle of a vessel. — *rna - ldí Med.* ear-lap, tip of the ear. — *rna(-pa)-ytdg Lex.* and *Lt.*, perh. — *na-ytag.* — *rna-slán* (*nas-lán*) a fur-cover for the ears, worn by Tibetan ladies.

ནག *rnag* **matter, pus, suppuration,** *rnag mnin-* ■ pus grown ripe *Ch.*; *„drín-pa Sch.*: 'to draw out the pus'; (I only met with *rnag rnd-„drín-pa S.g.*, which can hardly have this signification); *rnag-rdól-ba* discharge of matter; *rnag-rdól-ba* prob. causing such a discharge by a puncture; *rnag „dzag-pa* the dropping or running of pus

Ch.; *rndg-par rndg-pa* to form pus, to ulcerate *Ch.* — *skrdin-pa rndg-tu ḥug* v. *gug-pa*. — *rnag-ḥrdg* matter and blood. — *rndg-ḥcos* containing pus, purulent. — *rnag-ʼbrim* abscess *Sch.* — *rnag-ḥubs* prob. the core of an ulcer.

ངག *rnags W., C.*, **ready money, cash**, "*nag kyaṅ*" id.; "*nag-ṅog*" money and goods; "*gsir-mo gyad nag*" *Ld.* eight rupees in cash.

ཀྲད་ *rndi-ba pf. brnaṅs* **to be checked, stopped, shut off**; with or without *grib-bar*, to stick fast in one's throat; **to be choked** (complete form *brndis-te ʼĞi-ba*); *dkrigs-kyis rndi-ṅiṅ* (his) breath stopping short (from fright) *Pth.*; *skad-kyis rndi-te* not being able to utter a word *Dul.* XV, 1; *zas-kyis rndi-te* the food sticking fast in his throat, *mya-ṅan-gyis* from sorrow *Dul.*

ངན *rnam*, in compounds for *rnam-par*, v. *rnam-par* extr.

ངན་ *rnam-pa* 1. **piece, part**, e. g. the parts of a panel of a door, "*rtsi-gi rnam-pa*" a longitudinal piece, "*bdi-gi rnam-pa*" a cross piece *W.*; *rnam-pa yaṅs-su gyur* (a ray of light) is divided into two parts or rays; **section, distinct part of a treatise**; **part, ingredient**, *ḥiṅ-kyi rnam-pa phra-rgas-rnams* the subtile and the coarse ingredients of the body *Wdi.*; *rnam-pa kun-tu, ṅams-bdd-du* in every respect, to all intents and purposes, through and through, entirely, perfectly; this phrase is used, whenever people of rank are addressed: *rnam-kun ṅaṅs-rje mgo-ʼbrin bkra-ʼdrin ṅaṅs-ʼbrel* most honoured patron, altogether incomparable as to grace and goodness! or, *rnam-kun ṅaṅs-rje dań bka-ʼdrin ṅaṅs-ʼbrel*; European gentlemen are thus addressed in letters: *rnam-kun ṅaṅs-rje ʼgyur-med sd-ḥab* most honoured Sahib, invariably kind in every respect! — 2. things or persons taken **individually**, often plon., *ʼod-ster rnam-pa bźi* four (separate) rays of light; *ḥi-bo rnam(-pa) ;ṅgis* the two lords (sc. gods) *Gtr.*; *bdag ʼdir ṅaṅs bu-mo rnam-pa ḥna* we five girls here assembled *Mil.*; "*sd-ḥab rnam-pa ṅgi*" *W.* the two European gentlemen; *ʼo-ʼbrel rnam-pa bcu-brgyad* the eighteen wonderful feats; *ʼbyuṅ-ba rnam-pa ḥna Wdi.* the five elements; *ḥal-sdo rnam-pa Dul.* V, 17 the separate dishes of a meal (another reading: *ḥol-sdo-rnams*); when used in quite a general sense, the exact meaning is to be understood only by the context: *lha-sa rnam-pa ṅyis ḥdir-nas* after finishing the two Lhasa affairs, viz. the erecting of two buildings previously mentioned; *rnam-pa ṅams-ḥdzin mkyen-pai ye-śes S. O.*, or *spyan Dul.*, as much as omniscience; *ṅaṅs ni ka-dag daṅ dbyibs-kyi rnam-pas* 'ṅaṅs' is that in which both colour and form are included *Wdi.* — 3. **division, class, species**, *dpuṅ rnam bźi* the four species of troops (cavalry, elephants, chariots, infantry); *rnam-pa bźi* of four different kinds. — 4. **manner, way**, *rnam-pa sna-tsogs-kyis*, *rnam-pa sna-tsogs-kyi spri-nas* in manifold manner, variously, frq.; *rnam-pa drug-tu* (the earth shakes) in six ways, i. e. directions (whenever extraordinary works of charity are performed by holy men) v. *Burn.* L, 262 (not 'six times' *Sch.*); *rnam-par — spri-nas*, or *ḥgyir*, *bsiṅ-bai rnam-pas* by arts of seduction *Dul.*; *dī-la mi dgyd-bai rnam-pas* from vexation at it *Mil.*; *bsil-wai rnam-pas* in consequence of the cold wind *Mil.* — 5. **outward appearance, exterior**, ངལ, as to form, figure, shape: *bdzogs-kyai rnam-pa* in the shape of a hook, hooked *Wdi.*; *sdu-pai rnam-par sprul* he assumed the appearance of the Teacher *Tar.*; *ʼbu-shai rnam-par ʼgyur-ba* to appear in a misty form *Gtr.*; *ḥo ʼdi ni rei rnam-par ʼgyur* this body turns into a corpse *Thgy.*, and so in most cases with regard to the whole appearance; of colour alone it is used only, when *dbyibs* (the shape) has already been stated, as in a passage from *Pth.*: as to its *rnam-pa* (colour), it is spotted like a leopard; **deportment, demeanour, gesture**, *gsil-du ʼdi-bai rnam-pas* of graceful manners *Mil.*; further: **state, manner of existence**, of certain inhabitants of hell *Thgy.*; in philosophical writings: 'Form der Erkenntnis' *Was.* (274); man-

tally: **disposition, temper, state of mind** *Thgy.*; "*ky nam-pa-la*" = *nam-pa-la C.* in his mind.

ཤན་ཕར་ *rnam-par* 1. termin. of *rnam-pa*: into the form etc., v. above. — 2. as postp. **like**, — the Lat. instar, *Wdd.* — 3. adv. (possibly an abbreviation of *rnam-pa bin-ta*), **entirely, perfectly, thoroughly**; in negative sentences: **by no means, on no account**; often only adding force to another word, *Skt.* ति; frq. in the shorter form *rnam*.

The following expressions most in use, containing the adv. *rnam-par* or *rnam*, are alphabetically arranged with reference to the second word: *rnam-par khib-pa* **to adorn, embellish** *Ca.* — *rnam-grans* 1. **numeration**, *rgyal-po* of kings *Glr.* 2. **the whole amount, sum total**, *S.g.*; **full number** or **quantity**, where nothing is wanting *Glr.*30, 3.; *mdzin-gyi rnam-grans* the component parts of his name according to their etymological value *Tar.*69, 3. 3. **treatise, dissertation, a paper**, *ñe-kyi* frq. 4. by grammarians the signification of *de* is thus defined: *rnam-grans-yhan-brjód-pa* demonstrative pronoun(?). — *rnam-ˌgyór* (*cf.* above *rnam-pa* 5) 1. **form, figure, shape**, *yi-ger rnam-ˌgyór* the form of the letters (written or printed) *Glr.*, or in this passage also = the graceful form of letters, caligraphy, penmanship, v. below. 2. **behaviour, demeanour**, *ñe-ñág-gi Wdd.*; of a sick person *S.g.*; **gesture**, e.g. devout gestures *Mil.*; *rnam-ˌgyór rdzés-pa Pth.* mimic gestures, mimical performance, ballet. More esp.: 3. **beautiful form, graceful carriage** of the body, **graceful attitudes** (of dancers etc.) *Pth.*; *bzó rnam-ˌgyór* the beauty of a work *Glr.* 4. **pride** *C., W., Mil.*; *rnam-ˌgyur-čan* **fine, smart, gayly dressed; proud, vain, foppish** col. — *rnam-par rgyal-ba* conquering completely, gaining a full victory *Pth.*; *rnam-rgyal* a surname much in use; *rnam-rgyal-phú-pa*, acc. to *Schl.* 247 *bum-pa*, water-bottle for sacred uses. — *rnam(-par)-bčad(-pa)* section, paragraph, *rnam-par bčad-pa dan-po-s* first paragraph; also mark of punctuation at the end of a paragraph, i.e. double-shad. — *rnam-bčudbzi-ldan* a certain way of writing the Oṁmaṇipadmehūṁ, v. *Schl.* p. 121; but I should rather explain it in accordance to *rnam-pa* 2, as the 'ten powerful things', scil. letters or written characters, else the words would have been: *rnam-par dbaṅ-ldan bzi*. — *rnam-par ˌjóg-pa* v. *rnam-bčóg*. — *rnam-par rtóg-pa* (*cf.* *rtóg-pa* I. 2, and II., 2), gen. abst. *rnam-rtóg* (विकल्प distinction; doubt, error) 1. **discrimination, perception**; so perh. *Sg.*: *rnam-rtóg ñan bčom* the perception of what is disagreeable is weakened; **reasoning, mental investigation**, opp. to *ye-ñe*, the sublime wisdom of the saint. 2. **scruple, hesitation**, *rnam-rtóg ma mdzód-par ñaṅ ˌdi ysol* please drink this beer without any scruple! *Pth.*; so also in col. language. 3. in philosophy: **abscuration**, viz. of the clear and direct (nihilistic) knowledge of truth by reasonings in the mind of the individual, **error**, *Was.* (305). 4. in pop. language **disgust, distaste**, *rnam-rtog skyód-pa* to feel disgust *Glr.*, *sá-ba Pth.* prob. id. — *rnam-(par) ñár(-ba)*. 1. **to be entirely released** or **delivered**, and abst. **complete deliverance**, *rnam-ñár ysum Trigl.* fol. 12, three ascetic notions (in themselves of little consequence), *skoi-pa-nyid, mdzin-pa-med-pa*, and *mdzin-pa-med-pa*. 2. abst. *rnam-ñár* **biography, legendary tales** about a saint; **tale, story, description**, in general. — *rnam-ñés-(kyi) ba, mas, rnam-mas* = Kuvera, *Skt.* वैश्रवण. — *rnam-(par) ñág (-pa)* thoroughly cleansed, frq.; by *rnam-(par) ñág(-par) rsú-ba*, or *mdzód-pa* I have attempted to express the Scriptural doctrine of *δικαιοῦν* or **justification**. — *rnam-ˌñód* n. of one of the seven golden hills round Mount Meru *Glr.* — *rnam-ˌdrén* (*cf.* *ˌdrén-pa* 2) the saviour, Buddha; *rnam-log-ˌdrén* the reverse. — *rnam-par-snaṅ-mdzód*, विरोचन, n. of the first of the Dhyani Buddhas. — *rnam-(par)* ˌ*ɡrul(-ba)* **sorcery, magic tricks**, *byid-pa Dom.* — *rnam-ɡyá*, *rnam-ɡyód*, prob. = *rnam-(par) dbyé(-ba)* 1. **distinction, division, section**. 2. *rnam-dbyé* **case** or **cases**, of which the Tibetan gram-

marians, from an excessive regard of the Sck. language and in fond imitation of its peculiarities, have also adopted seven in number. — *rnam-(par) smin(-pa)* **retaliation, requital**, of good or evil deeds, committed in former lives, of good actions by prosperity (*las-ʼphrd*), of bad ones by misery and sufferings (*las-ldigs*), very frq.; *sdig-pai rnam-par smin-pa myoń-ba Dzl.* — *rnam-(par) bźag(-pa)* 1. **to distinguish, to put in order, arrange, classify** *Wdn.*, *Thgy.*, ... *sgo-nas* according to ... (certain points or facts). 2. to consider a person or thing as fully equal or equivalent to another, to substitute one for the other, *C.*; *rnam-bźag* abst., *Lex.* ཤན ཕ 1. **placing apart, separating; distinction.** 2. **arrangement, position**, = *ynas-ḥgro* 1. — *rnam-(par) rig(-pa)* and *śes(-pa)*, as a vb., 1. **to know fully, to understand thoroughly.** 2. *rnam-par śes-pai śes-ḥan-rnams Dom.* **rational**, or at least **animated**, beings, opp. to inanimate nature; as a abst., gen. *rnam-śes*, **ཤ ཕ**: 1. etymologically: **perfect knowledge, consciousness**, *Köpp.* I, 604. 2. in philosophy: one of the five *ynśi-po*, **perceptions, cognitions**, *Was.* (of which there are six, if the knowledge acquired by the inner sense is included) also in *Mil.* frq., e.g. *sgo śnśi rnam-śes* (cf. *sgo ynam*). 3. in pop. language: **soul**, e.g. of the departed, (later literature and col.) (The significations 2 and 3, I presume, should be distinguished, as is done here, according to the different spheres in which they are used and not be explained one out of the other, as is attempted *Burn.* I, 503. *Sch.* gives here, as in most cases, the signification used in col. language.) 4. *rnam-rig Was.* (807) **idea, notion**; *Tar.* often = **ཤ ཕ**, also **ཤ ཕ**, *rnam-rig-ta ḥbrśl-pa* 'explained in the sense of the idealists', *Schf.*; *rnam-rig dań rdźogs-pai bstan-bcos* logical and dialectical Shastras. — *rnam-bśad* **explanation** *Tar.*

ཤ ཕ *rnams*, in *B.* the usual sign of the plural, in col. language little used, esp. in *W.*, meaning, acc. to its etymology, **piece by piece**; hence its use is not a strict grammatical rule, but more or less arbitrary; it is mostly omitted, when the plural is otherwise indicated, e.g. after definite and indefinite numerals; it may be used, however, not only in these instances (*ʼbar sdań-po-rnams* many servants), but also after collective nouns (*dgr-ʼdźin-rnams*), at the end of enumerations (= *de ṭama-ḥdź*), after general expressions, such as: *gań ynśd(-pa)-rnams* whatever they were, after other plural-signs (... *dag-rnams* etc.). Cf. *rnam-pa* 2.

ཤ ཕ *rnar*, for *rnd-bar*, q. v.

ཤ ཕ (ཤ) *rndź(-ma)* I. 1. **rest** *Ch.*, *las rndź-du ynas-par gyur-to* his body obtained rest *Tar.*; esp. **tranquillity of mind, composedness, absence of passion**, *sems rndź-du mi ynas-par* his soul having no rest *Tar.*; *rndź-du ʼdźag-pa*, or *ʼśśd-pa*, *Mil.*: *rndź-mar sśśd-pa* id.; *rig-pa rndź-du ʼbźag-pa* to give one's mind up to perfect rest *Thgy.*; *rndź-ʼbyór* 1. **ཤ ཕ, meditation**, nearly the same as *śiń-ne-ʼdźin* and *bsam-ynźn Mil.*, but chiefly when it is considered as the business of life; *rndź-ʼbyor-rgyśd*, **ཤ ཕ ཕ**, *Tar.* frq. 2. often for *rndź-ʼbyór-pa*. — *rndź-ʼbyór-pa* **ཤ ཕ, ཤ ཕ ཕ, devotee, saint, sage, miracle-worker** frq. — 2. *Sch.* also: **personal, visible, essential** (?) — *Tar.* 201, 6. 22: *bstan-pa rndź-ma?* — II. often for *mnol*.

ཤ ཕ *rnśr-ba* v. *snśr-ba*.

ཤ ཕ *rnd-ba B.*, **ཤ ཕ ཕ** *rnde-po* usual form, 1. **sharp, acute, edged, pointed**; *rno-mśd C.* **dull, blunt**; *rno ḥyśi-ba* to sharpen, grind, whet *Sch.* (like *Ra ʼdźin-pa*); *rno ḥźo-pa* to get sharp, to be sharpened; *rno-ḥyuś* name of malas. — 2. this word is applied by the Tibetans to the chemical qualities of things, though not quite in the same way as we do, as they ascribe a 'sharp' taste to the flesh of beasts of prey, to the bile etc. *Med.* — 3. *rig-pa rnd-ba* **sharp, clever, shrewd**, *Gtr.*, *bio rnd-ba* **talented, gifted**, *dbźń-po rnd-ba* **acute, ingenious**.

rnoi *Mil.*? *rnoi-la* ‚*jag*.

ma 1. (resp. *hnin*) **the nose**, *B.*; in col. language *ma-mdzid*, v. below; *mai rin-pa* bridge of the nose, *mai ŋag-hrim* curtilage of the nose; *skad mid-mai* ‚*dzin-pa* to utter (nasal) whining tones *Mil.*; *mid-mai* ‚*hrid-pa* to lead or turn by the nose; *ma* ‚*pyi-ba* to blow one's nose. — 2. **trunk, proboscis**, *phyg-pai Gtr.*; *glaŋ-ma* v. *glaŋ*. — 3. a mountain projecting from some other mountain in a lateral direction, a spur *Gtr.*; it might also be used for **cape, promontory**. — 4. **end**, *tig-ma* the end of a string *Gtr.*, *rdi-pai ma* the end of a lock of hair *Gtr.*; **hem, edge, border**, *gdeg-pi ma* the border of a garment *Ca.*; esp. **the nearer end, fore-part**, ‚*od ŋin-po hig-pi mai-la* foremost of a bright ray of light (that was approaching) *Mil.*; *ma* ‚*drin-pa* **to lead, to head** (a body of men) cf. *mjug-ma*; *dmag-ma* ‚*drin-pa* to take the command of an army *Pth.*; more indefinitely, like ‚*drin-pa*: **to draw along, to lead, to guide**, esp. with *lam*, to direct the way or course of a person, (having the person always in the genit. case); ‚*gro drug-gi lam-ma* ‚*drin* as a guide he leads all beings *Mil.*; "*ŋin-ma ‚dren-pa*" *C.* **to conduct water** (by a water-course); **to bring upon, to cause**, v. below, compounds; *rnag-ma* ‚*drin-pa* to cause suppuration *Med.*; *lam-ma* ‚*dzin-pa* to have taken a certain road *Mil.* — In some cases it is difficult to account for the signification, as: *ma-ŋin-po Ca.* **a deputy; commissioner**; *ma-lin byid-pa* c. genit. **to shelter, harbour, lodge, take in**, *Pth.*, *C.*; *ma* (*b*)*stid-pa Lex.*, *bdag-gi ma-stid byid-la re Ca.* I place my full confidence in you; "*nd-do ŋig-ma*" *C.*, ("*nar-do gyib-ta*" *W.*) "‚*gyi-ba*" either: to fall by striking with the fore-part of one's foot against a stone, or by striking one's foot against a stone lying before one. — 5. **sort, kind, species**, mostly with *thogs*(-*pa*), *W.* with "*so-so*", **diverse, various, all sorts of**, *spos ma-thogs-kyis* ‚*dzin-pa Dul.* to strew all sorts of spices over . . . .; *rnam-pa ma-thogs* frq.; less frq. *ma-mai Lex.*, *ma dpag-tu-med-pa Gtr.*, *ma-tsad Gtr.* **of every sort**; *rin-po-ŋe ma-bdun* seven kinds of jewels; *dar-ma lña* five sorts of silk; also *ma* alone is added to substantives, inst. of *ma-thogs*, or = *rnams*: *ŋŋi-mai dud-pa* smoke from different sorts of wood *Gtr.*; ‚*bras-ma mdzad-pa* the ripening of corn *Gtr.*; *ma-ŋŋig* a single one *Mil.*; *ŋŋe-ma Tar.* 166, 4 prob. is not so much a kind, as a part of doctrine, *Schf.* — 6. *mi-ma*, *bli-ma* v. *mi* and *bli*.

Comp. *ma-skad*, "*ma-kad ma*" *W.*, he speaks through his nose. — *ma-ŋŋi* nostril. — *ma-hrdig*, *ma-hrdig* ‚*dzig-pa* a bleeding from the nose, *ma-hrdig* ‚*rgod-pa* to stop it, *ŋid*, it ceases, it is stanched. — *ma-hrid* guide, leader; the leader of a choir. — *mid-pa* col. = *ma* 3. — *ma-phi* trunk, proboscis *Sch.* — *ma-sgrdi* bridge of the nose *Ca.* — *ma-sgrd* the noise made through the nostrils *Ca.*, snuffing. — *ma-ŋŋi* a running nose, *ma-ŋŋi* ‚*dzag* mucus is dropping from the nose *Lt.* — *ma-ŋin Thgr.* a demon(?). — *ma-mŋŋi* an elephant's trunk *Pth.* — *ma-ŋig* 1. a rope passed through the nose of a beast to lead it by. 2. proboscis, *ma-ŋig* or *ma-mŋŋi* ‚*grib-ba* to stretch it forward *Pth.* — *ma-dri* prob. = *mabs Med.* — *ma-ŋŋi* bridge of the nose *Sch.* — *ma-*‚*dzig* (spelling?) *W.* **snuff.** — *ma-*‚*dren leader, commander*; *ŋdag-bsnid-gyi ma-*‚*dren* **one that causes misfortune, author of it.** — *ma-mid* disease of the nose. — "*ma-ŋŋi*" *C.*, "*ma-ŋŋi*" *W.*, pocket-handkerchief. — *ma-bdis* the glanders *Sch.* — *mai-bo* 1. **leader, commander, chief.** 2. a **guide**, *gen rnam bam-lnaŋ mai-bo dgos* about every third step one wants a guide *Mil.* — *ma-ŋŋig B.g.*, *ma-sbrgs Ca.*, nostril. — *ma-sbyoi*, *ma-sroin* snuff *Med.* — *mai-ma Lex.* w.e., *Ca.* = *ma* 4. — *ma-rtsa* root of the nose *Ca.* — *ma-rtsi* tip of the nose. — *ma-thogs* v. *ma* 5. — "*mam-tsad*" *W.*, "*mam-mid*" *Bol.* = *ma* 1 and 2. — *ma-*‚*dzir* an aquiline or crooked nose *Ca.* — *ma-lib* a flat nose *Ca.* — *ma-lci* the flesh of the nose; the nose *Ca.*; *ma-lci sbyin-pa* to suffer

one's self to be led by the nose *Ca.* — *sna-ybig* 'the hair in the nostrils'; *sna-ybigs* 'the wings of the nose (alae nasi), together with the nostrils' *Sch.*; *sna-ybór* id. *Sch.* — *sna-bdél Lex.*, prob. an injection into the nose.

sna-mdzin Samarkand *Gtr.*

sna-mdzin, sna-mdzin ma ,dúg-cig do not sit here so idly, without any particular object! *Sch.*

sna-sbrdá arrow-head *Sch.*

snái-ma 1. *Ca.*: 'the blossom of the nutmeg-tree' (?). — 2. v. *sna*, compounds.

snā-ru, snāi-ro, = nā-ro *Sch.*

snag 1. = *rnag Ca.* — 2. also *snag-tha* ink, Indian ink, *rgya-snag* China ink, *bod-snag* Tibetan ink, *ka-snag* Cashmere ink; "*snag(-tha) lug soń*" *W.* the ink has run, i.e. a blot has been made. — "*snag-ḥoń*" *W.*, "*snag-bhum*" *C.*, inkstand. — *snag-tig* an ink-spot, a dash, a stroke, made with the pen. — *snag-pyi* ink-powder. — *snag-rta rgyag-pa* to paint over with ink. — 3. *snig-gi snag-lpags Pth.!*

snag(s) = *sna-ryabs*, relationship by the mother's side; *snag-gi rnyen-mdzins* id. *Pth.*; *snag-dbón Lex.* w.a.

snāi-ba 1. vb. 1. to emit light, to shine, to be bright; *snāi-bar byed-pa* to fill with light, to enlighten, to illuminate, *,gyur-ba* to be filled with light, to be enlightened, e.g. by the light of wisdom *Dul.*; *ḥin-ta mi-snāi-bai mún-pa* darkness entirely devoid of light *Dul.* — 2. to be seen or perceived, to show one's self, to appear, e.g. blood appears on the floor *Dul.*; (*pyi*) *snāi-ba ḥoms-ḥdi Mil.*, *pyi snāi-ba gaṅ ,byuṅ Mil.*, *pyi snāi-bai yul Mil.*, *mań-ḥdi Gtr.*, every thing visible, all that is an object of sense, the external world; *dā-ḥa rgyu ḥig snāi-ṅo* now an opportunity shows itself *Dul.*; *ḥa mi snāi yaṅ yaṅ snāi-ba ma-ḥdi-pa byuṅ* although the body had become invisible, yet the voice continued to appear, to be heard *Tar.* 197, 11; it seems even to be capable of being extended to mental perceptions, the partic. being equivalent to imaginable; to have a certain appearance, to look (like), *ḥdi-pa ltar* as if it had been suddenly cut off *Wdis.*; *snāin-bóa* (to look) greasy *S.g.*; *,phrul-da snāi-ṅo* it looks like sorcery *Gtr.* (cf. *,phrul*); *mi-snāi-ba* invisible, *mi-snāi-bar ,gyur-ba* to disappear frq.; *bsáṅ-mo-rnams mi snāi-ba dań* as their wives were not to be seen, were not present *Dul.* v°, 17; *mi-snāi bar byéd-pa* to make invisible, to efface the traces of a thing. — 3. = *ydá-pa Lex.*, sometimes in *B.*, and in the col. language of certain districts; *ḥa phrul-skud-la snāi* so it occurs in vulgar language *Gram.*; *zér-ba snāi* it is said, *dicitur*, *Tar.* 34, 4, and in a similar manner 33, 22; 34, 14; prob. also: to be in a certain state (of health), in a certain condition, situation etc., *C.*: "*dhā-ta ghāi snāi-ghin yó'-dhum*" how are you now? "*ḥag pób ḥu nai*" is the usual salutation in *C.*, like our: good morning! or: how do you do? however, the literal sense of it seems to have been forgotten, as even educated Lamas seldom know how to write it correctly. The proper way of spelling it seems to be: *phyag pób ḥbud snaś*, and the words hardly imply much more than those addressed to inferior people, viz. *da ḥób soń* well, so you are come! well, there you are! Cf. *gá-le*.

II. subst. (**snāi, snāi** etc.) 1. brightness, light, *snāi-ba yód-pai dús-su* when there is light, broad day-light *Thgy.*; fig. *ḥdo-kyi snāi-ba* the light of doctrine *Dul.* — 2. an apparition, phantom, *mi snāi-pas dód-pai snāi-ba ,byúṅ-ṅo* there is an appearance as of being pursued by many people, i.e. a phantom of many pursuing people *Thgr.*; *rnā-ḥom-gyi snāi-ba-rnams Mig.* — 3. physically: seeing, sight, *bdag-rnāi-gi snāi-ba* ma *dúg-pa yin* my faculty of vision, my sight, is dimmed *Tar.*; more frq. intellectually: view, opinion, *mthá-ryyás-kyi snāi-ba-la . . . ,yaṅs-so, mi-ndag-gi snāi-ba-la . . . snāi-ṅo* by the Buddhas he was looked upon as . . ., by laymen as . . . *Gtr.*; thought,

idea, notion, conception, c. genit., *„di kun-ldań rań-gi sems-kyi snáṅ-ba yin* all these things are only conceptions of your mind, your fancies *Thgr.*; *skyid-sdug-gi snáṅ-ba bar Thgr.*; *„kyaṅ-poi snáṅ-ba „byuń Mil.*; *bkra-mań ye-méd-par gyur-to* he was even without a thought of hunger *Mil.*; absolutely: *"kyód-ci náṅ-ses gá-ru ton soń" W.* where are your thoughts wandering? *ćös-la snáṅ-ba sgyur* turn your mind to religion! *Mil.*; *snáṅ - ba „gyur - ba* (*sā parāvṛtti*) change of heart, conversion (not to be confounded with *snáṅ-bar „gyur-ba* v. above). *snáṅ-ba bdé-ba* **pleased, cheerful, happy** *Pth.*; in some expressions it is equivalent to **soul.** Most of the significations mentioned sub 3 seem not to have been in use in the older language. — *„ḿrul-snáṅ*, *„phrul snáṅ* **illusion, deception of the senses, deceit, error** *Mil.*, *Gtr.*, col. — *yoṅs-snáṅ* the arising of two ideas in the mind, *yoṅs-snáṅ-gi rtog-pa* **hesitation, irresolution, wavering** *Mil.* — *mtóṅ-snáṅ* 1. **the act of seeing, the sight,** *mtóṅ-snáṅ-gi sprúl-pa* phantom, apparition, *"ćoṅ-snáṅ dí-ma" W.* a sight beautiful to look at, *"ćoṅ-snáṅ sig-po"* of ugly appearance. 2. *Ca.*: **manner** or **mode of viewing, point of view;** *yoṅs-snáṅ* id. resp.: *Pth.*: *yoṅs - snáṅ - la* according to his (supernatural) **intuition** (with reference to a holy person). — *ñor-snáṅ* **the hearing,** *"ñor-náṅ-la sydn-po" W.* delightful to hear, pleasing to the ear. — *bar-snáṅ* v. *bar.* — *raṅ - snáṅ* one's own thoughts, ideas *Mil.*; **the own mind** *Gtr.*; *raṅ-snáṅ „ḿrul-pa* an illusion of fancy *Thgr.*; *snaṅ-gráṅs* **things seen and heard** *Mil.* — *snaṅ-stoṅ Mil.* freq., prob. not 'empty show, delusive appearance' *Sch.*, but: **things (really) appearing and (yet) void,** one of those frq. instances, where two words of opposite meaning are placed together, *dbyer - méd* often being added, as a tertium quid (cf. *Köpp.* I, 598). — *snaṅ - dág* (*naṅ - rtogs, brtag?? f.d. naṅ-stag*) col. **the inward man, the heart, the soul,** *"naṅ-dág-la sém-pa bar soń" W.* a thought has risen in my soul; *"naṅ - dág ćad soń"* now he has felt it in his inmost soul, this will have struck home to his heart *W.*; *"ań-la naṅ-dág ma ḿjoṅ" C.* I have not heard it, perceived it, minded it; *"naṅ-dág ma ḿjo" C.*, *"ma ćo" W.*, I was not heedful, I made a mistake! — *snáṅ-ba-mta-yas* = *„od-dpag-méd* Amitābha, the fourth Dhyāni Buddha. — *snáṅ-ma* v. *naṅ - ma.* — *naṅ-ćód* v. above 1., 2. — *naṅ-ćúl* 1. the outward appearance, of a landscape = **scenery** *Mil.*; 2. **appearance** opp. to essence, *ynas-ćul Was.* (297). — *naṅ - mdzód* v. *rnam - par.* — *naṅ - ćós* **thoughts, fancies** (?) — *naṅ-wid* (*Sek.* ནང་ཝིད) **the visible, external world** frq. — *naṅ-ysál* **shining brightly, brilliant;** *ćos-kyi naṅ-ysál sgróṅ-ma* the bright light of doctrine *Pth.* — *naṅ-ńor ral „drum Tar.* 16 (?).

ནད་ *naṅ-pa*, pl. *bnad*, imp. *nad*, **to hurt, to harm, to injure,** c. accus., *ku naṅ-ma* being hurt in the body *Dzl.*; *ńoṅ rta mad „gro* or *„oń* my horse might be hurt *Mil.*; *naṅ - kyis dógs „te* afraid of hurting him *Dzl.*; of horned cattle: **to butt** *Sch.*

ནམ *snaṅs*, resp. *ḿaṅs*, **mucus, snivel, snot,** *snaṅs ḿyi - ba* to blow one's nose, *snaṅs-ḿyi* pocket-handkerchief; *snaṅs-ḿig* snotty nose, snotty fellow *Sch.*; *snaṅs-ḿid*, prob. also *dur-snáṅs Dom.* = *snaṅs*; *bé-snaṅs* thick phlegm *Ca.*; *snáṅs-pa* v. *snoṅ.*

ནམ་ *snáṅs-ba* **woolen cloth;** the common sort is not dyed, very coarse, and loosely woven; *snáṅs-ba spú-ćan* hairy cloth, napped cloth; *snaṅ-ysríṅ*, *dbus-snáṅs Mil.*, fine cloth; *„go-snáṅs C.* id.; *snaṅ-sbyór Lex.* a sort of loose mantle for priests *Ca.* — *"náṅ-ga" W.* **trousers.** — *snaṅ-ybóṅ*, *ysóṅ-snaṅ* a whole piece or roll of woolen cloth. *snaṅ-rés* woolen cloth and cotton cloth *Mil.*

ནམ་ *snaṅ-brdy* (*Ü*: *"śiṅ-bdy"*) **trousers,** *snaṅ-ldóṅ*, *snaṅ-ybóṅ* resp. **side.**

ནར་ *nar*, termin. of *ma*; *nar-bkód Wdk.* fol. 464 **nose-band** (?) **pocket-handkerchief** (?); *nár - kyu* **guide-rope** for camels, passing through their nose.

ནར་ཐང་ *nar-ćáṅ* n. of a monastery, *Köpp.* II, 256; n. of a philologist *Grem.*

ནམ་ *nam-po*, *nam-mo Ca.* 1. of a **white** or **light red colour** (cf. *sbyo-nam*). — 2. **long, chlamys** cf. *nam-mo.*

ནམ་ཤ *snir-ba* prob. the original form of *bsnir-ba*.

ནམ་ཤ *snir-ma* n. of one of the **lower mansions**, v. *rgyu-skar* 3.

ནམ་ལ *snil-ba* v. *bsnil-ba*.

ནམ་ལ *snil-ma* **thread, silk-thread, woolen thread** etc.; **knitting-yarn**, or yarn used for other purposes; also for **warp, silk-yarn**.

ནམ་ཤ *snim-pa*, pf. and fut. *bsnes*, 1. **to prick** *Lt.*; **to stick** or **prick into**, e.g. a stick into the ground *Mil.*, **when** a weapon *Lex.* — 2. **to tackle** (cf. *nú-ba*, *nód-pa*), *nú-ma* or *nú-ło snim-pa Pth.*, *Lt.*, id. — 3. **to multiply** *Wdk.* — *ynad snim-pa Lex.* w.e., *Sch.*: 'to excavate the interior, to get or penetrate into the inside'(?).

ནམ་ཤ *snib-pa*, pf. *bsnub*, fut. *bsnub*, imp. *snub*(s) vb.a to *nub-pa*, **to cause to perish**; gen. fig. **to suppress, abolish, abrogate, annul, destroy, annihilate**, a religion, a custom etc.

ནམ་ཤ *snim*(*-pa S.g.*, *-po Ch.*), 1. **fat, grease, any greasy substance**, *snim-gyis skid-pa* **to grease, to smear**; in *C.* esp. **oil** (*W.* "*mdr-nag*"), *snum-sród-kyi mdr-me* a lamp, the oil of which is consumed; also fig., *snum* being added pleon., e.g. *Mdg.*: *tsa-snim snum-sród*, and parallel to it: *tsa-zním zad Lt.*; *rlaw-snim* raw fat, *bsu-snim* melted fat *Ch.*; *sol-snim* cart-grease, composed of pulverized charcoal and fat *Gtr.* — 2. fig. of luxuriant grass or pasture, *ri snim-po* a hill clothed with luxuriant pastures *C.* (cf. *rug-gó*); *snim-la ldem-po* luxurious and soft *Mil.* — *snum-kóu* a little bowl for oil etc. — *snum-ḱúr* a kind of pastry baked in suet. — *snum-gdgs*, *W.* "*num-ldg*", a wooden tablet, blackened, greased, and strewed with ashes, used for writing upon with a wood-pencil, thus serving for a slate. — *snim-ćen*, *snim-bćen*, *snum-ldan* **fat, oily, greasy**. — *snim-dri* a smell of fat. — *snim-nag* **oil** *Kun.* — *snim-rtsi* a greasy liquid, **oil** etc.; **greasy, oily** *C.* *snim-po* vb. = *snim-pa* 1.

ནམ་ཤ *snir-ba*, pf. and fut. *bsnar*, vb.a. to *nir-ba*, 1. **to put** or **move out of its place, to remove, to shift** *W.*; **to move** or **draw towards one's self** *Ch.*, so *mdzin-du snir-ba Zam.* is explained by „*ćin-pa*. — 2. *Sch.*: **to cut into pieces, to fracture, to crush**, *ćib-sror* into small pieces (to reduce), to powder; so it seems to be frq. used in *Lt.*, though one *Lex.* explains it by „*ddz-pa* (scarcely corr.). — 3. *Ch.* **to bring near** = **to shorten**, *dus* a term, a space of time. Cf. *brnii(r)-ba Lexx.*

ནོ(ད) *snd(-mo)* 1. **extremity, end**, *snil-mai Lex.*, of a thread, *ldg-mo* the end of a rope *Sch.*; **hem, seam**, *nd-mo* "*lcib-ćé*" *W.* to fold down and sew the edge of a piece of cloth, **to hem**; "*nd-mo gyób-ćé*" *W.* to trim with cord or lace. *mo-ḱúr* **to warp, to get twisted** *Sch.* — 2. *mo-rgód*, *mo-ćmúr*, *mo-ldód*, *mdo-mo*, *mam*, names of plants.

ནམ་ཤ *snim-pa* **to shake, to cause to move slightly**, *bsnim-byaisa-yid* a quagmire, shaking or yielding under one's feet *Sch.*; *nam-mim bsnim-pa Lex.*, pf. *bsnems*.

ནོ *snd-ba Ch.* = *snir-ba*, **to reduce to small pieces, to crumble**.

ནོ *snod* 1. sbst. (ཨ) 1. **vessel**, *snod-ćpydd* id., *Lex.* and col. frq.; *yser-snód* a gold vessel; *ḱye-snód* a vessel for meal or flour; *ću-snód* water-pot, pitcher; *bu-snód* **uterus, womb**, *Lt.* and col.; *snód-kyi ḱa* mouth of a vessel, *snód-kyi żabs* bottom or foot of a vessel, stem of a glass. — 2. in anatomy: *snod drug* (the six vessels) are: gall-bladder, stomach, the small and the large intestine, urinary bladder and spermatic vessels (in the female: uterus); *don-snód*, the six vessels and the five *don* together, v. *don* 5. — 3. with reference to religion v. *sde*, compounds. — 4. fig. 1. in ascetic language denoting **man**, as far as he is susceptible of higher and divine things; so already in *Dzl.* a man is called *snod gsób-ra ldig-pa* a very pure and holy vessel; *snod-ldan slób-ma* a disciple eager to be instructed *Mil.*; *snód-du ríń-bo* one fit for, worthy of (instruction); *snód-du med-pa* unfit, insusceptible, rude, vulgar.; *ńa-por ldgs-pai snod mčog*, *ńes-legs bsgrób-pai snod*

mčog a most perfect vessel of religion (most susceptible of etc.) *Thgy.*; *snod ma yin* insusceptible of religion *Thgy.*, *Tar.* — 2. in metaphysics: *phyi-snod* the external world, or rather inanimate nature, *phyi-snod-kyi „jig-rten Gtr.* and elsewh. frq., opp. to *nań-bčud*, viz. the sentient beings composing it; so *Mil.*; *Sch.*: matter and spirit. — II. v. *snod-pa*.

snum rest, remainder(?) *Dul.* 2.52, 4, *Sch.*

snun-pa, pf. and fut. *bsnan*, 1. to add, superadd, increase, augment, *"la snun-čé" W.* to add to the wages, to raise the wages; *"ja ñid-čig nan sal" W.* please give me some more tea! *ynyis bsnan-te* two being added to them, (their number) increasing by two *Mil.*; *mań-du snun-pa* to augment by a great number frq. — *snun-ba*, or *snun-ba W.*, increase, growth, augmentation, and in a special sense: gain, premium; *snun-ma*, *bsnun-ma*, id.; *"pud-nón" W.*, *"gyab-nón" C.*, *dmag-čógs snun-ma* reinforcements, auxiliary troops. — 2. to add up, sum up *Wdt.*

snub-sag-čan (spelling?) curious, inquisitive, *"nob-zog čé-čé" W.* to pry into, to ferret.

snum-pa l. also *snum-pa*, pf. *bsnams*, fut. *bsnam*, imp *snum(s)*; and *snun-pa*, pf. *bsnans*, fut. *bsnan*, imp. *snun(s)*, 1. to smell, to perceive by the nose (cf. *mań-pa*), *snas dri-rnams bsnun-pa* to perceive scents by the nose *Stg.*; *"da snum" W.* there, smell at that! *"si nań-te ñid-čé" W.* to go about smelling and prying; *"ňa čiań mi snum" W.* I do not smell any thing. — 2. to grope, *"mya-nag-la snum-ni čin — nag-zig-la nań-čin ań" C.*, v. *nag-zig*.

II. pf. *bsnams*, fut. *bsnam*, *W. "sam-čé"*, resp. for *čań-pa*, *„dzin-pa*, *ňógs-pa*, *„čbi-ba*, to take, relics from a sepulchre *Gtr.*; to seize, to take up, the alms-bowl *Dul.*; to hold, a stick *Mil.*; to put on, a sacred garment; *"sam yin-na" W.* would you please (to take), would you like (to have a cup of tea etc.)?

snań-ba, pf. and fut. *bsnar*, to confound, mingle, mix, disturb *Ca.*

snil-ba, pf. and fut. *bsnal*, 1. to unite, join, put together, fit together, e.g. bricks or stones in building *W.*; *Ca.* to adjust; *Sch.*: to mend holes in stockings, to darn; to cross one's hands, *brdá-ñar*, resp. *ňógs-ñar*, on the breast *Thgr.* and elsewh. frq.; *„čam snil-ba* to put together, to embrace *Ca.*; *ltá-snil-ba* to look at each other, *„á-snil-ba* to kiss each other, 'and thus frq. denoting reciprocity' *Ca.* (though not to my knowledge). — 2. to wrestle, scuffle, fight, of boys, dogs frq., also *Mil.*; *stag snil-ba* a fighting tiger that rushes upon the enemy *Ma.*; to contend with, fight against, subdue, *me*, a fire *Tar.*

snrubs, **snron**, the names of two of the lunar mansions, v. *rgyu-skár*.

snrel-(y)ki *Lex.* = *pred*; *Ca.* sloping, oblique; *Sch.*: carelessly, pellmell; *Ca.* also mediocrity.

brnag-pa 1. to devise, contrive, to take care, to be concerned about, to strive for or after, ... *ka ycig-tu brnags-pas* striving only after (that one thing) *Tar.*; as abst. *brnag-pa čoís* keep (it) well in your mind, pay all attention (to it)! c. genit., cf. *brnań-pa*. — 2. *Lex.* = *bzód-pa*, to suffer, to endure; *brnag-dká* intolerable, insupportable *Lex.* — 3. *Ca.*: to be full of corrupt matter.

brnań-ba v. *rnań-ba*.

brnań-pa 1. *Ca.* to attend, to look attentively, *„bri-ldag brnań-pa* to attend while a person is reading or writing. — 2. *Sch.*: 'to be desirous of, to long for, *čös-la* for religious instruction, *ltó-la* for food'. With the first signification agrees a quotation in *Zam.*: *nań-čen-brnan*, with the second the word *"zá-nan-čan" W.*, = *zá-brnab-čan*.

brnań-sems *Ca.*: covetousness, selfishness; *Thgy.*: *bdag-gi-la brnań-sems* predilection for one's own things, *gžan-gyi-la brnań-sems* desire for things

belonging to others; *W.*: "*zú-nab-čen*" **greedy, ravenous;** "*nór-nab-čen*" **greedy of gain or money, covetous.**

ཟུན, ཟུར་བ *brub-ba, brnúr-ba Lexe.*; *Ch.* **to draw to, to attract,** (*Sch.* also: 'to remove a thing from its place?'), prob. another form for *snúr-ba.*

ཟཱུགས་པ *brúgs-pa* **to hide, conceal,** *Lexe.*

ཟུན་ནས *bendá-ba* v. *znán-ba.*

ཟུན་ལ *bendá-pa* v. *znád-pa.*

ཟུན་ཏ *benán-pa* v. *snán-pa.*

ཟན্ধ্ম *bendm-pa* v. *znám-pa.*

ཟུན্ধ *bendr-ba* I. **to extend in length, to lengthen, to pull out,** e.g. a piece of India rubber *W.* — 2. **to draw or drag after, to trail,** *mjug-ma Lexe.* the train of a robe, the tail etc.; fig. **to have in its train, to be attended with,** *nyon-mons-bendr* the consequences of sin *Sch.*

ཟུན্ধ *bendl-ba* **to spin out, to protract** *Ch.*

ཟুন্ধ *benán-pa* v. *snan-pa.*

ཟ

ཟ *pa* 1. the letter p, (tenuis), the French p. — 2. num. figure: 13.

ཟ *pa*, an affix, or so-called article, the same as *ba* (q.v.) which, when attached to the roots of verbs, gives them the signification of nouns, or, in other words is the sign of the infinitive and the participle; in the language of common life, however, it is frq. used for the finite tense, and for *par*; affixed to the names of things, it denotes the person that deals with the thing (*rtá-pa* horseman, *ché-pa* water-carrier); combined with names of places, it designates the inhabitant (*bód-pa* inhabitant of Tibet); with numerals, it either forms the ordinal number (*gnyis-pa* the second), or it implies a counting, measuring, containing (*bú-mo lo-gnyis-pa* a girl counting two years, i.e. a girl of two years; *khru-gáis-pa* measuring one cubit; *sáns-ki-pa* containing thirty viz. letters, like the Tibetan alphabet); frq. it has no particular signification (*rkód-pa* etc. etc.), or it serves to distinguish different meanings (*rkoi* marrow, *rkái-pa* foot) or dialects (*Ká-ba B.*, "*Ka*" *W.* snow); *pa dai* with a verb, v. *dai* 4; in certain expressions it stands, it would seem, incorr. inst. of *pai*: *yad-ba rig-pa* science of medicine, *gzúb-pa las* structure of the body, *dám-pa* the holy doctrine (of Buddha).

ཟ *pá-ta W.* **cross,** St. Andrew's cross (thus ×).

ཟ *pa-til* v. *ba-til.*

ཟ *pá-to* a medicinal herb *Wdá.*

ཟ, more corr. ཟ, *pa-tra* (also *pa-ta Pth.*) *Sak.*, **cup, basin, bowl** (esp. for sacrifices); beggar's bowl = *Dash-bzed.*

ཟ *pa-ṇa Sak.* = *ṭaṅ-ka Tar.* 112, 6; in Bhotan 1 rupee *Schr.*; in *W.* (also "*pá-ṇa*") a copper-coin = Paisa, esp. of foreign coinage.

ཟ *pa-ṇi Hind.* पाणी, **water** *Lt.*

ཟ *pa-ben* **a strip of wood, ledge, border** (?) *W.*

ཟ(ཟླ)མདངས *pa(-ma)-dáis* 1. the planet **Venus.** — 2. **Friday.**

ཕ་ཡག་པ *pa-yag-pa* a medicinal herb = *smug-čuń Med.*

ཕ་ཡུ *pa-yu* salt *Bal.*

ཕ་ཡོ་ཏེ་ཡོ *pa-yo-té-yo*, **sreg dań pa-yo-té-yo čaś-te soś* Ld.* for *sreg dań badon*, v. *sdo-ba.*

ཕ་ར་ཤ *pá-ra-ša W.* cross (a straight one +).

ཕ་རའི *pa-rai* (spelling doubtful, at any rate not *pa-rań*) n. of a mountain pass, 19 000 feet high, between Ladak and Spiti.

ཕ་རི *pá-ri W.*, *pá-ru C.*, *B.* 1. box, cylindrical or oval, high or flat, of wood or metal. — 2. *pá-ru*, also *pá-ru Sch.* — 3. v. *bá-ru.*

ཕ་ལི *pa-li Sch.* 'a teacher'; *Lac.*: n. of a Tibetan priest that went to China.

ཕ་ས་ཟས *pa-saś* v. *pa-sa-saś.*

ཕག, ཕགས *pag*, *pág-bu Bal.*, *pág-gu Dzl.*, *pag W.*, *pag Gtr.*, *pau Wdz.*: brick; *pág-gu byid-pa Dzl.*; *jiba-pag* roof-tile *Ca.*; *sra-pag* gutter-tile *Ca.*; *rdzá-pag*, *sá-pag Gtr.* burnt-brick *Ca.*; *sá-pag Gtr.* unburnt-brick *Ca.*; *pag(-bu)-sklan* mason *Ca.*; *pag-rtsig* brick-wall *Ca.*; **pag-tsir W.* a row or layer of brick; frq. used as a measure = a small span, **ñapag-tsir ngyi yod** the snow is as deep as two layers of bricks. — Not quite plain is the etymology of *ɴog-pag*, *Lac.*: *sku-rdzu-kyi rgyan, Sch.*: 'a girdle ornamented with glass-beads'; and of *pag-pór Sch.* cup or vessel with a lid.

ཕགས-ཕ *pags-pa*, *Mil.* also *-po* (cf. *ɴpags*) 1. skin, hide; *ku-bo* the skin, acc. to *Schr.* also merely to fret the skin; *pags-pai gos* skin or fur-clothing *S. g.* — 2. leather, when the connection of words does not admit of a misconception, *Mkg.* — 3. skin or peel of fruit, the bark of trees, also *pags-śiń*, and *śiń-pags*; **pag-ldg* C.* bark-cord, match-cord; *pags-ču* anasarca, skin-dropsy; *pags-ču-ñugs* affected with this disease.

ཕད *pad*, ཕདོ *pad*, resp. *sku-pad*, 1. the bend or hollow formed by the belly and the thighs in sitting, lap, *B.*, *C.*, *W.*; *pad-du soś* he sat down on the lap of . . . *Gtr.*; *pad-ŝebs* apron; *pad-ŝrag* the blood flowing off during child-birth; **pad-big* W.* urinary bladder; **pad-ri* (for *drid*) *suń* C.* she has the bloody flux; *pad-pyog-ma Ca.* midwife (a kinswoman generally has to officiate as such; a hired one receives a new dress for her services). — 2. the bend or hollow formed by the arm and the chest in carrying something; bosom, usually *pad-pa*; *kid-pad-pa gsol* an armful of wood; *pad-par ɴkyér-ba* to carry (a child) on the arm *Dzl.* and elsewh.; *sdóń-po pań-pas ma ɴkyiga-pa tsam ñig* a tree not to be encompassed by a man's arms *Pth.*; **pad-gód, pad-kód* W.* an armful.

ཕད-ཀ *pád-ka*, *pád-ka* 1. *W.* an implement for stirring the fire; for scraping = *rdod.* — 2. *Th.* = *pad.*

ཕ-ཏ, ཕ-ཏ *pa-ita*, *pa-ta*, seems to be the n. of a tree *B.*, *C.*; *Sak.* only: five.

ཕ-ད-ཕ *pád-pa C.* = *srin-bu pád-ma*, v. *pád-ma.*

ཕ-ད, ཕ-ད-ཕ *padma*, *pad-ma Sak.* in *C.* pronounced **pá-ma** 1. water-lily, lotus, Nymphaea, if not nearer defined, the blue species, whilst the less frq. form *pád-mo* (acc. to *Gtr.* fol. 62) seems to denote the white kind of this flower. — 2. (not in *Sak.*, at least acc. to *Wh.* and *Williams*, though *Köpp.* II. 61 seems to dissent): genitals, of either sex, *Med.* — 3. *srin-bu pád-ma* leech. — *pad-kór*, *pad-skór* 1. a particular way of folding the fingers during prayer *Ca.* and *Sch.*; a certain gesture with the hand. 2. a kind of toupet in the women, also *pad-ló C.*, *W.* — *pád (-ma) dkár(-ló)* 1. white lotos. 2. title of a celebrated Sūtra, translated by Burnouf, *Wat.* (151). — *pad-dkár Sol-ŝeś* an astronomical work by Pugpapa, v. *Ca.* time-table. — *pad-ma-čan* full of lotos; more particularly lotos-lake, with and without *mtso Gtr.* — *pad-(ma dań nyi-ma dań) ldi pdań Gtr.* and elsewh., carpet with

representations of lotos, sun and moon. — *pad-ma-pa-ni* lotos-bearer, name of Awalokiteswara, *Köpp.* II, ■. — *Pad-ma-ʼbyun ynas, Sakr.* P. Sambhava, also: *U-rgyan-pad-ma*, one of the most famous divines and holy magicians, in the 8th century, from Urgyén (*Sk.* Udayana) i.e. Kabul, who acc. to his own declaration (v. the fantastic legend concerning him, entitled: *pad-ma ṭhaṅ-yig*) was greater than Buddha himself, v. *Köpp.* II, 68. — *pad-ma-ra-ga Sak.* ruby. — *pad-rtsa* a medicinal herb *Wdn* (= *pe-tsé?*).

ཕཎ་ཌི་ཏ *paṇḍi-ta Sak.*, **Pandit**, Indian scholar or linguist; *paṇ-ḍén* great Pandit; *paṇ-ḍén rin-po-ché, ḥog-ḍo* (Mongolian) *rin-ḍen*, title of the second Buddhist pope, residing at Tashilunpo, *Köpp.* II, 121. — *paṇ-ḍa* Pandit-cap.

ཕན་ཕོན *pan-pón* (also *pan-pán?*) not considered perfect in dignity, as for instance the Lamas in *LA.*, that are married; yet cf. *ban-bón*.

ཕར *par* I. form, **mould**, *bluṅs-par* casting-mould; *rdéu-par* bullet-mould; *ḥbluṅs-par*, as well as *ḥbi-par*, printing form, a stereotype plate cut in wood; *par rtsi-ba* ■ cut types; *rgyab-pa, par-du ʼdébs-pa*, ■ print, to stamp; *par (-yig) ʼbri-ba* to write the exemplar or manuscript for printing. — *pár-rtsi-pa, pár-rtsi-mkhan*, cutter of types. — *pár-ḥaṅ* printing-office. — *par-rgyab* print, "*par-rgyab ṭháṅs-si*" *W.* like a print or impression. — *par-mág* printing-ink. — *pár-po* printer *Ca.* — *pár-dpon* fore-man of a printing-office. — *pár-ma* a printed work, book; "*di pár-ma yaṅ yod*" this is also to be had printed. — *par-ḍyág* a printer's man, assistant. — *par-ḥdg* printing-paper. — *par-yhi* = *par*.

II. v. *pár-ma*. — III. termin. of *pa*, also sign of the adverb; combined with verbs, it represents the supina, or adverbial sentences, commencing with **whilst, so that**; *mi byéd-par* without doing.

ཕར་ཐག *par-ṭaṅ Lex.*, **a hairy carpet** *Sch.*

ཕར་ཕ་ཏ *par-pa-ta* n. of an officinal plant *Med.*

ཕར་ཐུ *par-ḥu Lex.*, *Sch.* = *pa-ḥu*.

ཕར་ཏ་ཤི་ཏི *par-ṭa-si-ti W.* **a kind of cotton cloth.**

ཕལ་ལ་ཏ་ལ *pal-la-ṭa-la Hind.* **scales of a balance** *Sik.*

ཕས *pas* 1. the instr. of *pa*; combined with verbs, it signifies **by, in consequence of, because**; also **as, since, when.** — 2. = *las*, as sign of the comparative; after vowels, however and the final consonants d, r, l, *ḥas* stands in its place; *rtá-ḥas ḥyi ʼṭúi-ḥa yin* the dog is smaller than the horse; *ḥyáb-pas, stáṅg-pas, rtá-po-ḥas, ṡidr-ḥas*, or *ṡid-ma-ḥas ʼṡ*, bigger than you, than a tiger, than a rider, than formerly; it rarely stands for the partitive: *ḥu ṭáa-ḥrgyá-ḥas ʼyóg*, or for *las* with the signification: except, *Mil.*

ཕི *pi* nom. fig.: 48.

ཕི་ཏེག *pi-ṭég* (*Turk.* [illegible]) **large butcher's knife.**

ཕི་ཕི *pi-pi* 1. *Sakr.*, *Sch.* **fin, fluke.** — 2. *W.* **nipple, teat**; "*pi-pi mud ṡáṅ-ṡé*" to suckle. — 3. **icicle** *W.*

ཕི(ཕི)ཕི *pi(-pi)-ṭúi, Sak.* पिप्पली, Piper longum, a spice, similar to black pepper, yet more oblong.

ཕི་ཕོ *pi-pó* v. *pi-ṡi*.

ཕི་ཏ *pi-ṭa* **skin**, or **leather bag** for water etc. *LA.*

ཕི་ཏ *pi-ṭa*, and *ma-ṭa*, interjections of anger, *Phuntsoks Gyatsh.* ཕུན, *transl.* 292.

ཕི་ཝཱ *pi-waṅ* or *pi-báṅ, Zam.* — **ཝཱ, guitar**, also *ḥa-nyin-pi-waṅ Ca.*, *pi-waṅ rdá-ma Gtr.* — *ḥá-pon W.*; *pi-waṅ rgyud ynam* a three-stringed guitar *Stg.*; *rgyud-waṅ* a guitar with many strings *Ca.*; *sgróg-pa* to play (the guitar); *pi-waṅ-mkhan*, or *pi-waṅ-pa* a player on the guitar.

ཕི་ཕི *pi-ṡi* (perh. from the Persian) **cat**, *W.*; *pi-ṡo* male cat, *pi-mo* female cat.

ཕིག་ཆོ *pig-mo* v. *pis-mo*.

ཕིར *pír* **brush, pencil**; *byiṅ-pír* large brush, for house-painting; *bédd-pír* small

brush or pencil for artistic painting, Chinese writing; *pir-togs(-pa)* painter *Ca.* — *pir-doi* receptacle or case for brushes. — *pir-spu* pencil-hair. — "*pir-nyig*" *W.* = *lead-pir*; also for lead-pencil. — *pir-shi* pencil-stick.

ཕི་རྦ *pir-ba* (spelling?) **to crush, to grind** (to powder) = *wayid-pa Ld.*

ཕི་ལ་ཏོ *pi-la Ld.* **sieve.**

ཕི་ས་ནོ *pis-no* v. *pés-no.*

ཕི་ཕལ *pispal*, acc. to *Ca. Sek.*, yet not to be found in *Lex.*, **the wild fig-tree,** *Hindi: pipal.*

ཕ *pa* num. figure for 73.

ཕ་ཏི *pá-ti* **milfoil,** (millefolium), yarrow; *Lh.*

ཕ་ཏི *pi-tri* (*Sek.* ཕུ་ཏ, daughter), a common female name (perh. *bu-trid.*)

ཕ་ཏི *pi-ti*, *Gtr.* = *pá-ti*, **book** (perh. formed out of *pistak*).

ཕ་ནམ *Pa-na-ka* town in Bhotan.

ཕ་ཕྱི *pi-byi* v. *spú-byi.*

ཕ་ཏོ *pá-to*, *pá-so*, a little rat-like animal, v. *bra* and *zhum*; *pa-to-kal* prob. = *pa-kal-ba.*

ཕ་ཏོ *pa-tol* **husks of barley** *W.*; *Ca.* **bran.**

ཕ་ར་ཏ *Pa-rdis Mil.*, a district in *Mdo-ris.*

ཕ་ཤ *pa-ri* **tube,** any thing tubular and hollow, box of tin or wood, pen-case etc.; also = *dbri-po* the Tibetan shuttle; "*pa-ri mtsi-ban*" *W.* full, solid, not hollow, cf. *pá-ri.*

ཕ་ཤ *pa-ru-ta Sak.* **man; soul;** = *skyes-bu.*

ཕ་ལ *pa-lai-ga Ca.*: *Sak.* **masculine gender.**

ཕ་ལ *pá-la* **hut,** built of stones, like those of the alpine herdsman *W.*, (*Ts. rdzi-skyor*); *khyi-pal* dog-kennel.

ཕ་ལ *pá-la* **fence,** *Lex.* = *mda-ydb* and *trin-ban.*

ཕ་ལ་ཏ *pa-lai-ta* a medicinal herb *Med.*

ཕ *pag-ta* (?) **shelf, partition** in a box.

ཕ *pág-ma Pur.* **collar-bone.**

ཕ *phi-pa*, *phi-pa Ca.*, *W.* **an urn-shaped vessel** of clay or wood, for water, beer etc. (seems not to be the same with *bum-pa*).

ཕ *phi-pa W.*, "*phi-ba*" = *bid-ba* to run over.

ཕ *pusplarika Sak.*, **white lotus.**

ཕ *par Ca.* 1. **steel-yard.** — 2. *pár-gyis* v. „*phar-ba.* — 3. v. *spar.*

ཕ *pal* v. *pá-la.*

ཕ *pusikara Sak.* **blue lotus.**

ཕ *pustaka Sak.* **book.**

ཕ *pás-ma*, *W.* "*pis-mo*, *pig-mo*", **knee;** *pás-mo sa-la* „*dzug-pa* to kneel; "*pig-mo tsug-ce*, *pi*tsig gyab-ce*" *W.* id.; "*pig-mo tsug-te dod-ce*" to sit in kneeling (which is considered indecorous); cf. *tsog.*

ཕ *pa* num. figure: 103.

ཕ *pe-(d)kar*, also *be-kar*, *pe-kd-ra*, *bi-kar Lt.*, *Gtr.*, *Mil.*, a much worshipped deity, v. *kye-pdu*, and *Schl.* 157.

ཕ *pe-la-kor* n. of a people *Sch.*

ཕ *pe-na*, *pé-na* v. *pa-na.*

ཕ *pe-bin* (*Pers.* پیوند), **graft, scion;** "*pe-bin tsug-ce*" *W.* to graft.

ཕ *pe-tsim* **little, small, a little** *Sch.*

ཕ *pe-tsi*, *pi-tsi*, *Chin. pai-tsai*, **Chinese white cabbage** in *C.*; of late also known in Europe.

ཕ *pé-ra* **a flat basket.**

ཕ *pé-sa*, *paisa*, *Hind.*, copper coin, not quite a half-penny.

ཕ *pen-tse* a kind of wood of which vessels are made *Ca.* (= *pen-tse?*)

ཕ *po* 1. sign of nouns, in like manner as *-pa*; it particularly designates con-

create nouns and the masculine gender, frq., in contradistinction to abstract nouns with *-pa* or *-ba*, and to feminines with *-mo*; connected with a numeral, it supplies the definite article: *tiá-po* the five (just mentioned); *gnyis-po* the two, both, = *gnyis-ka*. — 2. num. figure: 133.

ཏོ**ད**ོ**ལ** *pó-ta-la* (*Sak.* **ཏ**ོ**ད** ship, **ལ** to receive, hence: harbour, port; *Tib.* *gru-dkáin*) 1. ancient n. of Tatta, a town not far from the mouth of the Indus. — 2. n. of a three-peaked hill near Lhasa, with the palace of the old kings of Tibet, now the seat of the Dalai Lama. (The spelling '*Buddha-la*' arises from an erroneous etymological hypothesis, and the fact of its being found even in Huc's writings may be attributed merely to a thoughtless adherence to what had become a custom; v. *Köpp.* II, 340.)

ཏེ**ད**ི *pá-ti* (acc. to one *Lex.* a corruption of *pu-sta-ka*, for which also the form *pu-sti* seems to speak) = *glegs-bam*, **book** (of loose leaves).

ཏོ**ཁ**ོ**ན** *po-tsin Sik.* **large wasp.**

ཏོ**ད**ི *po-ti C.* **bullock.**

ཏོ**ཏ**ོ**ག** *po-tóg* v. *mto-po-tog*.

ཏེ**ལ** *po-lá* the well-known Turkish mess of **pilaw**, *Hind.* **pulao**, rice boiled with fowl; in *Ld.* however sweet rice, prepared with butter, sugar, and 'pating'; fig. *lám-bloi pó-la byéd-pa* to concoct and deal in plans and plots.

ཏོ**ལ**(**ན**)**ཁ**ེ**ན** *po-lo(n)-kén* n. of the mountains bordering on China *Ld.-Glr. Schl.* 21, a (where in the translation the word has not been recognised as being a proper name).

ཏོ**ག**ེ**ར** *pog-pór* **censer, perfuming-pan.**

ཏོ**ག**ས**ཏ** *pógs-ta* v. *pógs-ta*.

ཏོ**ད** *pod, pon, pón-to* v. *pod, pon, pón-to*.

ཏོ**བ** *pob* C. **castrated ram.**

ཏོ**ལ** *pol Ts.* = *ted-bai nad*.

ཕ *pra* small **turkoises**, 1 or 2''' in size, strung together for finger-rings, v. *tsom*.

ཕྲ(**ན**ོ) *pra(-mo) Ca.* 1. **lot**; *pra „déis-pa* to cast lot. — 2. **sign, token, presagnostic**; *Sch.*: *pra „bés-pa* 'ein Zeichen geben, ein Bild darstellen'.

ཕྲ**ཆ**ལ *pra-čál, spra-čál Lex.* w.e. *Sch.* **jest, joke, fun,** nonsensical talk; *byéd-pa* to make sport, to play the buffoon; *skés-ba* to cause merriment; *pra-čál-po*, or *-mkhan* wag, buffoon.

ཕྲ**ས**ི *pra-ti Sch.*: hill-mouse (marmot?), hare (?); cf. *brá-ba*.

ཕྲ**ང**ས**ག**ོ *prans-gós* an alpine herb, said to be very wholesome to sheep (so for instance in Purig); acc. to recent investigations, of little value. Acc. to *Ca.* = *á-bróm*, but this is denied by the people of Lahoul.

ཕྲ**ི**ཡ**ན**ག *pri-yan-ga Sak.*, n. of several kinds of Indian aromatic plants *Med.*

ཕྲ**ོ**ག, **ཟ**ེ**ཕ**ྲ**ོ**ག *prog, ze-prog Lex.*, **the cress of a cook** *Ca.*; *próg-ku, bróg-ku, sprog-ku* = *ód-pán*.

དཔ**ལ**(**ས**) *dpál(-ba)* (**ཡ**ུ**ད**, **ཤ**ེ**ད**), also *spá-ba* 1. **bravery, strength, courage; brave, strong, courageous**; *dpa bagón-ba Lex.*, *Kóin-bu Thgy.*; *góin-ba, khón-ba Lex.*, to despond; to dishearten (?); *ám-tu dpá-čén* he becoming very brave *Dzl.*; *dpá-la stobs kyan gyal dan bnyám-ste* being brave, and in strength equal to an athlete *Dzl.* — 2. **beauty; beautiful.** — 3. *W.* **taste, agreeable taste, flavour.**

Comp. *dpá-čan* 1. brave. 2. beautiful. 3. *W.* savoury. — *dpa-méd-kan W.* tasteless, v. also *ldód-pa*. — *dpa-čén* very brave; a great hero. — *dpa-dár* = *sgul-dár*, a piece of silk, tied round the neck, as an honourable distinction for some brave deed. — *dpa-khán* = *dpá-čan* 1 and 2. — *dpá-bo*, **ཤ**ེ**ད**, 1. strong man, hero. 2. demigod. — *dpa-bo-dkár* a medicinal herb *Med.* — *dpá-mo* 1. heroine (more frq. than the masc. *dpá-bo*). 2. = *mkha-gro-ma*, Dákini *Mil.*, *Thgr.*, *Glr.* — *dpa-čál Mil.* = *dpá-ba* 1. abst., nt f.

ཕག་ཐོད་ *dpag-thód* **mile**, acc. to *Ca.* = 4000 fathoms, hence a geographical mile; yet there are mentioned *dpag-ché* and *dpag-chúi*, the latter = 500 fathoms. The word seems altogether to belong more to the phantastic mythical literature, than to common life; so at least in *W.*

ཕག་ཡ *dpág-pa* v. *dpóg-pa.*

ཕག་ལག་ཕེ་ཆེ *dpag-yyén* the bustle or tumult of a festival *Ld.*

ཕག་ལ་ཅན་ཅི *dpag-lean-chi* n. of a fabulous tree, that grants every wish; acc. to *Pth.* = *tsin-dan-shrid-gyi snyén-po.*

ཕན(ཏ) *dpán(-po)* **witness**, both the deponent, and the evidence deposed. Fully authenticated are as yet only: *lha dpán-du ‚dzig-pa* to call a deity for a witness in taking an oath, to appeal to *Glr.*; also: *dpan byéd-pa* to bear witness, to attest, v. *mas.* More conjectural are the meanings of: *bla-ston dpán-du jóg-pa Glr.*, or *rang-ston dpán-du ‚dzig-pa Mil.*, to be sincere, to be conscious of speaking the truth; *dpán-du ‚gyur-ba* to be witness of, to see, to know (cf. *spyón-du ‚gyur-ba*); *bden-dpán Lit.* as explanation of *ঁব্ধ*, witness or proof for the truth of a thing; "*pán-po lóg-pa zér-ba*" *W.* to give false evidence (*Schr. rdzun-dpán*). — *wi-dpán* (*Ld.* "*wir-pan*") *W., C.*, is used as sya. to *dpán-po* (also *Schr.*), 1. witness. 2. defender, advocate; *wi-dpan* (or *dpan-po*) *byéd-pa* e genit. or dat., to defend in a court of justice; (*dpán-pa dpán-ba Sch.* seems to be unknown and doubtful).

ཕན ***dpan*** **height**; *dpán-su* in height *Samb.*; *dpan-mó Lex.* high, cf. *‚phan.* — *dpan-thód* great heat *Schr.* (?).

ཕན་ཆ *dpár-ba* v. *dpór-ba.*

ཕལ *dpal Sch.* ཟླ 1. **glory, splendour, magnificence, abundance**; *dpal rig-pa-mid-pa* unattainable glory *Glr.*; *yón-tan dú-wai dpal* splendour of numerous accomplishments; *skyid-pai dpál-la loús-spyód-pa* enjoying the utmost happiness *Glr.*; frq. as an epithet, or part of the names of deities, e.g. *dpal-ldn ká-ra-ka*, and esp. *dpal(-ldan)lhá-mo*, *dpal-ldn-mo*, Durga Uma, Kāli, the much adored spouse of Siva; *‚dód-dgai dpal* the fulness of all that can be desired *Glr.*; *dpál-gyi dbum-bu*, ཤ্রীকুম্ভ, 1. sandal-wood. 2. *Ca.* a kind of syrup, prepared of *bai-kúi*, used as a purgative. — 2. **wealth, abundance**, *Glr.* and elsewh. — 3. **welfare, happiness, blessing**, *‚gró-bai* of creatures *Mil.* and elsewh.; *kún-gyi dpál-du ‚gyur-ba* or *ldr-ba* to be (become) the salvation, the saviour of all beings *Glr.* and elsewh.; *dpal skyid-pa, yládn-gyi, rdzi-gi dpal* to work for the elevation of others or for one's own. — 4. nobility, *dpál-gyi yudn-ba* privilege of nobility; *dpál-gyi ynan-ldg* diploma of nobility, *dpal-gyi ynan-ldg-pa* one having a diploma of nobility *Ca.* — *dpal-ldyid Dal.* = *dpal* 1. — *dpal-rtag* majesty, full glory *Sch.* — *dpal-ldán* a man's name (very common). — *dpal-yó* an illustrious man, *dpál-mo* an illustrious woman *Ca.* — *dpal(-gyi)-bla* is said to denote the figure ‡ *Glr.* — *dpal-byúr* glow-worm *Sch.* — *dpal-byór* 1. glory, wealth, magnificence, as a man's possession. 2. *W.* strawberry; 3. a man's name (very common).

ཕལ *dpuá* 1. **host, great number**, *‚bais tsoms-ldd-kyi Dal.*; esp. of soldiers. — 2. **troops, army**, *dpuá kúi* the four species of troops: *rtai, gdán-pa-ldi, kúi-rtai*, and *rtsá-ldú-gi dpuá* (or *dpuá(-ba)-ldú*); *dpuá-(gi) tshgs, dmag-dpúá*, army frq.; *dgra-dpúá* hostile army. — 3. (auxiliaries?), **help, assistance**, "*pú-la ká-ba*" *W.* to send assistance. — *dpuá-yrógs, -rogs*, helper. — *dpuá-(gi) ynyen* friend, protector, defender, assistant, frq. — "*pua-nón*" *W.* reinforcement.

ཕལ-ཕ *dpú-pa* 1. **shoulder**, *dpúá-pa lar* on the shoulder *Glr.*; *dpuá-pa dai dpyi ynyis* both the shoulders and hips *S.g.*; upper arm, *dpuá-pa-rkás* upper arm-bone; *dpuá ‚jóm-pa Sch.* to contract the arm (?); *dpuá-pa-ldg* upper and lower arm *Ca.*; *dpuá-pa-rgyán* an ornament for the arm *Ca.* — 2. **sleeve**, *gos dpúá-pa-ldn* a garment

with sleeves *Ca.*; *dpun-po-bcad* the part of a woman's dress covering the chest *Zam.*; *Sch.*: *dpun-bcad-cis.*

ད་ཕེ *dpe*, *Ld.* "*spe*", 1. **pattern, model,** *de-la dpe Gtr.*, or *de dper byás-nas Zam.*, taking this for a pattern; *rgyá-gyal-nas rtsis-kyi dpe blans* it was from China that mathematics were learned *Gtr.*; . . . *med dpe med ¸dug* there are no patterns for . . . *Gtr.*; *dpe ci ltar* with what ■ be compared? according to what analogy? *Thgy.*; similitude, parable, example, *mthún-pai dpe* an example that may be followed, a good example; *bzlog-pai dpe* an example to the contrary, a warning example *Thgy.*; "*pe mhi-po*, and *nem-pe pe*," as well as "*ydr-la* and *mdr-la* ¸*dág-pe-pe*, or *mar-pe*" *C.* id.; *dpe stón-pa* to teach or to prove by examples; hence the participle, used substantively, serves as an epithet of the Sautrantikas, *Was.* (112); *dpe bkód-pa*, *dpe bkág-pa* = *dpe stón-pa*; *dper rjód-pa* to set up for a parable or comparison; *dpér-na*, ■ later times also *dpé-ni*, *dpe byéd-na* *Mil.*, "*pe gyób-na*" *W.*, 1. (in order) to quote an example, by way of a comparison, just as if, followed by *bzlás-du* or *ltar*, very frq.; 2. like our 'for instance', e.g., before enumerations, where in the older writings gen. ¸*di-lta-ste* is used; *dper* ¸*da-po* *Ca.* what may be compared, *dper mi* ¸*da-pa* not to be compared; occasionally also: worthy or not worthy of imitation: *Ed-dpe*, *ytsun-dpe* proverb, adage *Ca.*; ¸*dré-dpe* allegory, parable *S.g.*; *med-dpe* *W.*, *Ld.* "*med-spe*", *Lk.* "*mdr-pe*", pattern, (writing-) copy (cf. also *mi-dpe* and *bú-dpe* below). — 2. **symmetry, harmony,** beauty, (in certain phrases). — 3. **book,** *ñrims brgyad-kyi dpe* the book of the eight commandments *Dzl.*; *ká-dpe*, *ka-Ed dpe* a b c-book, primer; *pyág-dpe* resp. for *dpe*, if used by a Lama (cf. *pyag-mdzór*); *mi-dpe*, *bú-dpe* original and copy of a book *Ca.*; *yig-mág dpe* a real book, not of a fig. meaning, as the book of nature, *Mil.*; *dpe rtsóm-pa* to write, to compose, *bú-ba* to copy a book; ¸*dág-pa*, ¸*bríu-pa* to bind, ■ stitch a book.

Comp. *dpé-ka* little book, vulgo. — *dpe-Ed* library; bookseller's shop. — *dpe-ñri* a table to put books on, book-stand. — *dpe-mkyúd*, ¸*kyud Ca.* v. *mkyud-pa*. — *dpe-mgó*, *dpe-mjúg* beginning, end, of a book. — *dpe-spún* chest for books, book-case. — *dpé-ča* not frq. in *B.*, but vulgo the common word for book. — "*dpé-ča jé-ba*, *tóm-ba*" *W.* to open, to close a book; v. *bzóm-pa*. — *dpe-rjód* v. *dper*. — *dpe-ti* list of books. — *dpe-byéd* proportion, symmetry, beauty, *dpe-byéd bzlás-po brgyád-ca* the eighty physical perfections of Buddha. — *dpe-byéd-can* well-proportioned. — *dpé-tsoi-pa* bookseller. — *dpe-bzlás* case or covering for a book. — *dpe-bríu* copy of a book. — *dper* v. 1. — *dpe-brjód* 1. example, comparison, *dpe-brjód byéd-pa* to compare, to cite an example *Ca.*; *dpe-brjód rtógs-pa* *Gram.* id.(?). 2. paradigm, example *Gram.* —

ད་ཕེ་ཅ *dpé-sgra* (?), "(*s*)*pé-ra*" *W.*, **speak,** for *ytam*; "(*s*)*pé-ra zér-ce*(*s*), *bkíce*(*s*)", to speak, to talk; *I-sug* (*s*)*pé-ra ma bzi* do not say so! "(*s*)*pé-ra zér-ce*(*s*) *med-ñan soi*" be become speechless (with terror etc.).

ད་ཕེ་ར *dpér-na* v. sub *dpe*.

ད་ཕོག *dpóg-pa*, pf. *dpags*, fut. *dpag*, 1. ■ **measure, to proportion, to fix,** *ytám-tsad ñe-ñiu-la* (to proportion) the dose ■ the size *Lt.*; . . *kyi tsód-las* after the measure of . . . *Lt.*; *med-stóbs-la* according to the violence of the disease *Lt.*; *dpag* (*tu*) *méd* (*-pa*), less frq. *dpag-bríd*, *dpag-yás*, immensely large, very much; *ñan dpag-méd* infinite grace, *mdzód-pa* to show *Dzl.* — 2. **to outweigh, to counterbalance,** *loás-spyód tsam-ciód-kyis mi dpóg-pa* not to be counterbalanced by all the wealth . . . *Tar.* — 3. **to weigh, to judge, to prove,** *rjés-su dpóg-pa* to examine *Tar.*; *rjes-dpóg Zam.* ■■■, inference, conclusion.

ད་ཕ་ཆ *dpón-po* **master, lord,** over men (generally); (cf. *bdág-po* owner) master, over working-men, overseer, foreman, leader, *pá-poi dpon-po*, director, =

„gi-dpon; "dpón-po-la ĉag jiel dug ha ser, ĉag-ĉió ma kyod, ka yóń-loń med" W. make your master my compliment, and he should not take it amiss that I had no time to come: *krims-dpon* 1. prop.: superior judge, lord chief-justice. 2. now: high officer of state, prefect, = *mi-dpón*; *mkar-dpón* commander of a fortress; „*frug-dpon* general *Ma.*; „*gó-dpon* v. *go*; *brgyá-dpon* centurion, captain; *ĉóń-dpon* corporal; *ĉóa-dpon* master of the horse, „equerry; *rjé-dpon* = *rje*; *rtá-pa-dpon* (sic) (cf. *pa* extr.) general of cavalry *Glr.*; *stéyn-dpon*(?) v. *steys*; *stoń-dpon* leader of a thousand (seems to be no longer in use); *dód-dpon* sea-captain; *mdó-dpon* is said to be in *C.* the modern word for general, and „*stéys-dpon* the same as *stóń-dpon*; however v. *steys*; *ldóń-dpon* v. *ldóń*; *spyi-dpon* governor general *Ca.*; *mi-dpon* prefect; *rtsig-dpon* master-mason; *rdzóń-dpon* = *mkár-dpon*; *yúl-dpon* prefect of a district *Wts.*; *ri-dpon* something like colonel: *ślá-dpon* master-carpenter; *slób-dpon* teacher, freq., also title of the higher and more learned Lamas, corresponding, as it were, to *M.A.*, master of arts; *yzá-dpon* head-cook, butler. — *dpón-mo* fem., *ĉai dpón-mo yin* she is my mistress *Glr.* — *dpón-yod* standing under a master or mistress. — *dpon-méd* free *Ca.* — *dpon-yyóy* master and servants, freq. — *ĉáń-ja dpon-yyóy* (princess) *ĉaú-ja* and her suite *Glr.* — *dpon-ĉáń* physician *Sehr.* and *Sch.* — *dpon-yig* secretary *Sehr.* — *dpon-slób* (inst. of *dpón-po doń slób-ma Ma.* and elsewh. 2. title of the four independent rulers in Bhotan, the 'Penlow' of English news-papers, acc. to the pronunciation of "*pón-lob*, *pón-lo*".

dpór-ba, pf. and fut. *dpar*, **to dictate**, *Ca.*; "*par-tsám (Jhe')-pa*" *C.* id.

dpyo tax, duty, tribute, „*bál-ba* to pay, *Dzl.*, „*beba-pa* to impose *Tar.* 21, 11; *dpyn-lrdl* id., *rgyál-poi dpya-lrdl Lex.*; likewise *dpya-ĉáń Ca.*

dpyáń-ba, *spyáń-ba*, **to suspend**, to **make hang down**, prop. vb. n. to *jpyáń-ba*, with pf. *dpyaís* and *spyaís*, imp. *dpyaís*, *Sch.* *dpyaír*, but also vb. n., **to rock**, to **pitch** (of a ship) *Pth.*; *dpyáń-la ytóń-ba* tes. *Thgy.*; "*gyóg-ĉód*", perh. more corr. "*kyog-ĉód*", also "*jiel-ĉód*" *C.* sedan-chair, palanquin; *dpyaś-ĉáy*, „*jyaś-ĉáy*, cord or rope, by which a thing is suspended, e.g. a plummet, a bucket, a miner; hence fig. *ĉuge-rjei dpyaś-ĉáy yódd-pa Thgr.*; *ĉu-snod daś dpyaś-ĉáy sló-ba* to hide the bucket together with the rope *Schr.*; a rope-swing, *dpyaś-ĉáy rtsód-pa* to swing (one's self); *dpyaís, spyáís-pai jam*, hanging ornaments, *dar-dpyáís* silk ornaments *S.g.*

dpyad 1. v. *dpyód-pa*. — 2. *Sáy.*: an instrument to open the mouth by force; perh. also in a more general sense: crow-bar(?); *dpyód-pa* v. *dpyód-pa*.

dpyás-po offence, fault, blame *Ca.*; *dpyás-ĉan* faulty, blamable; *dpyas-méd* faultless, blameless *Ca.*; *dpyas „dógs-pa* to blame *Tar.*; cf. „*pyi-ba*.

dpyi (*Ca.* also *spyi*) *W.* "(*s*)*pi*", **hip** *Lex.*; *dpyi-mgó Ca.*, *dpyi-ĉór*, *dpyi-rús*, hip-bone; *dpyi-mig* socket of the hip-bone, perh. also vulg. = hip.

dpyid (cf. Phonetic Table), **spring**, also adv. in spring *Dzl.*; cf. also *dus 4*; *dpyid-ka*, "*pid-ka*" *W.*, id., also *Glr.*; *dpyid-zla* month of spring.

dpyis, *dpyis pyin-pa Sch.*: to come to the last, to arrive at the end; *dei rig-pa „ĉi dpyis pyin-pa ma kyal mi ka dgóńs-nas Schf.*: as he reflected, that no body would thoroughly understand his arguments.

dpyáń-ba, perh. primitive form of *dpyáń-ba*

dpyó-ba **to change** *Sch.*

dpyód-pa, pf. and fut. *dpyad*, **to try, to examine**, *nyés-pa daś ma-nyés-pa* innocence and guilt, right and wrong *Dzl.*; *dpyód-na . . . ma rtóg-so* after ever so much investigating . . . they found out nothing *Dzl.*; *bye-brág-tu dpyód-pa* ste having now been separately examined *Zam.*; *sa-dpyód*, or *ri-dpyód yzigs-pa* to examine the country, or the mountains, i.e. their general features, with regard to omens and

auspices *Gtr.*; *ani dpyad bzdi-bar ide-pa* to know that this examination will turn out favourably *Gtr.*; *"rin čad-če"* (gen. written *"bčud-če"*, cf. *bčad-pa* extr.) *W.* to tax, to estimate; *gos-čdi dpyád-kyis* (or *-pas*) *ani čod Gtr.* v. *čod-pa* 2; esp. in medicine: *smán-pas ... dpyad byas-te ... bes dpyad byas-so* the physician having tried, tried thus, (pronounced the following as the result of his examination) *Dzl.* ﾌ-ﾌ, 12; *sman-dpyád byéd-pa* to treat medically, *dpyad med-la bya* then the mother (not the child) must be placed under medical treatment *Lt.*; *„brda-kyis bsám-moi sman-dpyád byed-pa* to cure (the illness of) the queen with rice *Dzl.*; *sman-dpyád-la mkhás-pa* to be skilled in medical science *Dzl.*; *čo-byád dpyád-kyi ymas* instrumental therapeutics i.e. surgery *S.g.*; *rtog-dpyád, brtag-dpyád*, examination; *rtog-dpyád rdó-ču ptdi-ba* to examine very closely *Pth.*; *rtog-dpyád čoi* examine! *Mil.*; *bcos-dpyád* examining the worth of a thing. — *dpyád-pa-pa*, and *spyód-pa-pa*, *Skt.* मीमांसक an Indian sect of philosophers (the former of the two spellings seems to be more correct).

ད་ཏྲལ་ *dprál-ba* (resp. *ptdis Ca.*), *"ṭdi-ce"*, *Ld.* *"trdi-ce"*, **forehead**, *dprál-bai mda* an arrow sticking in the forehead *Gtr.*; *dprál-bai mig bžin-du* 'like the eye of the countenance', to designate something highly valued (as the scriptural 'apple of the eye'); *dprál-bai phyógs-kyi čad drdn-na* just before one in front *Wdn.*; fig. *"pal-ma ndn-po" W.* unlucky; a luckless person.

ད་ཏྲལ་ཏྲལ་ *dprál-dprál* (or *prul-prúl*), *"pal-phi-la čhi ce" C.* to hang one's self.

ཕ་ *phags*, as second part of compounds inst. of *pags-pa*, e.g. *wa-phags* fox-skin, *stág-phags* tiger-skin; *bám-phags* skin, bark, peel, shell.

ཕ *spa* 1. v. *dpa*. — 2. also *sba*, **cane** (seems to be distinguished from *rmying-ma* more in a popular and practical way, than scientifically); *spa-skór* hoop of a cask *Schr.*; *spa-čhir Mil.*, *spa-lčáy Mil.*, *spa-bir Pth.*, *spa-dbyig Lex.*, walking-cane; *spa-gžin* cane-flute *Sch.*; *spa-tíl* lunt, match, v. *pa-til*; *spa-čhin* or *-lčin* little cask, made of bamboo, prob. = *gur-gir čhi-mo*; *"pa-ˌbír" C.*, *W.* torch; *spa-dmyig* or *-smyug*, cane *Ca.*; *pa-čhi Sik.* strong bamboo sticks.

ཕ་ *spá-ma* 1. **juniper**, Juniperus squamosa, and some other small species; cf. *big-pa*. — 2. **cypress** *Sik.*

ཕ་ *spág-pa* 1. v. *spóg-pa*. — 2. *"ṭdi-pag pág-ce" W.* **to smack** (in eating). — 3. *C.*, *W.* **to dip**, e.g. meat into the gravy; cf. the following.

ཕ་ *spaya*, resp. *skyu-rum*, 1. *C.* = *zan* (= *"ṭi-lag, pág-ka" Ld.*), **pap**, esp. made of tea and 'tsampa'. — 2. *W.* = *"la-ríg" C.*), **sauce, gravy**, for dipping in (sops); *"ṭsam-pág" W.* mire, sludge. — 3. **food, dish, mess**; *W.*, *C.* *"pag na so-ad"*.

ཕ *spai*, I. also *spdi-po*, 1. **turf, greensward, meadow**, *mdin-na spai-po mi-toy bkra* in front a flowery meadow-ground *Mil.* — 2. **moss**, also *ču-spai Ca.* — 3. **bog**, *spai-skdi* 1. p.n. ('turf-ditch'), a large valley, with a lake in it, on the frontier of Ladak and Rudog. 2. *spai-skdi phyag-rgyá-pa* n. of an ancient work on religion *Gtr.*; *spai-rgyan* a medicinal herb *Med.*; *spdi-čan* covered with turf; *spdi-ču* green mud *Sch.*; *spai-ljdis* grassy country; *spai-tdi* a plain covered with verdure; *spai-spds* Waldheimia tridactylites, a pretty, very aromatic composite, growing on the higher alps; *spai-bdg* piece of turf, sod; *spai-ma Med.*, ཕ, blue vitriol; *spai-rtsi S.g.* (?); *spai-čan* verdigris *Sch.*; *spai-ri* a grassy hill *Mil.*; *spai-yidi* a mountain-meadow *Mil.*

II. **board, plank**, gen. *spai-lób Gtr.* and vulg.; also **a slab, slate, flag** *Lh.*; *spai-sgó* board or panel of a door *Ca.*; *spai-ṭri Schr.*, *"ṭi-pdi" Ld.*, *"pai-ddi" Ld.*, book-stand.

ཕ *spai-ba* v. *spoi-ba*.

ཕ *spais*, sometimes inst. of *dpais*.

ཕ *spad*, only in *pa-spad* **father and children**; cf. the more frq. *ma-mdd*, *Lex.*

ཕ་ཕ *span-spín* **brothers, relatives** *Ca.*

spabs, *rma-spabs* C. **ear-ring**; *Lexx.* also *rinal-* (or *rdul-?*) *gyi spabs* w.e.

spar for *par* I. *Sch.*

spar-ka, *spar-ka byyad* the **pah kwah**, or eight diagrams of Chinese science, ☰ etc.

spar-ba I. sbst., also *spar-ma* (*Ld.* "*sdr-ma*", acc. to the spelling *sbar-ma*) 1. **the grasping hand, paw, claw**, *sprul-pai spdr-mar spa-dbyig sprad* he puts the staff into the beggar's grasp (hand) *Lexx.*; "*sdr-ma gyab-ka*" *W.*, *spdr-mar ,bdd-pa* to clutch, to scratch; *spdr-mar ,ddba-pa* Ca., *spar byéd-pa Sch.*, to seize with the hand, the paw, or the claws; *ydai tama-ddd spar-ddd rgyab-pa Pth.* to scratch the whole face ('combing it with the claws'); "*sbar-,ju*" C. rail, for taking hold of; *spdr-ma ,byéd-pa, bsdam-pa* to open, to close the hand *Ca.* — 2. as a measure: **as much as may be grasped with the hand, a handful** (of wood, grass, earth etc.), "*(s)pdr-ra gcig*" one handful, *(s)pdr-ra gni do* two handfuls etc.; *spar-bdd bka-brgyá* 500 handfuls *Sg.*; *so spar-gdá Mil.* a handful of earth.

II. vb. v. *spdr-ba.*

spdr-ma a low-growing shrub of very hard wood *Mil. ni.*

(*s*)*pi-ti* **Spiti**, the valley, situated to the west of Lahul, watered by the Spiti river, belonging to the British Punjab, and inhabited by a race of pure Tibetans.

spiu col. for *spéu.*

spu, *Sak.* दोमन्, 1. **hair** ('*pilus*', cf. *skra*), *lus-kyi* of the body in general, *Lexx.*; *mgó-spu, kó-* or *ydáb-spu, mčhu-spu, ,dmu-spu* (or *spu-ndu Ca.*), *brwá-spu*, hair of the head, the beard, arm-pits, lower-parts, chest; *bú-spu* the little hairs of the skin, *frq.*; *rtá-spu* horse-hairs, *spu ,byi* or *ptog* the hair is plucked out *Lexx.*, *byi* falls off *Dzl.*, *ydzób byed* is singed off *Sch.*, *ldan, lan Dzl.*, *lin-gyo Mil.*, the hair bristles, stands on end; *spu zin byed B.*, *brtse Sch.*, "*sa-zin*" *W.*, a shuddering of fear comes over (me, him etc.); *tama-bdd spu-zin byéd-kin Pth.*; *byad spur kwin-pa* with a face all hairy *Glr.*; *spui khrú-ba* passage of perspiration, pore *Dzl.*; *spu uydg-ma tsám-gyi ,gyód-pai sems* repentance as much as one single little hair *Dzl.* — 2. **feather**, *byá-spu rlun-gis kyer-ba* a down (feather) blown off; **feathers, plumage.**

Comp. *spú-ka* **colour** of horses and other hairy animals. — *spú-gri* 1. **razor**; also allegorically, as a title of books. 2. knife *C.* — *spú-čan* hairy. — *spu-čám* (?) false hair *Sch.* — *spú-ja* v. *ja.* — *spú-byi tsig-po, spu-ndgyalso pú-byi*, **sable** (furred animal) *Sch.* — *spú-ma* hairy, carded (cloth). — *spu-mód* hairless. — *spu-p'tsai-ma* v. *spin.* — *spu-krug* short-haired *Sch.*

spu-rdzis Glr. v. *pu-rdzis.*

spug Lexx. n. of a precious stone *Ca.*

spuó **heap**, col. Also for *phód-po*; *spúó-ba* pf. and imp. *-spuis*, to heap, accumulate, pile up (coals etc.); *rin-čén spúó-pa* a heap of precious stones *Glr.*

spúd-pa **to decorate**; *rgyán-gyis Lex.* (cf. *spuz*).

spun 1. children of the same parents, **brothers, sisters**, *kó-mo-čag spun ynyis* we (his) two sisters *Del.* 74°, 17; *ned spun gsum* we three brothers *Glr.*; *kyed bú-mo spun lňa-po* you five sisters *Mil.*; pleon. *bu spun gsum Tar.*; *spun ydán-rnams* his other (six elder) brothers *Tar.*; *spun-yág* dear brother! *Chr. P.* — *yá-spun*, brothers and sisters of the same father; *má-spun* of the same mother; *spún-ma*, (*s*)*pun-ma*, or *-la* 1. = *spun*; 2. in *C.* it is said to be used also for attorney, advocate; *spún-ma* sister, as a more particular designation of the sex. — 2. in a wider sense: **cousins, brothers- or sisters-in-law**; *grogs-spun* mate, comrade; *čó-spun* a brother of a religious order; *yá-spun, yás-spun*, several neighbours or inhabitants of a village, that have a common Lha, and thus have become "*rus-pa čig-čig*", members of the same family; this common tie entails on them the duty,

whenever a death takes place, uttering for the cremation of the dead body (cf. *ka-spin*) *Mil.* and elsewh.; *mdzo-spin* friend *Ca.* — 2. **weft, woof** in weaving.

ས্পিন্ *spin-pa* 1. shut., also *shin-pa B.*, *C.*, *shar(-ma) Del.*, *Ld.*, **shell, husks** etc. — 2. adj. a botanical term, description of the stalk of a plant *Wdd.*

ས্পুব্ *spub-pa*, pf. *spubs*, vb. a. to *„bub-pa* **to turn upside down.**

ས্পুর্ *spur*, *pur*, also *shu-spur*, resp. for *ro*, **dead body, corpse**, *spur sbyin-pa C.* to burn a dead body; *spur-khe* house for keeping dead bodies, or rather, in most cases, the place of cremation; *spur-sgam* or *sgrom* coffin; *spur-tal* ashes of a dead body; *spur-tha* the salt for preparing a dead body; *spur-bsi* wood for burning a corpse.

ས্পুর্ব্ *spur-ba*, vb. n. to *„phur-ba*, **to make fly, to raise up, to let fly**; *dus spur-ba* to pass time quickly *Ca.*; *shes-spur* exaggeration, bombast *Ca.*

ས্পুস্ *spus* 1. **goods, merchandise, wares**, *spus lta-ba* to examine goods before purchase *Ca.*; "*spus gyur-ba*" *W.*, "*pu „gyur-ma*" *Ca.* = "*dol thoi tshi-ba*". — 2. **goodness, beauty**, *spus-bzan*, *spus-yaksi*, *spus-bzaṅ*, of fine appearance; *spus-med* ill-looking, unsightly. — 3. *Sch.*: for *spos*.

ས্পুস্, ས্পুঁস্ *spus*, *spus*, **turret**, on a castle or gate *W.*, (*C. ltag*). High towers or steeples are seldom met with in Tibetan architecture; "*pus gyi-bzan rtsi-mo*", *mkhar* or *khri-pa dgu-ldog* are the terms denoting such.

ས্পুস্ব্ৰ্ *spuy-khi Ca.*: n. of part of a cart.

ས্পুদ্ব্ৰ্ *spen-ldog*, **ornament, finery.**

ས্পেন্ব্ *spen-pa*, *yza-spen-pa* 1. the planet **Saturn**; the proper meaning is said to be a broom, hence the sign for it is somewhat resembling that implement *Wdd.* — 2. **Saturday.**

ས্পেন্ম্ *spen-ma*, *spen-thi*, n. of a tree, prob. tamarisk; *spen-bzid* a parapet, formed of the stems of tamarisk and raised on the roofs of monasteries.

ས্পেল্ব্ *spel-ba*, vb. n. to *„pel-ba*, 1. **to augment, to increase**, nor the wealth *Lex.*, *bkra-bsi* the welfare; *rkun-grós spel-ba* to breed cattle *Del.* and elsewh.; "*spel-gyód-la bor-ba*" *W.* to keep cattle for breeding. — 2. **to multiply** (arithm.) *Wdd.* — 3. **to spread, to propagate** (news, secrets) *Del.* and elsewh.; more emphatically: *spel rgyas-par*, or *sprig-par byéd-pa* to blaze about *Sch.* — 4. **to join, to put together**, e.g. letters (almost = to spell); to mingle, to mix; *spel-ma* mixture, e.g. of prose and verse *Ca.*; acc. to *Was.* however, couplets, similar both as to metre and contents; composition, combination, *yser yya spel-ma khri* a chair of gold and turkoises *Pth.*; *spel-mai ser* mixed goods *Ca.*; *spel-pa* clothes of various colours *Ca.*; *spel-tsig Sch.*: a combination of verses, poetry (?); *spel-mar byéd-pa* to mix *Lex.*

ས্পেস্ *spes* **edge, brim, border**, *Sch.*

ས্পো *spo* **summit** of a mountain, *brag-dmar spo-mtó-nas* from the height of Bragmar *Mil.*; *rdo-rje-ydan-gyi spó-la* on the top of Gayā *Pth.*; *spó-bo* 1. (top, point =) bud *Ts.* 2. district to the east of Lhasa *Gtr.*

ས্পো-ব্ *spo-ba* 1. **bullock** *C.* — 2. n. of a village in Panyul.

ས্পো-ৰ্ *spo-ro* v. *spor*.

ས্পো-ব্ *spo-ba*, pf. and imp. *spos*, vb. a. to *„pó-ba*, **to alter, to change**; with and without *ynas* (*W.* "*su*"): to change the place (of residence), to remove, to shift; also to transpose, transplant; *mis spó-ba* to change the name *Mil.*; *gos spó-ba* to change one's dress; *mgo-bsi* v. *mgo* extr.; to remove (an officer) to another station; to dismiss (a servant), *W.*, also *B.* frq.; *yżen mkhas-pa ydó-ne spó-pa bzaṅ* if another skilful (physician) is to be had, it will be better to dismiss (the present one); to alter, to mend, to correct *W.*; *spó-sa* a place newly occupied by nomads *Sch.*

ས্পোগ্-প *spog-pa*, pf. *spogs*, fut. *spog*, **to remove and to bring near by turns** *Ca.*; *Lex.* w. a. —

spogs **gain, profit,** *ka-spógs* id.; *spogs byed - pa* to make profit, to gain money; *tsoń-spógs byéd-pa* to gain money by traffic *Dzl.*; *tsoń-spógs-la „grú-ba Dzl.*; *skyed-spogs* interest (of money); *spógs - su ytshi-ba* to give money on interest *Ch.*; "*mi-póg lóm-pa*" *C.* to demand a tax from emigrants or travellers.

spóń-ba, *spóń-ba*, pf. *spaṅs*, fut. *spaṅ*, imp *spaṅ(s)*, (*Sak.* ས্পং) 1. **to give up, to declare off,** *bdag daṅ bdag - gir Sambh.* to give one's self up and all that one has; *smaṅ-dpyid mi byéd-par spóń-ṅa* if he gives (the patient) over without even attempting a cure *Dzl.* ꞁ, 1; **to renounce** (all pleasures) frq.; "*bód-gu-ru spaṅ mi ǰod*" he cannot give up Kutgur (his former residence) or forget it; without an object: *ydóń-ṅa spóń-ba* (partic.) they (the Bodhisattvas) who entirely renounce *Thgy.*; **to shun, avoid, abstain from** (faults, sins, certain food) frq.; **to reject** = „*dór-ba: bde-sdug-la spaṅ-blaṅ med* between happiness and unhappiness there was no need to choose (sc. because only bliss prevailed) *Gtr.*; *spaṅ-blaṅ „dzin-pa ḅig-pa* the cessation of every inclination and disinclination, or also, of every interest in choosing or rejecting. — 2. **to throw off, to drop,** a letter, *ǰyi - ṅiṅ* (to omit) the dot after a syllable *Grom.*

spoṅ - *byéd* **Valaṅś,** ancient town near Allahabad, *Tar.* 7, 5 and elsewh.; also Vriji, acc. to *Schf.*

spod **spice** *Med.*; *spod „dóṅ-pa* to season; *spód-ćan* seasoned.

spód-pa 1. **hermit,** *spód-ćaṅ* hermitage *Sch.* — 2. **vow,** *spód-pa sydmar-pa* one that has broken his vow *Sch.*

spébs-pa (*W.* also "*spde-pa*"), 1. vb. **to dare, to venture,** „*ju-bar mi spébs-pas* not daring to take hold of *Pth.*, also *Dzl.* ꞁ, 4; ꞁ, 16; *spébs-par byéd-pa* 1. id. 2. to enable, empower, authorize *Ch.* — 2. abst. **courage, confidence.**

spom-yór diffuse (in words), **prolix, long-winded,** *byéd - pa, smrd - ba, ćód-pa Ch.* 'to say circumstantially'.

spor, *spo-ri*, **steel-yard;** *W.* particularly a little one.

spór-ba, *spór-ba*, pf. and fut. *spar*, 1. **to lift up,** *rdó - rje* the praying-sceptre *Dem.*; (a hatchet) to fetch a blow; *W.* "*ked spór-la* (or *spór-la*) *ryyob*" swing (the hatchet) well and strike! "*spór-la ćoṅ*" run and leap! cf. also *nesu*; to raise, promote, advance, *go - p

* in rank *Lex.* — 2. v. *dpór-ba*.

spol *Ts.* for "*me-mé*" *W.* (v. *men-po*).

spos 1. abst. **incense;** *bdug - spós* id.; less frq. **perfume** in general; *byug-spós* sweet-scented water or ointment; *spos sbyór-ba, sgrób-pa*, also *rgyób-pa* and *rgyóg-pa Ch.*, to prepare incense, perfumes, *bdug-pa* to burn (incense); „*byug-pa* to cover (with perfume); *rgya-spós, brag-spós, spaṅ-spós*, different kinds of perfume; *spos-(kyi) rdó (-ba)* pastil, long and thin straws being covered with an odoriferous substance, which generally consists of pulverized *bugpa*, and sandal-wood, combined with some *gugul*, musk and the like; they are made by the Lamas, and frequently presented to travellers as an offering of welcome. *spos-dkár* frankincense, = *gugúl dkar - po*. — *spos-mkaṅ* perfumer. — *spos-ćig* incense in pieces or cakes. — *spos-ći*, resp. *ćab*, sweet-scented water, diluted ointment, *lús - la „byiṅ - pa Pth.*; *spós - ćus ćag - ćig „dóṅ - pa Pth.* to sprinkle with such water. — *spos-snod Ch.*, *spos-ǰór* (also *pog-ǰór*), censer, perfuming-pan. — *spós-ćoṅ-pa* = *spós-mkaṅ*. — *spos-yhóṅ* basin for incense *Ch.* — *spos-ldé* (col. "*po - ldé*") amber. — 2. vb. v. *spó - ba* and *spóbs-pa*.

spya - *dkáṅ Ch.* = *go - byéd*; *Lex.* *spyad-dkáṅ* and *dkaṅ-spyód*, as explanations to *ka-ća*.

spyi-ki *Mil.*, *Sg.*, *-gi Dzl.*, *-ku, -gu, ku Ch.*, *Lh.* "*kú-ku*", **wolf.** (Wolves, where more frequent, as e. g. in Spiti, commit ravages among the sheep; but are other wise not much dreaded by man). *spyi-mo* female wolf; *spyoṅ-ǰrég* young wolf; *spyoṅ - ćaṅ* wolf's den; *spyoṅ - dóṅ* wolf's trap (used in *Sy.*); *spyi-ku ná-ba* the howling of a wolf *Ch.*; *ka-spyi Lex.*,

lce-spyań Sig., *dur-spyań Ca.*, "*Eyi-čań*" *W.*, jackal. — *spyań-dug-pa Ca.*, *spyań-čer Med.*, thistle, or kind of thistle, mentioned as an emetic.

spyań-ba 1. sbst. and adj.; *spyań-po* adj., **skill; skilful, clever**, *Lexx.*, *Gtr.* and elsewh.; prob. = *yčań(-po)*, q. v.; sometimes confounded with *sbyań-ba*, *sbyańs-pa*, practiced, expert; *rig-pa spyań-bas rtsen-pa ksen-la ‚jug Lt.* the clever man finds his way in every thing; *spyań-ylen Ca.* the clever man and the dunce; *Gtr.*: *spyań ylen ma nór-ba čig byed dgos*, prob. to be read ‚*byed*, and to be translated: then it must evidently appear, who is clever and who is stupid. — 2. vb. = *dpyań-ba*.

spyad v. **spya**.

spyád-pa v. **spyód-pa**.

spyan, resp. for *mig*, **eye**; *spyan byrdd-pa*, *ydań-ba*, to stare *Ca.*; *spyan ‚gyur-ba* v. *spyań-pa*; *spyan ‚drań-pa*, rarely *drońs-pa*, resp. for ‚*drań-pa*, to invite, v. ‚*drań-pa*; *spyan ‚jyi-ba* to wipe the eyes; *spyan bsńm-pa* to shut the eyes *Ca.*

Comp. and derit. *spyan-lying* or *lyng* eye-brow *Ca.* — *spyan-dbyńs* v. *dbyńs*. — *spyan-bskyńs mdzód-pa* to protect, to preserve the eyes *Sch.* — *spyań-sńar* before, with, in presence of a dignitary, *spyań-sńar grá-pa-rnams* the scholars standing in presence of his Reverence *Ch.*; mostly in the termin. case: *spyań-sńar*, as adv. and postp., *rgyál-poi spyań-sńar ‚brid-pa* to lead (another) before the king, frq.; rarely in reference to the first pers.: *ńań spyań-sńar ‚oń* they came to me, before my face (ec. Buddha's) *Del.*; less corr. *spyań-sńar mdzańs-poi sbrid-ris Mil.* in front (on the fore-part of the shoes) beautifully embroidered figures. — *spyań-čan* having eyes. — *spyan-čib* eye-lid. — *spyan-čáb* tears, ‚*byin-pa* to shed; *čór-ba* to flow from; also to shed, *rgyál-bo spyan-čáb ‚dór-ro Pth.* the prince shed tears. — *spyan-‚drań* one who invites, one that calls to dinner. — *spyań-pa Ca.* 1. eye-witness; 2. commissary; 3. *Sch.* overseer; *spyań-du ‚gyur-ba* = *dpań-du ‚gyur-ba*, to see, to know; *spyań-pa byań-pa* to watch, guard, keep, protect, inspect *Sch.*; *bi-glańi spyań-pa* cow-herd(?) *Sch.* — *spyan-‚brań* apple of the eye. — *spyan-mig-bzań* the western 'king of ghosts', v. *rgyal-čen* sub *rgyál-ba*. — *spyan-dmigs Sch.*: 'the object of vision; the inclination of the mind'. — *spyan-sman* medicine for the eyes. — *spyan-rtsig* the wrinkles of the eye-lids *Ca.* — *spyan-zór Sch.*, corner of the eye. — *spyan-yzigs*, costly offerings dedicated to the gods, *Mil.*; also applied to presents of food, offered to men, *Mil.*; ‚*bál-ba* to offer such; also ‚*drań-pa*. — *spyan-yań*, *Sch.*, without eyes, blind. — *spyan-ráis*, *Sch.* the brightness of the eye, a glance of the eye. — *spyan-ras-yzigs W.*; "*čan-ro-zig*" *Ca.*: "*čen-ra-sig* or -*si*", *Sak.* [illegible], the other (cf. ‚*jam-dpal*) of the two great half-divine Bodhisattvas of the northern Buddhists, who more particularly is revered as begetter (not creator), redeemer, and ruler of men, and in the first place of the Tibetans, incarnate as king *Srońi-tsan-gam-po*, *Köpp.* II, 22. — *spyań-lam-du* seems to be = *drińi-du*, *spyań-sńar*, *Mil.* and elsewh.

spyi, I. adj. (synon. *tun*, also *dbyńs*, opp. to *spos*) 1. **general, relating to all, standing higher than all**: "*ſrin-pon čen*", chief prefect, governor general *Ch.*; adv. *spyi*, *spyir(-du)*, less frq. *spyi-la*, *spyi-na*, *spyir-gyis*, **generally, in general**, frq. followed by *spos(-kyis)*, *Eydd-par*, **in particular, singly**; also like *cum tum* in Latin; *spyi dań ‚dir*, generally, and here, in this work, *Wdh.*; *spyiń sdom*, v. *sdom*; — *spyiń ſog ji das ji bźin-du* (?) *Sch.*: 'according to general custom'. — 2. **all**, *C.*; *Ihá-Ean spyiń bstan-sńań Gtr.* — 3. for *spyi-bo*, v. below. — *spyi-sgra Ca.*, **general meaning**, more corr. *sgra-spyi*, *Wm.* (294), **general expression**. — *spyi-yčer*, *spyi-ter Ca.*, bald-headed. — *spyi-čór* = *gtsug-čór Lex.* *spyi-čig*, property of the community, common property; *W.*: "*pi-čog-na

*" bestow it out of the common funds! — *spyi-ydzań*, v. *spos*. — **spyi-pa**, **head, chief, leader, superintendent**, *Sch.*;

spyi-dpon, much the same, v. *spon*; *spyi-bo*, 1. (rarely *spyi*), **crown of the head**, top, *spyi-bor* ‚*Ñór-ba* to carry on the head; — *spyi-bos ḟyiṅ-‚tsal-ba* to bow down bending the head; *kaḥ spyi-bor ṭin-pa*, frq., to place the foot of a superior on one's own head; *dei spyi-bo-nas byiṅ-nas*, pouring over his head, anointing him, *Domaṅ*; more frq.: *spyi-bo-nas dbaṅ skur-ba*, v *skur-ba*; *spyi-bo-nas dbaṅ bskur-bai rgyál-po*, the anointed king; *spyi-ḟluṅs*, the vessel used for anointing (resembling a tea-pot). — 2. the end of a piece of cloth, *dar-yig-gi*, *Glr.* — 3. name of a king of China *Glr.*; *spyi-miṅ* common appellation: *dkor ni ṅór-gyi spyi-miṅ*, '*dkor*' is a general word for property, *Lex.* — II. often incorr. for *ti*, also *dpyi*.

spyi-ti, a fantastic, mystical doctrine of **Urgyen-Padma**, *ḟig-pa ṭhin-po spyi-ti*, *spyi-ti yóg-brdzaṅ dkyil-ḟor Pth.*; *yéṅ-ti*, another of his doctrines.

spyi-brtól, *Ch.*: **impudence, impertinence**, *Sch.*: **lewd**; *spyi-brtól-čaṅ*, impudent; *spyi-brtól byéd-pa*, to be impudent *Ch.*

spyiṅ-ba, pf. *spyiṅs*, imp. *spyiṅ(s)*, the vb. n. to ‚*byiṅ-ba*, **to sink, to lower, let down, dip under**; *ṅur*, *Lexx.*

spyin (*W.* "(s)*pin*"), **glue, paste**: *spyin skól-ba*, to manufacture glue; *skól-pa* (*Sch.* also *bdar-ba!*) to spread glue on; "*pin daṅ ‚dr-ba*" *W.* to glue; *ko-spyin*, glue made of skins, *nya-spyin*, fish-glue, isinglass; *bág-spyin* paste or rather a kind of putty, compounded of flour and glue; *ré-spyin* glue made of horn; *la-spyin*, meat-jelly; *spyin-ḟor* glue-pot.

spyima (? *čima*), *Ld.* = *spyi*; "*čimaṅ miṅ*" = *spyi-miṅ*.

spyir v. *spyi*.

spyil-po, 1. **hut** *Mil.*, *Pth.*; *rtsaṅ*, **thatched hut** *Pl.*; *spyil-bu*, id.; *la-maṅ spyil-bu*, hut constructed of twigs, fastened together on the top, **arbour**; **a cot, a mean house**. — 2. **inmate of such a one**, *Ch.*; also *spyil-pa*, fem. *-ma*.

spyiṅ-pa, pf. *spyuṅs*, imp. *spyuṅ(s)*; **to expel, to turn out, to banish**; *yúl-nas* out of the country; *yul gźáṅ-du Glr.*; *mód-la*, *mkar* into the neighbouring country, over the frontier (v. *mda*); when the place of banishment is named, the otherwise faulty spelling *bźiṅ-pa* is allowable; v. ‚*jiṅ-pa*.

spyó-ba, pf. and imp. *spyos*, **to blame, to scold** *Dal.*; *ḟéi-ma rtsig-tu spyó-ḟiṅ*, as my wife is always scolding; *ḟer spyós-so* thus they spoke in a blaming way, *Dal.*; *Ch.* also: **to mock, to ridicule** (?). synon. *ykí-ba*.

spyóṅ-ba = *dpyóṅ-ba*.

spyód-pa, 1. vb., also *spyól pa*, pf. *spyad*, *Sch.* **ཚལ** 1. = *byéd-pa*, **to do, to act**, v. *bdiṅ-par*, yet gen. with an object in the accus. **to accomplish, perform, commit**; *sdig-pa*, *sdig-pai las*, *dgé-ba*, *dkár-ba* (v. *dkó-ba*), *ḟos spyad-pa*; *mi-dge-ba dé-dag spyód-na* if one commits these sins *Thgy.*; *bdag ći spyód-pas ‚dir ćyas*, what having done, or because of which doing of mine am I re-born here? *Dal.*; even like *byéd-pa* = to be, *mía-‚ag spyód-pai ‚biṅs Glr.*, simply = subjects; rarely c. dat.: *sdig-pa ‚bó-źig-la spyód-pa*, *Thgy.*, *dgé-ba bó-la*, *Dal.*, denoting a habitual doing; cf. *sá-ba*. — 2. **to treat, to deal with**, *zas-skóm ḟyo-par spyód-pa*, (to deal with) food and drink in the right manner *Sg.*; gen. with the dat.: *ḟiṅ-la ḟiṅ-ru spyad*, the fields were disposed of in lots, divided *Glr.*; hence gen. **to use**, to make use of, to employ, to enjoy: *bó-glaṅ nyiṅ-par* to use an ox during the day (for ploughing) *Dal.*; *yun-riṅ-dus-su bód-par spyad kyaṅ*, even if one has long and is tranquillity used, enjoyed (this world's goods), *Thgy.*; so frq. with *loṅs*: *ḟóṅs-spyod-pa*; to have for a sphere of activity, v. *mkó-spyod*, *sá-spyod*, *sa-‚ág-spyod*; also a euphemism for sensual indulgence: *bud-méd-la spyód-pa* to use, to cohabit with, a woman, *Dal.*; *mi-rlyu-par* or *ḟig-par*, to violate (a woman) *Thgy.* & others; *dge ṅgór spyód-pa*, of a like meaning; the

other synonymous phrases: *„dod-ldg spyód-pa, mi „de-pari spyód-pa byéd-pa, Glr.*, *nyál-pa, ñága-pa, „ñrig-pa spyód-pa*, belong by their construction properly to 1; so also: *bud-méd brgya spyad mai* he can get done with a hundred wives, *Lt.*

II. abst. 1. **action, practice, execution**, opp. to *ldi-ba*, theory. esp. in mysticism, v. *sgóm-pa*. — 2. **activity**: *spyód-pa ñin-tu ddg-par gyúr-to* they were much restrained, narrowly watched *Glr.*; *sems-kyi spyód-pa* seems to be: faculty of mind, *Wdá.* — 3. **way of acting, conduct, course of life**, — *spyód-lam*; *byaś-ñub-sems-dpai* frq ; *ñán-* or *nyás-spyod* bad actions, *bzáń-* or *légs-spyod* good actions *Ch.*; *spyód-pa ñió-pa*, 'the strict', a monastic order *Pth.*; **behaviour, deportment**, frq.: *spyód-pa rtsi-ba*, rude, rough, in manners *Glr.*; *spyód-pas skúd-ñig byaś mi ñaga*, of an extremely variable conduct (lit. not for one moment the same) *Glr.*

Comp. *spyod-„grós* **gait and deportment** *Mil.* — *spyod-ñán* = *ñán-spyod*, *spyod-ñán byéd pa.* — *spyód-ñul*, *Srb* = *spyód-pa* II. *spyód-yul*, **sphere of activity**; *ñin-gyi spyód-yul „di ma ñaga*, that is not a thing to be attempted by every body *Mil.*; *mdór-ñai spyód-pa* range of vision *Tar.*; cf. ལྟ་ལས. — *spyód-lam*, 1. **demeanour, deportment, mode of life** frq.; 2. **good behaviour**, graceful demeanour, noble deportment; otherwise *spyód-pa mdzés-pa*; hence *spyód-pa dań ldán-pa*, *spyod-ldán* of genteel manners *Dzl.*; *spyód-pa dań mi ldán-pa Dzl.*, "*ćod-ldán-ćan*" *W.*, "*ćy'-ldg]ki-ñen*", *C.* **rude, unmannerly, ill-bred, disobedient.** 3. *Med.*: **diet**, and more particularly **bodily exercise**; *ca-spyód*, food and exercise. 4. **attitude**: *spyód-lam rnam-ñi* the four attitudes of sitting, lying, standing and walking.

ལྷ་ལས་ *spyód-pa-pa* v. *dpyód-pa*, extr.

ལྷ་ལུད་ *spyod-pad* or *dpyod-pád* (spelling not quite certain), pronunc.: "*ćy'-pa'*", **lemon, citron** *C.*

ལྷ་ལ *spyin-pa*, rarely for *„byon-pa*.

ལྷ་ལ *spyin-pa*, pf. *spyems*, **to boast, to exhibit with ostentation**, e.g. virtues, (the Greek καυχᾶσθαι). Notwithstanding the detailed explanations of the *Lexx.*, the word is after all so little known, that I never met with it in books, nor heard it used by the people. — *spyems*, abst., **self-praise, boasting** *Zam.*

ལྷ *spra*, monkey. *Mil.*, prob. the large dark-gray, long-tailed **monkey** of the southern Himalaya; *sprá-mo*; *spra-ñrug*.

ལྷ(ཁ)ཏལ *spra-ćál* v. *pra-ćál*; *spra-til* v. *til-pa*.

ལྷ *spri-ba*, I. abst. *W.* "*ćrá-ma*", **spunk, German tinder**, prepared of the fibres of a thistle (Cousinia); *spra-sul*, glowing tinder, *Pth.*; *ñyi ma sprá-ba dkár-por ñyogs*, white-nappy, as a botanical term, *Wdá.*, the colour of the tinder, referred to, being a light gray; *sprá-bai ldg-gu* a medicinal herb *Wdá.*

II. vb. pf. *spras*, imp. *spros*, 1. **to adorn, to decorate**: *rgyán-gyis* frq., *mdzés-dpa Mil.* and elsewh. — 2. *yám spras*, *Lex.*? *sprá-ba byéd-pa* **to love, to caress.** — 3. perh. identical with "*brá-ba(s)*", **to empty** (a dish). — 4. *spra „ñrid-pa* **to lead, to direct right.** — Cf. also *ptsas sprá-ma.*

ལྷ *spra-ćál*, *Med.*, *C.* **wax** (*W.* "*mum*").

ལྷ *sprag-pa* v. *sbrag-pa*.

ལྷ *sprán-ba*, *Ch.*, **to beg**; (the verb I never met with, and *Zam.* explains the abst. only by *nor-méd*); *sprán-po*, **beggar**, *Dzl.*, *Glr.*, frq. (*Wis.* 'floa', rather bold, though not far from the truth); "*ćań-lóń*" *C.*, id.; *sprań-rgyán Mil.*, an old beggar; *rdzás-mai sprán-po* a sham-beggar *Glr.*; *sprań-ñrug* beggar boy; *sprań-bán* mendicant friar *Glr.*; *sprań-zás* beggar's livelihood *Mil.*; *dkar-sprań* begging for lenten food, also such food obtained by begging, v. *dkar-zás*; *skyur-sprań* begging for beer *Mil.*

ལྷ *sprid-pa* v. *sprid-pa*.

ལྷ་ཕ་ལས, ལྷ་ཅེ *spri-sti-ma-rdza-ya*, *si-ćén*, n. of the emperor of China, during whose reign Buddhism was introduced into that country,

Glr.; acc. to Chinese accounts: *Miug-ti*, 58—76 after Christ.

ཀ্ৰি *spri-ma*, *sprin-ma*, *sris-ma*, *W.* "*bri*", **cream**, and other fatty substances, gathering on the surfaces of fluids; „*ɔ-mai spris*, *Lt.*, *bo(i)-spris*, *Wdis.*; gan. „*a-sri*, cream (of milk); *ñig-spri*, the greasy surface of soup; ditto of urine *Med.*

ক্ৰিল-ব *sprul-ba*, pf. *sprus*, **to send a message, to give information, to send word**; *prin*, tidings *Dzl.*; *ka sprin-ne* so I send him word *Dzl.*

ক্ৰিন *sprin*, "*tin*", *Ld.* "*trin*", *Bal.* "*spin*", **cloud**, also as an emblem of transitoriness frq.; "*trin ſiga, ſar*", *W.*, clouds are spreading; *sprin-gyi yab-nas* from between the clouds *Glr.*; *glag-sprin* thunder-cloud *Glr.*; *ſdir-sprin* rain-cloud; „*ɔd-sprin* cloud tinged with rainbow colours *Pth.*; *mig-sprin* v. this; *lhd-sprin* a southern cloud, picturesque expression, the clouds in Tibet generally coming from the south *Mil.*; *sprin-skyis* lightning; *sprin-dmar* clouds reddened by the sun, morning or evening red; *sprin-phu*, *sprin-tsogs*, an accumulation of clouds; *sprin-gyi pho-nya* the messenger of the clouds, Meghadûta, a poem by Kalidâsa *Tar.*

ক্ৰিব-ব *sprib-pa* **to be hungry** *Sch.*

ক্ৰিন-ম *sprin-ma* v. *spri-ma*.

ক্ৰি *spri-ma*, *Ch.*, **hellebore**; *spri-dkar*, *-ndg Med.*

ক্ৰিঙ-ব *spring-pa*, pf. and imp. *sprugs*, "*ñig-pa*", *W.* "*brug-te*" **to shake, to shake off, to beat out**, *rdul* dust; **to stir up**, *rdul-tsub*, **to raise**, whirl up dust; *ka spring-nil-ba*, *ka sprug-nil byed-pa Glr.*, to shake one's self (used of horses); fig. *mos mdu rtsal spring-pa*, to strain every nerve, to work with might and main *Pth.*; **to shake about, to stir up** (synon. "*brul-be, rum-be*" *W.*); *Ch.* also: to rub, to scratch, to brush??

ক্ৰিল-ব *sprul-ba* (cf. „*prul-ba*), **to juggle, to make phantoms** (*sprul-pa*) **appear, to change, to transform** (one's self), which according to the doctrines of Buddhism is the highest acquisition of any man, that by his own holiness has assumed divine nature, viz. as long as he is capable of acting, not having yet been absorbed into the blessed state of nothingness. This power of transformation on the part of the Buddhist is the evidence of what he understands by divine omnipotence; but as this conception is a mere product of fancy, it varies in its import. On the one hand it is opposed to reality, *dngos*; thus e.g. beings, whom no Buddha could convert through his personal agency, *sku-dbde-kyi sgo-nas*, are converted (acc. to *Pth.*) *sprul-pai tsbs-kyis*. Frequently Buddha avails himself of jugglery, *rdzu-ſprul* **ston**, converting thousands of beings in a trice, *Dzl.* & elsewh.; further: *drag-poi sprul-pa byas-pa yin Glr.*, I caused terrifying phantoms to appear, viz. the spectral bodies of executed culprits, in order to scare the rude Tibetans into the way of virtue. From the foregoing it is evident that the term in question by no means conveys the scriptural idea of a **creative and miraculous power**; the Tibetan, however, when he becomes acquainted with christianity, is always apt to substitute his *sprul-pa* or *rdzu-ſprul*, and *sprul-ba* for it. On the other hand, a real and material existence is as often attributed to a *sprul-pa*, when it designates the incarnate and embodied person, the Avatâra of a deity, (Mongol. Chubilgan), who like any human being is capable of acting, and exerting an influence on the material world around him, or of suffering by it, without any docetic admixture. Occasionally it is also to be translated by **emanation**: *ydi-sprul*, emanation of the second degree, i.e. one emanation going forth from another; *mdzi-sprul* or *ydam-sprul*, an em. of the third degree *Pth.*; *sprul-pa „gyed-pa*, to let emanations go forth, *Lazz.* — Further: *sprul-pa mkyen-pa*, to be an adept in the art of *sprul-pa*, i. e. witchcraft, *Glr.*; *ri gnyis sprul-te* producing two mountains by magic, *Dzl.*; ... *mtsho* ... *bsiga-pa sprul-nas*, changing himself into a high enthroned person, *Dzl.*; *dge-*

sbiṅ ḥdg-tu, transforming himself into a friar, *Dzl.* frq.; *dud-„gro ḥrim-par sprul-ba*, to satiate animals by fictitious food *Dzl.*; *ṅamdzad sprul-par „ḥdg-pa*, these were all metamorphoses, mocking phantoms, *Glr.*; *skuḥbis-kyi sprul-pa brgya-rtsa-brgyad mdzadde* or *sprul-te*, to centuple one's self, *Glr.*; *sprul-pai rgyal-po*, the phantom-king, viz. Buddha, Avalokitesvara, or some other divine person, incarnate as a king; *gsal-ḥgsal-„dul-gyi sprul-pa*, all-converting Avatara, frq.

spre, gen. *spreu*, rarely *sprel* (*Ld.* "*hreu*; *sprin*") **monkey**, of a grayish yellow brown, common in the forests of the southern Himalaya, (cf. *spro*); sometimes a distinction is made between *spre* and *spra*, in which case the former is the long-tailed monkey. — *spré-mo*, female monkey, *Ca.*; yet also *spreu ḥdir-ma*, a blind female monkey, *Dzl.*; *spre-ḥgrug*, young monkey. — *spre-rtsed*, spish tricks; foolery.

spré-ba I. vb. pf. *spreu*, prop. the transitive of „*ḥpré-ba* **to make go out, to disperse, to spread**; gen. however intransitive: 1. **to go out, to proceed, to spread**, of rays of light, of the wind, *Wdh.* — 2. fig. **to enlarge upon**, by way of explaining, representing, *Zam.*, *Pth.*; *yḥig-las spré-pa*, *Was.* (115), enlarging (proceeding) from the number one in an ascending progression of numbers; *rnam-par spré-pa*, to have come to a full development and restoration from the consequences of sins, *Stg.*

II. 1. vb. (pf. unaltered), **to feel an inclination for, to delight in**: *dgé-ba-la*, in virtue, *Dzl.*; *byé-ba gcig-la yaṅ spré-ba ḥaṅ*, feeling little inclination for doing any thing, *Thgy.*; *bsad-par spré-ba ma yaṅ ma byuṅ*, none was found that had a mind to kill, *Stg.*; so also *Ter.*; **to be willing, to wish**, *Ter.*; in an absolute sense: *sems*, or resp. *ḥaṅs*, *spré-bar „gyur-ba*, **to get cheerful, merry**, *Mil.* — 2. abst. **joy, cheerfulness**: *spré-ba skyéd-pa*, to feel joy, pleasure, *Dzl.* and elsewh.; *spré-ba skyi-baṅ jyir-du*, for an encouragement, for a comfort, *Glr.*; *spre-sin-ba Sch.*, great joy (cf. *sin*); *spre-sin-gi-ba*, *Sch.*, to one's wish(?); *spre ḥi-ba*, *Sch.*, 'not to be joyful', lit. the cessation of joy; *spre ṅéṅ-ba*, 'short cheerfulness', i.e. a passionate disposition; or as adj. **passionate, irascible**, *Wdh.*; *dga-spré*, **joy**, *dga-spré dpag-tu-méd-pa ḥob*, he got into a most cheerful humour, *Mil.* — "*jo-ldé*", *C.*, pleasure-house, summer-house, pavilion; *spre-sems* and (*Ld.*) "*spre-ḥa*, *hre-ḥa*", joy; *spre-sems*, *Thgy.* also youthful joy, alacrity, cheerfulness in working, readiness to act.

spreg-ma: *Sch. spoṅ-kyi spreg-ma*, **little box for frankincense.**

sprég-ba v. *preg*.

spréd-pa, secondary form *spred*, the vb. a. of *pred-pa* (by the illiterate it is often used for *ptod-pa*, not very current in common life) 1. **to bring together, to put together, to make to meet**: *ṅaṅ bid-ma-la spréd-da*, we will bring you together with our Lama, *Mil.*; so also resp. . . . *yuṅs ḥal spréd mdzad-pa*; in another passage *de daṅ ḥal-spréd-du ḥbigs-ḥin* prob. means sitting exactly opposite to one another, (a whimsical idea, relative to two idols many miles distant from each other; possibly it should be read *ptod-du*); *bdag-ḥog spréd-ḥig*, bring about a meeting between our two parties! *Dzl.*; *pyul* or *ḥdi-mo*, to commit a battle; *ril-ba*, *Ma.*, to put the edges of the swords together, prob. meaning the same; *mdá spréd-pa*, to put the finger to the bow-string, *Glr.*; "*ldg-ṭo' ḥbi-ṭo' ḥdi-ma*", to suspend by the thumb and big toe, a kind of torture in *C.* (The special meaning: to cohabit, *Ca.*, never came to my notice). — 2. **to deliver** (a letter, message) *Pth.*; *spir-mar*, *ldg-tu*, *Lex.*, to put into one's hand; **to set, to put, to propose**, "*gyuṅs*, *ldem*", a task; a riddle, *W.*; **to pay** (cf. „*pred-pa*), *pyir spred-pa*, to repay. — Moreover: *ṅé-spred-pa*, **to explain**, *don daṅ spréd-pa* seems to signify the same in *Mil.*, *Pth.*; *brdá-spred-pa*, **to explain, to describe** v. *brda*; *brda-spréd*, ibid. seems to denote grammar.

spréa-pa. 1. pf. v. *spré-ba* I. — 2. **business, employment, activity**; *Ca.*;

'spros-pa-ḱan, busy, **employed, occupied;** *spróṅ-ḱan*, id.; *ḱón-kyi* and „*jig-rten-gyi spróṅ-pa*, spiritual and secular business'; *Sch.*: 'spros kun, all affairs'; I met only with *spróṅ-pa méd-pa* or *ḱód-pa*, or *spros-bráḱ*, denoting the state of an absolute inactivity, such as belongs to Buddha in the state of *ḱoe-ahu*, (v. ahu 2) *Pth.*, *Mil.*

ཕ

ཕ *pa* 1. the letter *p*, aspirate, the English p in pass. — 2. num. figure: 14.

ཕ *pa* 1. vulgo ཨ་ཕ, ཨ་ཕ, *ā-pa*, *ā-pa*, (*Ca.* also ཨ་ཏ *ā-ta*) 1. **father**, resp. *yab* (yet also *pa* is used, e.g. when Milarespa is addressed by his female disciples, as well as in prayers to defunct saints *Mil.*) — 2. a male, not castrated, animal (vulg. likewise *ā-pa*). **Comp.** *pa-glaṅ* bull. — *pa-rjes-bu*, *Sch.*, a child born after its father's death. — *pa-rta*, stallion. — "*pa-ndr*", patrimony *C.*, *W.* — *pa-spad* (*Sch.* also *pad*) v. *spad*; *pa-spun* v. *spun*. — *pa-phag*, boar. — *pa-ma*, parents, *pa-ma-la yúr-pa*, *Sty.*; "*pa-ma-méd-ḱan*", *W.*, orphan; also father or mother, parent; *pa-ma-yḱig-pa*, brothers and sisters born of the same parents. — *pa-mín*, relations on the father's side; *bstán-mai pa-mín bde-ba*, *Gér.*, he invited the relations of his wife's father; *pa* (*dan*) *mes* (*-po*), ancestors; *pa-mes ši-bai dón-du*, for the (defunct) ancestors, *Wdn.*; — *pa-tsó* 1. foster-father, guardian, *Sch.* 2. father to a country (?). — *pa-tsin*, *Mil.* 1. cousin by the father's side (patrueliis) *C.* 2. also = *pa-spun* (?). — *pa-yál* = "*pa-ndr*", *C.* — *pa-yáu*, *Sch.*, step-father; — *pa-yúl*, fatherland, native country, frq.; *pa-yúl-la ḱiga-pa* or *sníg-pa*, love of country. — *pa-yyág*, yak-bull. — *pa-yyár*, step-father, foster-father, *Ca.* — *pa-rá*, he-goat, buck.

II. root for the terms: **beyond, onward, farther on**; *pá-ga*, the opposite side; *ḱu pá-gur ḱin-nas*, to get to the opposite bank or shore, *Mil.* (not frq.). — *pá-gi*, 1. that which is on the other side, *Sch.* 2. *C.*, also *Pth.*, *Mil.*: **yonder**; *pá-gii ri de*, that mountain yonder, *Pth.* 3. col.: **ha.** — *pá-gir*, **there, hither.** — *pá-ḱos* = *pá-rol*, *pá-rol-tu* *Lh.* — *pá-mta*, the other end, the other boundary, *Ca.*; *pa-mta-méd*, without boundary, endless, *Ca.* — *pa-pyogs* *C.* = *pá-ga.* — *pa-ḱód*, *pa-ráid*, **distants**; *pa-ḱad ḱig-na*, at a small distance (from the town), *Pth.*; *dónas pa-ráid ḱig-na*, a bit farther on, *Del.*; *pa-ḱad ḱig-tu „jón-nas*, stepping a little aside, *Pth.*; *pa-ráid „grú-ba*, to go on, *Del.* frq. — *pa-rí* the mountain on the other side. — *pá-rol*, in *B.* very frq. 1. **the other side; opposite side, counterparty.** 2. for *pá-rol-pa*, *-na*, *-tu* v. below; *pá-rol-tu*, over to the other side, *skyél-ba*, to carry, *phyin-pa*, to get to the other side, esp. in reference to the Mahāyāna doctrine of crossing the stream of time to the shore of rest, of Nirwāṇa; gen. as abst. = पारमिता, means of crossing (*Wat.* **perfections**, *Kīpp.* **cardinal-virtues**); gen. six of them are reckoned: *sbyin-pa*, *tsúl-ḱrims*, *bzód-pa*, *brtson-„grús*, *bsam-ytán*, *śes-rab*; sometimes only five, at other times even ten, by adding *ṭaba*, *smón-lam*, *stobs*, *ye-śés*; *sbyin-pai*, *śes-rab-kyi pá-rol-tu phyin-pa*, to have stepped over or crossed by means of beneficence, wisdom etc. (or more naturally: to have got to the end of beneficence etc., to have fully achieved, accomplished it; abst. the full accomplishment of etc.). — *pá-rol-na*, adv., **on the other side**; postp.: s. gen. **beyond, behind,** with regard to space, *Sanskr.*; **extending**

beyond, both as to the future and the past, e.g. *bskal-pa grahs-med-pai phá-rol-na*, innumerable Kalpas ago, frq.; *phá-rol-pa*, 1. **one living on the other side.** 2. also *po*, **enemy, adversary**, *phá-rol-pai rgyal-po*, *phá-rol-pai dmag*, *phá-rol-gyi dmag-tshogs*, the hostile king, hostile army; *phá-rol ynán-pa*, to vanquish the enemy; *phá-rol-gyis mi tshugs-par gyúr-ba*, not to be molested by the enemy. 3. also *po*, **the other; the neighbour**; *phá-rol-gyi lén-pa*, to take away the neighbour's property; *phá-rol-gyi rdzoss*, *yo-byed*, *nor*, *Stg.*; *phá-rol ynán-pa*, *Tar.* 12, 20: excelling others, *Schf.* **exceedingly.** — Cf. also *phar* and *phas* II.

ཕ-ལ *phá-gu*, *Sch.* **wall; edge, border;** in two passages of *Gtr.* the latter meaning does not suit at all, and the former not well; rather: **tile**; v. *pag*.

ཕ-ཏི *phá-ti*, *W.*, **sweet dried apricots,** in *C.* "*ia-ri-ltim-bu*", in Hind. خوبانی, in Russia *bokhari*, *bokharki*, also called Persian fruit, much exported from Balti, Kabul, and other countries of western Asia.

ཕ-ཏིལ *phá-til*, *pa-til* (*Ar.* فتيل) *W.*, **lint, match;** "*dag-ce*", to light (a match).

ཕ-བ-ཏོ-ཏོ *phá-ba-tho-thó*, **puff-ball, bull-fist** (a kind of fungus) *Wdh.*

ཕ-ཏོ *phá-tho*, *Gtr.* and elsewh., *C.*, *phá-ldi Pth.*, *Bal.*, *phá-lói Ld.*, **a large rock or block,** above ground.

ཕ-ལ *phá-ná*, 1. **hat** (animal) *Ld.*, *Thgr.*, *C.*; "*phá-lói-hal-kyi*, *phá-ncoi-ói-kyi*, *-ór-kyi*", *W.*, "*phá-ncoi-tór*", *Sik.*, id. (= *byá-ncoi*). 2. *rdo phá-ncoi*, *Sak.* **cintagrāma, amanita.**

ཕ-ར *phá-ra*, 1. **breeding-back.** — 2. v. *phár-ba*.

ཕ-ར-ཡ *phá-rái*, 1. also *phe-rdai*, = "*phi-lói*", *C.*, **Feringhi, European.** — 2. **vulg. venereal disease.**

ཕ-རི *phá-ri* 1. *Lh.*, **a coarse covering or carpet.** — 2. a mountain on the other side.

ཕ-ལ *phá-la* *Sak.*, **fruit**, *Ld.*

ཕ-ལ-ཐ *phá-lam*, *rdo-rje-phá-lam*, **diamond**, *Ld.*

ཕ-ལི *phá-li*, **shield, buckler.**

ཕ-ལོ-ཏ-ལ-ཏ-ལ *phá-lod-lad-dag*, **he changes colour, turns pale,** with consternation, *Ld.*

ཕ-ག *phag*, I. v. *pag*. — II. in *B.* gen. *phág-pa*, **swine, hog,** [illegible] (introduced into *C.* from China, and largely consumed; in *W.* somewhat known from India, "*ri-phag* and *thá-phag*" being distinguished as the wild boar and the tame hog); *phág-pai sna*, *Gtr.*; *rta-pa*, *Med.*; *bhud*(?) *Ld.*; *phág-gi ydoi*, a pig's face, *Sambh.*; *phá-phag*, not castrated, *phá-phag*, castrated boar; *má-phag*, sow. — *phág-ldyu*, herd of swine. — *phag-mgo*, 1. **boar's head** (a valued protective against demons, it being hid in the ground under the threshold of the door). 2. *S.g.* fol. 26, it seems to be **a mineral** used in medicine. — *phag-rgód*, wild boar. — *phag-mdzo*, tusks of a boar. — *phag-thá*, *Sch.*: a large boar(?). — *phag-phrúg*, young pig. — *phág-ma*, *Sch.*, gelded hog. — *phág-mo*, 1. sow. 2. a goddess v. *rdo-rje*. — *phag-tshá*, pig-sty. — *phag-thú*, hog's lard; bacon. — *phag-thógs* = *phag-ldyu*. — *phag-rdzi*, swine-herd. — *phag-sé*, hog's bristle, *Wdh.* — *phag-yur-ma*, *Sch.*, the fattening of pigs(?) — *phag-rdl*, pig's muck(?) *Ld.* — *phag-ka*, pork.

III. (*Ch. phág-ma*), **something hidden; concealment:** *phág-na mi ydd-pa*, a man concealed behind, *Dzl.*, *phág-gam gru big-tu*, in a corner, in obscurity, *Dzl.*; "*ñid-big phág-la yod*", it is somewhat hidden, cannot be seen well (from this place), *Ld.*; "*phág-lá zá-ba*", to eat (dainties) by stealth, *W.*; *nyi-ma ri phág-tu gyrí*, *Thyy.*, the sun hides himself behind the mountain; *nyo-phág-nas bltas-pa*, to watch, spy, lurk behind the door, *Gtr.*, v. also *phó*, *po*; *phag nyen tshi-ba W.*, **to listen.** — "*phag-ste*", *W.* ('a hidden paring-axe' v. *stá-po*) plane; "*phag-stá gyób-ba*, *thód-ba*, *hrób-ba*", to plane. — *phag-tshá*, smuggling, *cá-ba*, to smuggle, *W.* "*tshá-kan*", smuggler, *W.* — *phág-ra*, parapet. — *phag-rúgs*, rampart, intrenchment. — *phag-lám*, secret path (of smugglers). — "*phag-mig*", bribery, *C.*, *W.*; "*phag-mig tshá-ba*", to bribe; *zá-ba*, to accept a bribe, *W.*

ཕག-ཕུག *phag-phúg*, the name given in *Pur.* to **Codonopsis ovata**, the thick roots of which plant are cooked like turnips or ground and baked; v. *khu-mkhá*.

ཕན་ *phań* I. „*phań* (*phań-ma*, *phań-bu Ca*) **spindle**; *phań-lá*, 1. the **whirl** of the spindle. 2. *khá-rtsi phań-lá*, **waggon wheel**, *Det.*

II. v. *pań*.

ཕན-ཁྲོལ *phań-„grú*, *Sch.*, the belly or body of a stringed instrument.

ཕན-པ *phán-ba*, *phán-pa* (*Glr.* also *phás-pa*, prov.) **to save, to spare, to use economy**: *srog* to spare one's life; *mi-phán-ta* or *-par* e.g. *„bál-ba*, to give largely, not sparingly; *phán-sems*, **thriftiness**; *phán-sems-can*, **thrifty, frugal**; "*phań-sems bo-ró*", *W.*, **to be thrifty, frugal**.

ཕན-ཚ *phán-tsa*, a **medicinal plant**, *Med.*

ཕན-ཚེད *phań-mád*, stated to be = *rin-mád*, *Ta.*

ཕན-ལོ *phań-lo* v. *phań* I.

ཕན-ལོ *phań-lód*, **vertebra**(?) *S.g.*

ཕཏ *phát Sch.*, an unmeaning sound, frequently used in magic spells, on which subject Milarespa speaks rather obstruse.

ཕད *phád*, **a large bag** or **sack**, *rdá-phád*, *rál-phád*, *rtsál-phád*, sack of cotton cloth, goat's hair, yak's hair; *phád-lá*, *-ldá*, *-mtál*, **the mouth, middle**, and **bottom** of a sack; *phád-gáń*, a full sack, a sackful; *phád-stóń*, an empty sack; *phád-mdun*, sack-twine, sack-cloth; *phád-tsa*, very coarse sack-cloth.

ཕན *phań* I. *that.*, **hanging ornaments**, lappets of silk, similar to the decorations of our tent-cloths, awnings etc., *ka-*, *sgo-*, *yduń-phań*, on pillars, doors, beams; *phań-phúgu*, a parasol so decorated, *S.g.*

II. = *pa* II., gen. in the combination of *phań-lód* (*Glr.* also *phań-lód*), also *phań-la* or *phań*, **towards, until**: *dá-ci-nas dá-lta phań-la dar ció soń*, from 'but just' till 'just now' a moment has passed, *Thgy.*; *ná-mi-nas da phań-lód la ció soń*, *Thgy.*; "*da phań*", **until now**, *C.*; . . . *nas dań-sań phań* (*-la*) *Glr.* from . . . till now; *phá-nas phań-lód-du „gró-ba yin*, I am proceeding towards the future, *Thgy.*; *phań-lód* also **beyond**: "*de phań-lá*" *ma dá*" *C.* do not go any farther than that place; combined with its contrary *tsań*: *phań-tsań*(*-du*) *gró-ba*, to walk to and fro, there and back; to walk past, frq.; *phań-tsań-du phú-ba*, to push hither and thither, *Glr.*; *phań-tsań mthún-pań ytam*, assurances of mutual friendship, *Glr.*; *phań-tsań ytúg-gis ytúg-la yi-ge ytón-ba*, *ployg byéd-pa*, *ynád-pa byéd-pa*, mutual correspondence, m. greetings, m. encroachment; *phań-tsań sdúr-ba sdébs-pa*, to compare with one another, to mix one with the other, *Zam.*; *ynyis-ynyis-dag phań-tsań-gyi „dra-ba yi-ge*, two equal letters (*i*, *i* etc.) at a time *Gram.*: *ma-phán-gi „grom phań-tsań-du* on each of the two shores of lake *Ma-pań*, *Mil.*; *dań phań-tsań badú-rgyu yód-pa*, **correlative terms**, having reciprocal relation, *Gram.*: *phań-tsań for-ba*, **to scatter, to disperse**; *phań-tsań-dag*, *Ch.*, both parties.

III. v. the following articles.

ཕན-ཏིལ *phán-til W.* **kettle, pot** (of tinned copper, the common cooking-vessel in Tibet and India, having the shape of a broad urn); in *C.* "*zań*(*-bu*)", *Pers.* and *Hd.* دیگچی (*dégčí*); *phań-ldań*, a small vessel of that kind.

ཕན-པ *phán-pa* I. vb. **to be useful**: *da ní bdag-la mi phań*, that is no more of use to me; *phań-par mi „gyur*, it will be of no use; *bu „dú ná-la phán-par dká*, this son will hardly be useful to me, *Glr.*; *phań-par dgá-ba-rnams*, such as wish to make themselves useful, they who are ready to serve, *Thgy.*; *bgróń-la phań*, useful for learning to walk, *Lt.*; *nad kún-la phań-pa yin*, that is good for all diseases, *Lt.*; *ná nád-la phań-pa yin-pa*, because I have recovered, *Glr.*; "*phań soń*", it has helped, it has got better; . . . *na phań*, if . . . , then I shall get well, *Glr.*; *phań-pa hig srid*, recovery might be possible, *Pth.*; *mi phań*, it is useless, = **hurtful**; also: **it is not enough**, *Mil.*; *mi phań-par* „*dód-pa tsam-gyó*, **to the malevolent**, *Demch.*: *ká-la phań*, lit. 'it is a mere en-

joyment of the mouth', i. e. an outward, temporary enjoyment or advantage; hence *phèn-pa* and *phen-pa yin-pa*, adj., **useful**: *phèn-pai dòn*, a useful thing, valuable possession, frq.; *bdag nyon-mòns-pa-las phen-pai don med*, after all it is of no use to me in my misery, *Del.*; *bslab-bya phen-pai tsig*, a wholesome instructive word, *Gtr.*; *phen-pai grò*, useful advice, *Del.*

II. abst. **use, benefit, profit**: *bstàn-pa-la phèn-pa ìsig byed-pa*, *Sig.*; *phen-pnod-mèd-pa*, bringing neither profit nor harm, *Mil.*; *phèn-pa dàn bdè-ba*, *phen-bdè* **happiness and blessing**, very frq.; *phen-ˌdògs-pa*, *phen-ˌdògs byèd-pa*, **to be of use**, and adj. **profitable**, frq.; *phen-tògs*, **profit**; *phen-tògs èn*, *Thgy.*, "*ìen-me*", *W.*, **very profitable**; . . . *la phen gan tògs gyis*, render services to . . . in every way possible! *Mil.*; *phen-grogs* a helping (useful) friend, *Pth.*; *phen-pnòd*, profit and loss, *phen-bdè* v. above; *phen-zòs*, wholesome diet, *Med.*; *phen-gòn*, **benefit, blessing**, as a reward for a meritorious action, frq.; *phen-(pai) sems*, **benevolence, readiness to help.**

ཕབ་པ *phèb-pa*, I. v. *bèbs-pa*. — II. *Sch.*: **to fall down** (?).

ཕ་ཕ *phàba*, 1. **dry barm** (prepared for inst. in Balti, is said to consist of flour, mixed with some ginger and aconite). — 2. **lees, yeast** (of beer).

ཕམ་པ *phàm-pa* v. ˌphàm-pa.

ཕྱ *phàa* v. *pag*.

ཕར *phar* I. abst. **interest** (of money), *W.*: "*sòl-la phar bdè-èi*", to impose, demand interest, "*bèl-èi*", to pay interest; **exchange, sale.**

II. in later writings and col. *for phi* II.; also *for phen-èdèl*, *phe-nèd*: **further**; *phar ˌgrò-ba*, to go on; *phar ˌjòdm-pa*, to roam further and further, *Thgy.*; "*phàr-tsam*", *C.*, — *thar*; *phar ˌgro tsur ˌgrò-ba-rnams*, people going, travelling, hither and thither; **away, off**: *di-nas phar*, away from here; *phar mi mòio*, I do not go away, *Del.* 270, 6 (*Sch.* errn. 'to the father'); *phar bèud*, go away!; . . . *la phar lta-ba*, **to look** (in a certain direction) *Mil.*, **away from one's self**, as opp. to: *rnàn-rig-ràms-la tsur ltà-ba*, to look into one's own heart *Mil.*; *gìs phàr-bìg tsùr-bìg bìs-pa*, **alternative song**, *Mil.*; *phàr-slob tsùr-slob yin*, they are mutually scholars one of the other, *Tsr.*; *phar yìig ldò-na tsur yòyis rgyò*, if you say one word 'towards her', she gives you smartly a double charge back, *Mil.*; *phar-tsùr-la*, *W.* also — "*so-sòr*", **in opposite directions**; "*phar-tsùr-la èo-èi*" to separate vb. a.; "*èo-èi*", to separate vb. n.

Comp. *phàr-ka*, *Thgy.* *phàr-ka* = *phi-rol*, **the opposite side** (of a valley &.) vulgo frq. — *phàr-sòa*, id., *ìsai phar-tsùr-gyi-lòm*. — *phar-gyìs* abbreviation for *phi-rol-tu phyìn-pa* v. *phi-rol*, *pìo* II. *Mil.* — "*phàr-tsam*", *C.*, = *pìo-sòid*. — *phar-ˌdòsig* and *tsur-rgòl* prob. = *sòd-rpol* and *phyi-rgol*. — *phar-nòd* = *pìo-nòid*. — *phàr-la*, 1. = *phar*, **away, onward**, *Schr.* 2. = *phi-rol-tu*, *na*, esp. with regard to time: vulgo *lo yìig phàr-la*, after one year; *W.* esp. after the gerund in *nas*: "*zan zòs-ne phàr-la*", after dinner. — *phàr-lam*, **way** or **journey thither**, *Sp.* ni f.

ཕར་ *phàr-ba*, I. 1. **wild dog** (barks, and commits its ravages like the wolf, yet being afraid of man) is *Ld.* — 2. wolf *C.*, also *phar-spyòdi*. II. v. ˌphàr-ba.

ཕར་ཕ *phar-rdzòs*, *Sch.*, **an old hair-loom.**

ཕལ *phàl*, I.? *Ld.* 1. "*phàl bìn-se* (or *ti*) *dug*", **stop aside! make way!** — 2. "*phàl-phìl ìd-èi*", **to feel flattered.** II. v. the following.

ཕལ་ *phàl-pa*, **usual, common**; *phàl-pai mìn*, his usual (common) name, *Thgy.*; *phàl-pa-las phyìs-par bzòn-ba*, a more than ordinary beauty *Del.*; *mi* or *gnàs-zòg phàl-pa*, common people, *Mil.*; *ìsòn-phàl-rnams bàr-ro*, they left the common tradespeople behind, *Del.*; *phàl-pai rdzas* v. ˌjàl-ba; *bìsi phàl rnams*, common trees, *Mil.*; *mòd phàl-pa*, common vessels, *Mil.*; *phàl*, the common people; *phàl-gyi nàn-na ynàs-pa*, to live among the people *Del.*; *phàl-gyis rgyùb-nas ded phàl-gyis bsàsr-te*, the people running after and crowding round him, *Pth.*; "*phàl-(pas) sbad*", 1. *W.* the language of common life, opp. to "*ìòs-sbad*", book-lan-

guage (*C.* "*fil-ky*"). 2. *Sch.*: **rough-copy, waste-book**; *phal-po-* (*Ca.* also *-mo*) *čé*, **a herd, a troop**; *mi-rgód phal-po-čé ḥig*, a troop or set of monsters (v. *rgód-pa* II.); gen. like *oi nollini*, the mass of the people, majority, great part or number; *phal-čé-ba* id. — *phal-čén*, **a philosophers' school**, called Mahasanghika. — *phal-čér*, **manifold, for the most part, ordinarily**, also = **universally**; *phal-čér čo-ńés ,dźigs-so*, they raised a general lamentation *Dzl.*

ཕལ-ཆེན *phal-čen* *W.*, **broad, wide**, e.g. a broad valley; *phal-ńed*, narrow.

ཕས *phas*, instrum. of *pha*, I. **by the father**; v. also *phas-spún*, sub *spun*. II. **of the opposite side, of the counter-party**, e.g. *phas rgód-ba*.

ཕི *phi*, 1. num. figure 44. — 2. *W.* for *phyi*, *phi-pa* for *phyi-pa*.

ཕི-ཀེར *phi-ker* (Urdu ,ک, *Ar.* reflexion) *W.* "*čaś phi-ker med*" = *čaś mi sto* it is no matter, it makes no difference.

ཕི-ཏེ *phi-tó* v. under *rgya*.

ཕིག-ཕིག *phig-phig*, a kind of jelly *C.*

ཕི *phiś*. *Sch.*: 1. **earthen-ware pitcher.** — 2. **cup, cupping-glass.** — 3. *W.*: "*sgó-phiś*", **door-hinge.**

ཕིར-པ *phir-pa* v. ཕ্ར-ཕ; ཕ্ر-ཕ, ཕ্ر-ཕ-ཆེ v. ཕ্ر-ཕ

ཕ্ر-ཕ *phir-ba*, "*phir-čé*" *W.* **to fall down.**

ཕ *phu* numerical figure: 74.

ཕ *phu*, I. abst. 1. **the upper part** of an ascending valley or ravine; *phu bar mdo* (or *mda*), the upper, middle, and lower part of such a valley; *phu-ču*, mountain-torrent, freq.; *phur ma ,gro*, *phu yul-gyi ma ,gro*, *Glr.*, do not go to the upper part of the valley; *phu-thúgs*, higher situated and colder places or districts, opp. to *rgya-čód*, lower and milder parts. The not unfrequent phrase: *phu-ṭág yčód-pa* or *čód-pa* was traced by our Lama to its original meaning: the upper part of the valley is shut up (with snow etc.), which is now used in a general sense; *král-bai phu-ṭág čod*, *Mil.*, prob. shut out all error, prevent every mistake! *phu-ṭay-čód-luge-kyi čou ḥig*, *Mil.* seems to be an instruction for making a decision; *da rgás-pa daś sems kyi phu-ṭág čód-pas ,gró-ba mi yóń-bar ,dug*, prob.: I being old and my spiritual affairs settled (not calling for further improvement), shall probably not travel any more (to India; but you may do so) *Mil.* cf. *phugs*. — *phú-pa*, the inhabitant of an elevated valley. Fig.: *phu yya mda dkrug*, there is agitation above and below, the higher and the lower faculties of the mind are troubled, excited, *Mil.* — 2. prop. n. **Pu**, e. g. **a village in Upper Kunawar**, missionary station of the Church of the United Brethren. — 3. vulgo **the spirit** or **gaseous element of liquors**, causing them to foam, effervesce or explode, cf. *dbugs*; perh. to be referred to no. II.

II. interjection and imitative sound: *phu ,dźba-pa Glr.*, "*phu gyáb-čé*" *W.*, **to make pooh, to blow, to puff, to inflate**; *phu skem*, puff it up (the skin etc.), lit.: fill it with pooh! *phu*, with the breath; *phu ,dźba-pa Sch.* **to blow, howl, cry** (!); *ma-rtsa-phu*, a **of a disease**, *Lt.*

ཕ-ཏིན *phu-tin*, also *phu-tíni Glr.*, *phu-rtsi Ca.*, **sleeve**; "*phu-rdzis*" *C.* (false sleeves), *phu-ṭín-* (or *-ṭuś-*) *rtse* (sleeve-edges) **hand-ruffles**; mittens, cuffs (to keep the wrist warm).

ཕ-ཏོད *phu-tód*, **honour, respect, esteem**; *phu-tód-du byéd-pa*, *Glr.*, *phód-du ḥkrba*, *Sg.*, to show honour, respect.

ཕ-ལ *phú-ba*, pf. of *,bód-pa*, **to blow**, col. used for the latter.

ཕ-ཕ, ཕ-ཕ *phú-bo*, *pá-bo*, (*Sch.* also *phes*), **a man's elder brother**: *phu-ná*, the elder and the younger, i. e. the two brothers; also the elder and the younger sons (for examples refer to *tsun-dín*); in the passage of *Dzl* 4ᵒS, 14, *na* ought to be canceled, and *phu-na-mo*, *VS*, ii. 9, should be translated by sister-in-law. *phu-gróś*, *Sch.*, the elder brothers, dub.

ཕ་ལོ *phu-ròn* *Pth.*, *phug-ròn*, ("*phur-gòn*" vulg.) **pigeon**; *phu-rùn-gyi kyu Pth.*; *phug-skyi Sch.* of a light blue colour, like pigeons.

ཕུ་ལ, ཕ་ལ *phú-la*, *pò-la* *Lal.* (from the Turkish), **pilaw**, a dish of boiled rice, with butter and dried apricots.

ཕ་ཁྱེ *phu-ràd* **keepsa.**

ཕ་ཤ *phò-se*, **mouse, ermilk** and similar rodent quadrupeds (cf. *bru*).

ཕུག *phug*, 1. = *phugs*. — 2. = *sbugs*, *phùg-pa*; *lgdh-phug-gan*, **the bladder**, in reference to its capaciousness, *S.y.*; *mje phùg-tu snub*, the penis recedes into its cavity, *Wdn.*; **the eye of a needle**, *Lt.* — 3. pf. and imp. of *ˌbug-pa*. — 4. = *phub Schr.* — 5. for *phug-ron*, q.v.

ཕུག་པ *phùg-pa*, **cavern**; *brag-phug*, rock-cavern, grotto; *gad-phug*, cavern in a steep river-bank, or in conglomerate; *dbèn-phug*, the solitary cavern of an anchorite, *Ma.*; *phug-pa-pa*, n. of an astronomer of the 15th. century, v. *pad-ma*; *phug-rtsis*, and likewise *phug-tòga Wdn.*, his calculations.

ཕུག་ཤ *phug-ròn* v. *phu-ròn*.

ཕུག་ཕུད་ཅོ་ལ *phug-bub-ìa-le* (?) *W.*, **hoopoe**; perh. = *phu-bùd*, which occasionally is also spelled *phu-phud*

ཕུག(ས) *phug(s)*, (cognate to *phu*: also *ˌbùg-pa* and *sbugs*), **end, termination**; *phug-mda-ldùg-pai lòn-ka*, the entrails, the beginning and end of which lie close together, *Mil.* (*mda*, v. under *phu*); **innermost part, an innermost apartment**, = *sbugs*: *phugs-kyi nor* v. *ngo* init.; perh. also *phùg-gi sparin lùd-ba Glr.* 45, 4 may be referable to this meaning. *sems-kyi phugs-tag ìod-par bde*, happy (am I), because the final aim of my mind is decided and settled, *Mil.*, evidently = *phu-tag ìod-pa*, the former being perh. etymologically more correct. Similarly: *bu ùa ˌdìi bìd-phugs ìòn-la ytòl-rig Mil.*, may the boy direct the aim of his mind for this life unto religion! — **Time to come, futurity**, (opp. to *ˌprad*, the present moment); *phugs-su*, *phugs-na*, **hereafter**, **in last, ultimately** (*Sch.* always?); *phugs-ci ˌdra ràg ˌòs*, how will it end? what will be the final issue? *Glr.*

ཕུགས་ཏ *phugs-ta*, *phùgs-ta*, *pogs-ta*, *W.* (*Pers.* ﭘﻮﺳﺖ), **firm, strong, durable**; *phugs-ta bteng*, sew it well (so that it will hold)!

ཕུ་ཤ *phù-pa* v. *pùs-pa*.

ཕུ་ཏ *phù-po*. 1. **heap**; *phù-por spòn-ba*, *Lex.* also *bìdr-ba*, to gather into a heap; *nùs-phù*, *rtsá-phù*, *lùd-phù*, *sa-phù*, a heap of barley, hay, dung, earth; **mass**, *me-mùr-gyi phù-po*, a glowing mass, a mass of fire; *sprin-phù*, clouds, a gathering of clouds *Glr.*; *yngèr-nùi phù-po* (the skin becomes) a heap of wrinkles, *Thgy.*; the body is called *nu-ytùn-ba rnàm-po ma-ìsdga-kyi phù-po*, *dug ynòm-gyi phù-po*, *jig-pùi phù-po*, *zin-pai phù-po*, *Thgy.*; **accumulation, mass**, *bsod-nams-kyi*, *ìòs-kyi*, e.g. *ìòs-kyi phù-po* ꡲꡦꡌꡋ, the whole mass of the 84 000 religious lectures of Buddha(!) *Mil.* — 2. In metaphysics: **ꡤꡕꡌ, the so-called five aggregates** (Ch.) or **elements of being**, viz. *ynzugs*, *tsòr-ba*, *ˌdu-ìses*, *ˌdu-byèd*, *rnam-ìòs*, (v. *Köpp.* I. 602, and esp. *Burn.* I. 475 and 511), which in the physical process of conception unite, so as to form a human individual or **the body** of a man, (*phù-po bìa-las grub-pai lus Wdn.*) which by some of the later and more popular writers is itself called *phù-po*. So this word, as being synonymous to *lus*, has found its way into the language of the people, and not in a low sense, in as much as one of our Christian converts used the expression: *ya-nùi phù-po dur-ìnù-ne bem*. — 3. Symb. num. for 5.

ཕ་ཤ *phù-ba* v. ꡤꡕꡌꡋ *ˌphù-ba*.

ཕུ *phul*, abst. I. (v. *ˌphùd-pa*, pf. *phul*), a **thing set apart**, used particularly of the first-fruits of the field, as a meat- or drink-offering, in various applications: *zas-ìòdi-yi phud* meat- and drink-offering *Glr.*; *tòg-pud*, *ìd-pud*, an offering of the first-fruits of harvest; *srùn-phud* id., consisting of ears of corn, wound round a pillar of

the house; *bdé-phéd*, first-fruit offering of the barn; *rdó-phéd*, *sá-phéd*, an offering of stones or earth, when a house is built, these materials then being used for manufacturing images of gods, *Glr.*; **initiatory present**, e.g. the first produce of a work, that has been committed to one *Glr.* (so, according to circumstances, it may be as much as **a specimen**); in a general sense, **a thing done for the first time**; *bég-mai phéd*, prob the first cohabitation. — II. for *phé-bché* and *phe-bché*, q.v.

ཕྱད་པ *phéd-pa*, I. pf. of „*béd-pa*.

II. *Ch.* abst. 1. **spindle covered with yarn.** — 2 **hair-knot, tuft of hair**; *phéd-čan*, being provided with such a one.

ཕུན(ཕུགས)ཚོགས(པ) *phun(-sum)-tsógs'-pa*) 1. adj. **perfect, complete**, possessing every requisite quality, e.g. *dgón-pa*, a hermit's dwelling; **excellent, exquisite, distinguished**, e.g. ro, taste, *bangés-blur*, distinctions, marks of honour *Mil.*, *nor dań loés-spyod Dowań*; adv. *dgé-ba bcu phun-sum-tsógs-par spyód-pa*, *Dzl.*, to practise the ten virtues to perfection. — 2. abst. **perfection, excellence, superior good**, freq.; *pa-réd-poi phun-sum-tsógs-pa-la ltóg-pa* to covet the excellent things which another possesses, *Thgy.* — 3. *phun-tsógs*, frequent **name** for **males** and **females**.

ཕུབ *phub* 1. **shield, buckler**, *Glr.*, of a convex shape, with the rim bent round; *ko-phúb*, a leather buckler; *phub-kúbs*, the cover of a buckler, *Ch.*; *phúb-kyi nai-loń*, the centre of the shield, *Ch.* — 2. v. the following.

ཕུབ་པ *phúb-pa*, pf. of „*búb-pa*.

ཕུག་ཆ *phúg-ma*, **short straw**; *phúg-ma ché*, a small stalk, a bit of chaff; "*phúg-ma ldb-ób or pab ldń-ób*", to fan, to winnow; *phub-ldér Ch.*, chaff; *grú-phúb*, wheat-straw.

ཕུགས ཕུགས *phum-phúm*, **posterior, anus** *Pth.*

ཕུར *phur* 1. v. *phu* — 2. v „*phúr-ba*. — 3. v. *phúr-pa*.

ཕུར་པ *phúr-pa*, **peg, pin, nail**; *rtsig-par Schr.*, "*phúr-ba or ka*" (?) *Ld.*, a peg on a wall, to hang up things; *lcógs-phúr*, **iron nail**; *shú-phúr*, **wooden peg**; *phúr-rnyé* v. *rnyé*, *phúr-bání brkyań-ba* to fasten the hands and feet of a culprit to four pegs driven into the ground, when he is to undergo the punishment of the *rkyań-bání*, v. *rkyań-ba*. 2. **iron instrument** in the form of a short dagger, used for expelling evil spirits, and fancied to possess great power, *Schl.* 257; *sá-phúr „dób-pa*, to stick such a dagger into the ground, whereby the subterranean demons are kept off; fig. *mig phúr-tsug-su lód-ba Glr.*, to look at one with a piercing glance of the eye; "*lha-la sál-wa phúr-tsug-tu „dób-pa*" *C.*, to implore a god very earnestly. *phúr-bu* 1. = *phúr-pa*; the usual form of incantation is: *phúr-bu ydób-bo, ló-bas brdúb-ło, ployg-rgyas mnán-no!* 2. (*yza*) *phúr-bu*, **the planet Jupiter**; its day: **Thursday**.

ཕུར་ཆ *phúr-ba*, *Sch.*: **to emboss**; *phúr-ma* or „*bur-ma*, **relief work, embossment**. — 2. **to scratch**, v. „*phúr-ba*; *mgo-phúr*, n. of a disease *Lt.*

ཕུར་བུ *phúr-bu*, v. under *phúr-pa*.

ཕུར་ཆ *phúr-ma*, v. *phúr-ba*. — 2. *phyé-mai phúr-ma*, **a decoration** resembling a flag.

ཕུར་ཏེ *phúr-te*, a medicament *Wdn.*; *phúr-tail Sg.*

ཕུལ *phúl* 1. **a handful**, also *phúl-gań*, e.g. of corn, *Del.*, beer *Lt.* (in which case = *skyor*). — 2. **end?** only in the phrase: *phúl-tu phyin-pa*, **to reach the highest degree, to be victorious**, to have the better of an argument; *yi-ger sgrá-la phúl-tu phyin*, he has finished his studies in grammar, *Glr.*; *mkhá-pai phúl-tu phyin-par gyúr-to*, he became a great scholar, *Pth.*; also *phúl-(tu) byúń(-ba)*, **accomplished, perfect, eminent** *Sg.*; p. n. = *ó-ti-ka*. — 3. *phúl-čen*, **thick** = "*rdzu-po*" *Ld.*

ཕུལ་ཆ *phúl-ba* v. „*phúl-bo* and „*búl-ba*.

ཕ *phé* 1. *W.* for *phya*; *phé-ku-lig*, **key**. — 2. num. figure: 104.

ཕེ་རཏ, ཕ་རཏ *phe-rdá*, *pha-rdá*, **Feringhi, Europeans**, *C.*

ཕེགས་རྡོ *peg-rdób* v. under *phéb-pa*.

ཕེད, ཕེད *phed; phen W.* for *phyed, phyen*; *phed-phed* v. *phyed-phyed.*

ཕེད-པ *phè-pa*, 1. pf. *phebs*, resp. **to go** *C.*; **to come** *C.* and *W.*; also *čag* (or *phyag*)-*phè-pa*; scarcely in ancient lit., but *Glr.*, *Pth.*, *Mil.*; "*nyi-rtsi-la phè-lan ydd-ma*" *W.*, if you have time to come; "*ḏo-nid ghèi-la phè*" *C.*, well, good bye! "*čha nè-hèb phè*", id. in speaking to a European; *čog phè ḥu nai* v. *nadi-ba* L extr.; *phè-par mnd-ba Sckr.*, to salute; *Sch.* also: to speak politely (??); *phè-par phag-pa*, *Sch.*, to rise gracefully, to walk decently (?); *phè-ngo ltar Sch.*: 'according to the given order', but cf. *gro-ngo ltar* under *ngo* 3; *phè-rdog-pa* 'to tramp arrival', to go to welcome a high Lama or other honoured person on his arrival with dance and music *C.*, *Lasx.*; *Ca.* however mentions *peg-rdè* as a musical instrument, 'a small brazen plate for music', and is *Stg.* the same word occurs along with *nil-bangin*. — 2. for *ḥbab*; so it seems to be used, *Lt.*: *tsir-du mi phebs*; *phè-bar mi phèb*, it won't go down his throat.

ཕེད-ཀ *phè-ba* **to be able** *Mil. ut.*, cf. also *dod*; *Ca.*: 'to become, to be fit' etc.

ཕ *pho* L num. figure: 134.

II. **man**, opp. to woman, **male**, *pho la bèd-čèu-pa*, men of the age of fifty (opp. ■ *bu-mo lo-gnyis-ma*) *Mn.*; *pho mčèr-po*, a handsome man (opp. to *bud-med mčèr-ma*) *Pth.*; as a pleonastic apposition to the pers. pron., like *mi*, *Mil.*; common in *C.*: "*pho-ni*", I (masc.) = *Pò-ba*; esp. in reference to animals: **male**, **he** (ass), **cock** (bird), *Dal.* and elsewh.; as apposition to the names of domestic animals when castrated: *pho-rtsi*, **gelding**; *ri-pho*, **a castrated he-goat**. — *pho-skyès*, **man**, **male person**, *Pth.* — *pho-gòs*, man's dress, man's coat; *pho-čèn*, *Mil.* id. (?) — *pho-čèn Wn.*, *Sch.*, gelding. — *pho-tè Bal.*, stallion. — *pho-rtags* 1. *Physiol.* = *pho-mèhin*. 2. *Gram.*: sign for the masculine gender, *Ca.* — *pho-nèd*, 1. *W.* andromany, inordinate desire after men. 2. v. *phò-ba*. — *pho-mò*, man and woman, men and women, male and female; *pho-mò med*, no difference of sex exists. "*pho-tèd*" *Bal.*, male sex. — *pho-mèhin*, membrum virile, man's yard, esp. the penis; the rather vague expression *pho-mèhin* (or *pho-rtags*) *bèdd-pa* is asserted to apply not ■ castration (*Sckr.*), but only to circumcision (which, however, is not generally known in Tibet, Mussulmans being found only in some of the larger cities of the country). — *pho-yon Sch.* and *pho-rnai Ca.*, *pho-brnè C.*, an unmarried man. — "*pho-ri*" *W.*, "*pho-ri*" *C.* a male kid. — *pho-lhd*, 1. tutelary deity of a man's right side (*ni* f.) *Glr.* 2. *Ca.*: **Sir**, as polite address. — (Observation: The circumstance of the consonants of the alphabet and the prefix-letters being divided by Tibetan grammarians into masculine, feminine and neuter, is of no practical moment: careful investigations on that head have been made by Schiefner and Lepsius).

III. v. *phò-ba*.

ཕ-ཡ *pho-gyèg Sch.* (perh. *phe-gyè* v. *gyè-mo*), **hollow lip**.

ཕ-ཉ *phò-nya*, less frq. *phò-nya-ba* (*Sch.* ■), 1. **messenger**, e.g. sent for a physician; *phò-nya ytòn-ba*, *phò-nya-mèdg-pa*, to send, dispatch a messenger; *brtsè-ba*, *Ca.* to receive one (?) — 2. **ambassador**, **envoy**. — 3. Passages like *yèn-rjèi phò-nya* messenger of death, angel of death, and *bdè-ba-čèn-gyi phò-nya*, honourable epithet of a king, that is looked upon as a demi-god (similarly to ἄγγελος τοῦ παραδείσου) sufficiently justify the application of the word to the scriptural notion of **angel**, which may be rendered still more intelligible by adding *nam-mkhai*, *Chr. P.* (P. Georgi retains the Italian *angelo*, spelling it *ań-ḏyè-lo*). Buddhist mythology has no available type for it, and *lha* (*Ca.*) could only be made use of, if already whole generations of the Tibetan nation had become Christians.

ཕ-ན *pho-nè Bal.* for *phu-nè*.

ཕ-ཆ *phò-ba* (resp. *nèu-tog Ca.*) 1. **stomach** — 2. the second cavity of the stomach or **reticulum** of ruminating animals (*cf. grèd-pa*). *pho-ba ḥjèl-pa*, *Ca.* to overcharge the

stomach, to clog; *bdl-ba Ca.* to purge, to cleanse; *pho-bai Ea Ca.*, the upper orifice of the stomach, joining the oesophagus; *pho-ban*, a weak st., *bzan*, a good, sound st. *Ca.* — *pho-tér*, swag-belly *Sch.*; *pho-nád*, disorder of the st. — 2. v. *pho.* above.

II. pf. of „*bé-ba* for *pon Glr.*

ཕོ་ཆ་རི་ *phó-ba-ri*, also *-ris* or *pho-ris Lt.*, **black pepper**; the col. form: *pho-ba-ril-bu* **'stomachic pills'** prob. is merely a popular etymology (similar to the English 'sparrow grass', corrupted from asparagus).

ཕོ་བྲང་ *pho-brán* resp. for *khán-pa*, **house, dwelling**; often also implying **hall, castle, palace**, *B.* and col.; *skai pho-brang*, the castle (palace) of Lá.

ཕ་ཐོ *pho-thó Schr.* **red paint**; *dmár-la pho-thó bskám-pa*, red paint put on a shell *Pth.*; *pho-thoa-thal Pth.*

ཕ་རིས *pho-ris* v. *pho-ba-ri.*

ཕ་རྒྱ *pho-rgyá*, **raven**, perh. also **crow**; cf. *khod-ta*; *pho-rog-mig*, **medicinal herb**, *Wdn.*

ཕ་ལ, ཕྱ་ལ *phó-la*, *phi-la W.*, v. *pó-la.*

ཕ་ལེད *pho-léd W.* **steel**, *Pers.* فولاد.

ཕ་ལ་ལིས *pho-la-lis W.* **peppermint.**

ཕ་ལོན་ཟན་ *pho-lon-mdád Mil.* a kind of knot, complicated, and of magic virtue.

ཕ་ལོ་ཏོ་ལྡ་ *pho-lo-tó-ldi* etc. v. *pho-wdu.*

ཕ་ས *phó-se*, *W.* **haughtiness, pride**; "*pho-se co-ba*", to demean one's self haughtily, *W.*; "*phó-se-can*", proud, haughty, puffed up; *bá-pho Mil.* bragging about things, which in reality one is not able to do; *pho-tsod*, prob. the same as *pho-se*, *Mil.*; *pho-tsód mámbas ma „čad čig*, do not boast of prophetic sight.

ཕོག *pog*, 1. *Wts.* **beam, rafter**; *Sch.* 'the principal beam of the roof'. — 2. v. „*phóg-pa* and „*bóg-pa.*

ཕོག་ *poga*, **wages, pay, salary**; *lo-*, *zla-*, *nyin-poga* annual, monthly salary, daily wages; *dmál-poga*, *smár-poga*, *Ca.*, payment in money; *sbú-poga Ca.* payment in goods. 2. **providing for another person in natural produce**, even without any service being done in return, e.g. the maintenance of Lamas; *poga-dód*, maintenance by an allowance of money (in exceptional cases).

ཕོ *pon*, v. „*phón-ba*; *phón-ba Glr.* for *pan-ba.*

ཕོ་ཉན *phóns-pa* (cf. „*phóns-pa*) 1. **poor, needy**; *sémo-can nyam-tág-phóns-dgu*, the poor and miserable creatures, *Glr.*; *sdug-phóns-pa*, id. *Stg.*, *C.* — 2. **poverty.**

ཕོད *phód*, *skár-ma phód*, *Ca.*, *Sch.*, **comet.**

ཕོད་ *phód-ka*, **masquerade garment** with long sleeves.

ཕོད་ *phód-pa*, 1. **to be able**, esp. in a moral sense, **to prevail on one's self**, „*brel-mi phód-pa ltar yód-na yan*, although he was scarcely able to part with . . . *Glr.*; „*di ni mi phód-do*, that I cannot do (moral impossibility) *Dzl.*; *lta mi phód*, I cannot bear to see that, *Dzl.*; to be able to resist: *zas bim gos bzan su-gis phód* who can resist good food and fine clothes? hence *phód-pa-can*, *Ca.*, **bold, daring**; "*phód-čhú-se*", *W.* **bold, courageously.** — 2. **to come up to, to be nearly equal in worth**, with *tsam(-la)*: *dei bsód-nams tsam-la phód* it is nearly of equal merit as . . . *Dzl.*

ཕོན(ཕོ) *phón(-po) Glr.* and elsewh., *phóbpon Ca.*, *pón-po(n)*, *pón-to*, *pod-pód*, *W.*, 1. **bundle, truss**, of hay, straw, reeds; **sheaf**. *C.* — 2. **bunch, wisp, cluster, wreath**, *W.*; **tuft, tassel**; *dár-pon*, *skád-pon*, *Ca.*

ཕོབ *phob* v. „*béba-pa.*

ཕོར་ *phór-pa C.*, *B.* (*W.* "*bá-ra*", resp. "*dom-bydg*"), **bowl, dish, drinking-cup**, generally made of wood and carried in the bosom, to have it always ready for use; cups made of other materials are called *lódga-phor*, *dmál-phor*, *yser-phor*, and a glass tumbler *bál-phor*. The word is also applied to vessels used for other purposes: *spyin-phor*, glue-pot, *pág-phor*, perfuming-pan. — *phór-phyis*, cloth for wiping the cup; *phor-bág*, *idl(?)*; *phor-bág(bulu?)*, the pocket or fold in the coat for receiving the cup, *C.*

ཕོལ *phol*, *W.* 1. **blister** caused by burning, *phol-mig*, a **bad sore**, **ulcer**, **abscess**, *C.*, *W.* — 2. *Thgy.*, a **kind of hinges** (mould).

ཕོ་ *pho*, 1. v. „*bó-ba*. — 2. v. *ka*.

ཕྱ, ཐ *phya*, **lot**, *phya dêba-pa* to cast lots *Ca.*; **lot**, **fortune** *Ca.*, *phya brtag-pa* to judge of lots or fortune *Ca.*; **prognostic** *Sch.*, *phya-bstsi*, *-sidu* good, bad fortune or prognostics *Ca.*; *nór-phya*, *Rjim-phya* prognostics relative to property, family etc., in drawing lots or playing at dice; *phya* (*dani*) *rjani* lot (good luck) and blessing, *phya dani rjani „gíg-pa* to call forth good luck and blessing, to secure it by enchantment *Gtr.*, *rgya-nag-gi phya-rjani nyhma-pas* as China's fortune and welfare were prejudiced *Gtr.*; *phyá-mkhan* fortune-teller *Ca.*, but v. also the next article.

ཕ་ལ་ *phyá-mkhan*, 1. = *rtsi-mkhan*, **potter**. — 2. v. the foregoing.

ཕ་ཅོ *phya-čan* *Lt.?*

ཕ་ལ་ལ *phya-la-li-ba*, *Sch.*, **coarse**, **rude**, **negligent**, **disorderly** (?).

ཕ་ *phyá-ra*, **curtain before a door**, *Schr.*, *Sch.*

ཕྱག *phyag*, 1. resp. for *lag*, **hand**; *bčom-ldan-„ádi-kyis phyag ad-la brdeba*, Buddha struck with his hand on the earth. *Dul.*; *phyag brgyáb-ba*, to stretch forth one's hand, *Sch.*; with *to* it denotes also the imposition of hands as a holy ceremony, *W.*: "*čag gyani sól-čé*". — 2. **bow**, **compliment**, **reverence**: *phyag dbú-po-la*, whilst making the first bow, *Gtr.*; also **compliment** in letters: ... *la phyag grenia-med bčens*, with a thousand compliments to ... (a Lama even of a higher order concluded his letter to a nobleman with 10000 compliments to him as the head of the family, and then to the rest according to rank and age in a descending line with 1000, 100 etc.); therefore *phyag byéd-pa* (aleg. *gyéd-pa*; resp. *mdzad-pa*, when e.g. a king is addressed by a Lama, *Pth.*), in *Balti* "*phyag byá-ča*," *W.* gen. "*čag jal-ča* or *čo-ča*, resp. *jal-čag čo-čé*", to salute, to pay one's respects, with *la*, e.g. ministers waiting on the king, *Gtr.*; "*Ting-gu yoń*", he comes to pay his respects, *W.*; *phyag dani skór-ba byéd-pa*, to make bows and circumitions, *S.g.*; with or without a preceding *jiyi* (vulg. „*čus*), **to take leave**, **to bid adieu**, *B.* and vulgo (cf. *jiyi* below), "*dé-ne čag jiul yin*", *W.*, so then I shall take my leave now. — *phyag „čáil-ba*, pf. *bčaal*, imp. *čaol*, to make a very low reverence, the head almost touching the ground; more at large: *yzin-gyi kúbs-la mgó-bos phyag „čaál-ba*, esp. in use before Lamas and kings; in the introductions of books, also, the authors generally address both deities and readers with the phrase: *phyag „čaál-lo*. — 3. **impurity**, **dirt** (?); v. some of the following compounds and also „*phyág-pa*. — 4. sometimes for *čag*.

Comp. *phyag-mkhár* resp. for *mkhar-ba* **staff**. — *phyag-„čur W.* = *phyag-rtsis*. — *phyag-goi* the back of the hand *Ca.* — *phyag-rgyá* (ཕ་ལ) 1. resp. for *rgya* (I.) **seal**; *phyag-rgyás „déba-pa* to seal, to confirm by a seal, v. *rgya* I. This meaning is at present hardly any longer known, but only: 2. gesture, the manner in which the hand and fingers are held by Buddha, by stage-players, Lamas or saints etc., when performing religious ceremonies or sorceries; *phyag-rgyás mnán-pa* to overcome evil spirits by such gesticulations *Dam.*, „*grál-ba* to set them free, by dissolving the charm *Pth.* There is a great number of these gesticulations. *phyag-rgya-čen-po* is said to be a figurative designation of the Uma-doctrine. (The other meanings given by *Ca.* and *Sch.* are rather uncertain.) — *phyag-nór* wrist *Ca.*, yet v. *nor* I. — *phyag-ča Sch.* 'wrought by the hand; an implement', resp. for *lag-ča*, v. *ča* III. extr.; *phyag-čás* attributes, carried in the hand, in performing religious dances, cf. *phyag-mtsán*. — *phyag-čáb* water for washing the hands and the face. — *phyag-mčód Mil.* for *phyag dani mčod-pa byéd-pa*. — *phyag-mgrigs Lexr.* = *phyag-dkrr*. — *phyag-rtsis* 1. resp. for *lag-rtsis* sign of the hand, impression of a blackened finger in the place of a seal. 2. = *phyag-rtsis* (?). — *phyag-*

ཕྱག phyag

rtsin B. and col. **a present of welcome**, frq., **a present** in general, also **a fee** *Gtr.*; *phyag-rtsis rgya-ʼbri* immense presents *Gtr.* — *phyag-mdzoḥ* resp. **palm of the hand.** — *phyag-mdzoḥ* resp. **thumb.** — ? *phyag-dór* **sweepings, dust, rubbish**; *phyag-dór byed-pa Dzl.* and elsewh., *phyag-pa Lexx.*, "*gyab-ʼdź*" *W.* to sweep, to clean; *phyag-dar-pa* a sweeper *Dzl.*; *phyag-dór-gyi phun-po*, *phyag-dar-ḥbrdd* dust-heap; *phyag-dar-ḥbrdd-kyi ʼbe-gos* or *nd-bsos* vestment or cowl of a mendicant friar, which according to the rules of his order is to be patched up of rags gathered from heaps of rubbish *Burn.* I, 305. (The explanation given by *Sch.* seems to rest on mere hypothesis.) — *phyag-na-rdó-rje*, *phyag-rdór* v. *rdo-rje*, *-ʼbrul.* — *phyag-dpé* resp. for *dpé-ʼda* v. *dpe* 3. — *phyag-dpócs* resp. for arm. — *phyag-phyi* **attendant, man-servant** = *ʼkabs-phyi*; *phyag-phyi byéd-pa* to be a servant; *phyag-phyi-la* or *phyag-phyir ʼbrid-pa* to be a follower (of a Lama); collect. train of servants, retinue. — *phyag-phyis* resp. **towel.** — *phyag-brís* resp. 1. **hand-writing, manuscript.** 2. **drawing** *Gtr.* 3. **letter** *W.*, *brtsé-bai phyag-brís* your kind letter, your friendly correspondence. — *phyag-ʼbál* resp. **gift, present.** — *phyag-sbál Ca.* resp. = *phyag-gon*; *Sch.* *phyag-sbál-du bzóg-pa* to hold one's hand ready for taking or receiving, v. *sbal.* — *phyag-smán* 1. resp. for *sman C.* 2. = *phyag-rtsin W.* — *phyag-ma* **broom, duster, mop** *C.*, *Lexx.* — *phyag-ʼbum Sch.*: 'the all-filling One, the all-universalizing One' (?) — *phyag-mtshan* the attributes or emblems of Buddha and of different deities, carried in the hands (it is indeed nothing else than what, when carried in the hands of men, is called *lag-* or *phyag-ʼdzin Gtr.* and elsewh.). — *phyag-mdzeḥ* resp. for **finger.** — *phyag-mdzód* **treasurer**, of kings or in large monasteries. — *phyag-rdzas* resp. for *nor-rdzas Mil.* — *phyag-bdóḥ* resp. for *rkan-ldag Schr.* — *phyag-ra* (prob. for *phyag-gra*) **privy, water-closet.** — *phyag-rdo* resp. for **towel** *Sch.* — *phyag-ldn* **the return of a salutation, reciprocal greeting** *Mil.* — *phyag-lón W.* resp. for *las* = *ʼprin-las B.* — *phyag-lón* resp. for *lag-lón* **practice, exercise**, also **ceremony**(?) **religious rite**(?); . . . *la-phyag-lón „dzin-pa Pth?* . . . *la-phyag-lón-du „gro-ba Mil.*(?) — *phyag-lóṅ* an attribute of idols, resembling a rod (birch) or beam *Wdk.* — *phyig-sa* = *phyag-ra*; *phyag-sin* resp. for *sin-ma*; *phyag-sór* resp. for *sór-ma.* — *phyag-sról* **law, regulation; practice, use; tradition.**

ཕྱ་ཕ་ཡ phyá-ʼa-ba, *Ca.*: = *ʼjól-le-ba*, **hanging down** (belly, v. *phyal*); *Lexx.* give **ཕ་ཡ, slender, slight-made**; *Sch.*: **straight, stretched**(?); *phyai-ʼbrid* or *-„brul Lexx.* pendent ornaments.

ཕ་ཕ phyad-phyád, vulg. *phad-phád*, **awkward gambols**, clumsy attempts at dancing.

ཕ་ད phyád-pa, also „*phyád-pa*, **constant, firm, persevering**; *phyád-par*, **always, continually, perpetually**; *Lexx.* = *rgyún-du* (of rare occurrence); *phad ma phyod Mil.?*

ཕ phyam = *ʼbam* (*Sbh.* also *Hyam*), *phyam-rtsas*, *-rtsa*, *-stegs*, **support** (of rafters); *Sch.*: the resting-point of a beam.

ཕ་ཕ phyám-phyám-pa, *Thgr.* **glittering**; cf. *ʼbám-me-ba.*

ཕ་ཡ phyám-me-ba, *Gtr.* **slow, not hasty, not greedy, indifferent to.**

ཕ phyar-ʼba *Sch.* **blame, affront, insult** (v. „*phyá-ba?*) *phyar-phyin Sch.* id.; *Lexx.* *phyar-phyin?*

ཕ phyal, resp. **belly, stomach**, *Ca.*; *phyal-phyai-ʼa*, *Lexx.* = *grid-pa „ʼjól-le-ba*, **paunch, swag-belly**; *phyál-mo* id.?

ཕ phyi (*W.* "*ʼi*") 1. **behind** adv.: *phyi-bkam-du nyál-ba Sch.*, to lie on one's back; *phyi-grus-su gyé-ba*, *Gtr.*; "*ʼi-ʼdi gyób-pa*" *C.*, to retreat, to recede, with the back in advance; *phyi ʼbás-pa*, to lag behind; *phyi-rtsi Sch.*, heel; *phyi-sbór*, *Sch.* **the rear of birds**; *phyi-na*, *Ca.*; **behind**; *phyi-nas*, *Ca.*, **from behind**; "*phi-nur-la*" or "*phi-log-la ʼphil-ʼdź*", to walk backward, *W.*; *phyi-ynón* gon, pursuing he comes rapidly near, *Mil.*; *phyi mig ltá-ba*, to look round (back), *Gtr.*, *phyi mig ma ltá-bar*, without looking round; *phyi mig ʼtig ynyis-pas*, resp. just looking round (bitk), *Mil.*; "*phi* (*mig*) *ldg-te ltá-ʼdź*" *W.* id. — *phyi-phyir*, behind, following, e.g. *phyi*

grí-ba, to walk behind or after another person, *Pth.* — *gyi ,brin Lex.* (also *mčis-brin*), spouse, wife. — *gyi-ma*, the posterior *Schr.*(?) — *gyi-bin* adv. and postp., after; *,grí-ba*, *,brin-ba*, frq.; *ri-dags-kyi gyi-bin rgyug-pa*, to pursue game, deer; *gyin-bin*, id.; *gyi-la*, later lit. and *C.*, id.; . . . *kyi gyi-bin gyin-pa*, *,ši-ba*, *,grí-ba*, to go after; v. also *gyir* and *gyin*.

II. after; adv.: *sna-gyi*, sooner and later; also adj.: the former, the latter; the earlier, the later; *di-gyi* sc. *ne*, the present and the future life; frq.; *dus gyi bar-na*, at a later period, some time afterwards *Dul.*; *dei gyi nyin* on the following day *Dul.*; *nyi-ma dei gyi da nyin Ed-ma*, id., *Tar.* — *gyi-dgra* v. *dgra*. — *gyi-čad* = *gyin-čad* q.v. — *gyi-ŝog W.*, the later part of the afternoon. — *gyi-dro*, *gyi-ro* (also *Mil.*) *W.*, gen. "*gyi-ŝog*, *gyi-ro*" id., also evening. — *gyi-ma*, in future, in time to come, *Mil.* — *gyi-yrid Tar.*: *nyi-ma gyi-yrid-kyi bar-du Schf.*, until sunset; *Schr.*: evening. — *gyi-gyug byéd-pa*, to greet for the last time, to bid farewell, to take leave. — *gyi-ma* adj.: later, subsequent, following, *ŝéd-ma ma ba gyi-ma zi-ba*, not having digested the first (meal), to eat (consecutive) additional quantities *Lex.*; *gyi-ma gyi-ma*, each following one, every one consecutive in a series, *B.g.* and elsewh.; *nyid-kai gyi-ma*, the last going to bed, *Mil.*; *gyi-ma-rnams*, the later ones, the moderns, frq. — *gyi-ma* adj. late, *da* (*nyi-ma*) *gyi-mar ma ŝog-pas*, it having grown late (in the day) *Mil.*; "*'i po gi-ma ga ŝag*", this door is not opened until later (in the day), *W.* "*gi-ma ŝé(r)-ŝam-ni ti-gir*", the last baked, newest bread, *W.* — *gyi-rabs*, the later generation, posterity. Cf. *gyin*, *gyis*.

III. outside, *gyi ŝin*, the field outside, as a third part of the property, exclusive of cattle and money (cf. *ago* init.); *gyii ŝi-nam*, husbandry, farming *Glr.*; *gyii-rgya-mtso*, the outer sea, the ocean, *Glr.*; *gyii mi Del.* (Ms.), people from abroad, other, strange people, not belonging to the family, *mgrón-nam gyi-mi-dag ,dis-na*, if (when) guests or strangers come, *Dul.*; *gyi-na*, out of doors, abroad; *gyi-nas*, from without, from abroad; *gyi-ru*, *gyir*, out (proceeding from the interior of a place to the exterior), less frq., v. *gyi-rol*; *gyi-la*, id., *B.* and *C.* frq. *gyi-ŝyog Sch.*: with knees bent outward. — *gyi-glin* v. *rgyu-gi-lin* under *rgya* comp.; *gyi-dgrd* v. *dgra*. — "*gi-(s)ta-la* and *-ru*". *W.* for *gyi-rol-na* etc.; "*gi-ma-la ŝé-ba*", euphemist. for 'going to the water-closet'. — *gyi-nai*, the outside and inside, "*gi nai lag-ta*", *W.*, *bagyir-ba*, *Schr.* to turn inside out, e.g. a bag; *lčags-kyi sgrom-la-sógs-pa sgrom gyi nai rim-pa bcun ŝam*, an iron box (coffin) and moreover a series of 7 boxes one within the other *Tar.* 28; *gyi nai yuyis-ka mnin-pa*, ripe both as to the outside and inside, *Dul.*; *gyi nai ysai*, pure as to thought and action. With respect to religion, this expression generally denotes the difference between Non-Buddhism — or in a more limited sense Brahmanism — and Buddhism; frequently *ysai* is added as a third item, being explained by: *gyi ŝu nai ŝag ysai-ba ysi*, which explanation however is insufficient, e.g. in the passage: *ŝa gyi nai ysai Pth.*, in which moreover merely a classification within the Buddhist religion seems to be spoken of. Political distinctions are made in *Glr.*: *gyi nai bar ysim-gyi byi-ba byéd-pai blon-po*, yet without sufficiently elucidating the subject. The terms *gyi ŝu* and *nai ŝu*, *Glr.* fol. 89, as well as *gyi ŝur-du* and *nai ŝur-du*, *Pth.* p. 10 I am at a loss to explain. — *gyi-pa* 1. *B.* and col. a Non-Buddhist, more particularly a Brahmanist, also for *gyi-pai ŝu*, the doctrine of Brahma *gyi-pa-la dga Glr.* 2. *Chr. Prot.*: heathen, one that is neither a jew nor a Christian. — *gyi-gul* 1. *Sch.* foreign country. 2. *gyi nai-bai yul*, the external world, opp. to: *nin-gi sems*, *Mil.* — *gyi-rol*, 1. the outside, *mdi-gyi gyi-rol*, the outside of the bed, *Glr.*; *gyi-rol-na*, *-ru*, *-nas*, in *B.* gen. for *gyi-na*, *-ru*, *-nas*; adv. outside, out of doors, out, from without; postp. on the outside before (the door), (he was turned) out

of (the house), (he comes) from without (the village), frq.; *"phi-log" W.* id.; *"khig-ri phi-log la"*, outside before the (garden) wall. 2. mystic: *ydon bgegs phyi-rol-tu ‚dzin-pa*, to believe goblins and demons to be really existing in the outer world *Mil.* — *phyi-nu*, excrements *S.g.*; the supposed food of certain demons *Thgy.* — *phyi-tha!*

IV. *phyi-la*, on account of, v. *phyir*.

ཕྱི་ལྕོག *phyi-lcog*, *Ca.*; a blow with the side of the hand.

ཕྱི་ཁྲོ *phyi-khro*, threat, menace, *Mil. nt.*

ཕྱི་ཕངས་ (or ཕན་ངར་) ཕྱེ་ངར *phyi-bdar* (or *brdar*) *byéd-pa*, to clean, to cleanse *Dal.* and elsewh.; *byéd-kyi phyi-bdar béd-nas kyaí* though you do not wash your face *Mil.*

ཕྱི་ཕུར་ *phyi-phúr*, a kind of arsenic, similar to *yan*.

ཕྱི་བ *phyi-ba S.g.*, ‚*phyi-ba Lt.*, 1. the large marmot of the highlands of Asia, Arctomys Bobak. — 2. v. ‚*byi-ba*.

ཕྱི་རྨོ *phyi-mo*, I. col. *"ā-phyi, ā-pa"*, grandmother, *Ca.* II. v. *phyi* II.

ཕྱེ་ངར *Pur.* *"phyé-pa"*; *Ld.*, *Lh.* *"phi-pa"*, elsewh. *čhi-pa*, felt, ‚*čéd-pa*, to make felt, to mill, to full *Sch.*; *phyié-gúr*, felt-tent, a Tartar hut; *phyié-stán*, felt-carpet, felt-covering; *phyié-čéb Sch.*: a wrapper or cover made of felt.

ཕྱི་ *phyid* = *phyi*, after, following; *phyid-nyin*, the day after to-morrow, *Ca.*

ཕྱེ་ངར *phyéd-pa* I. (v. *phyi* ni I.) to retard, prolong, maintain, with *tsu*: to maintain one's life, to earn a livelihood, *W.* e.g. *"gsér-ra čó-la"* or *"čós-si ndú-ne the phéd-ké"*, to maintain one's self as a smith, or by religion, (being a Lama). — II. to freeze, *"khú-pa phéd-soú"*, the foot is frozen, suffering from chilblains; *"mig phéd soú"*, the eyes are inflamed, snow-blind, *W.* (*C.* *"ñ"*). — III. v. ‚*phyid*; *byéd.*

ཕྱིན *phyin* for *phyi*, in certain phrases: 1. *phyin-čhéd*, *-čéd*, later, afterwards, *phyin-čéd sdom*, bound over for the time to come, e.g. not to do a thing again; *da phyin-čéd*, from the present moment, from henceforth, frq.; ‚*di phyin*, id.; *de phyin-čéd*, rarely *de phyin-nas*, *Tar.* 57, 2 since, since that time, ever since. — 2. outside, *phyin rtsig-pa méd-de* as there was no wall outside *Glr.*; *phyin-dgra* a foreign enemy *Glr.*; *phyin-las* outward business, foreign affairs *Dzl.*

ཕྱིན་ཅི་ལོག *phyin-či-log*, anything wrong, incorrect, deceptive, fallacious; perversity; *phyin-či-log-gis balád-de* corrupt, depraved by perversity *Dzl.*; *phyin-či ma log-pa* or it is infallible (of a spell), synon. to *bdén-pa*; *lód-ba phyin-či ma log-pa* correct view, opinion *Pth.*; *phyin-či-log-tu stón-pa* to teach a false doctrine; *blo phyin-či ma log-par*, with a never erring mind *Mil.*

ཕྱིན་པ *phyin-pa* I. *B.*, *C.* *"čin-pa"*, *Sp.* *"phin-pa"*, little used in *W.*: 1. to come, to get to, advance, arrive; *lam phyed nam-du*, having got about midway, *Dzl.*; *der phyin-pa dan*, frq.; *ča phrag-pa tsám-du phyin-to*, the water reached up to his shoulders, *Dzl.*; *"phin-na" Sp.*, is he arrived? *sbyin-pai pá-ral phyin*, that goes farther than alms-giving, surpasses it, *Glr.*: *dpag-tshé lnar phyin-pa*, to be five miles in length, *Dzl.* — 2. to go, to proceed, *snón-la phyin-pa*, *Pth.*; *ma phyin-par slob*, without going, without moving from the place, he arrives at . . . *Mil.*; *bud-méd déi rtsar ma phyin*, he did not go to the woman (euphemist.) *Glr.*; *stab-stob-du non-du phyin-ta*, he went in, ran in, in a great hurry. (Probably the word is cog. to *phyi*, and therefore = ‚*byin-ba*, ‚*čin-pa*.) — II. v. ‚*byin-pa*.

ཕྱིར *phyir*; prop. the termin. of *phyi*: I. 1. adv. back, towards the back, behind; *phyir ‚dú-ba*, to come back, to return *Dzl.* and elsewh., frq.; also used in a special sense rel. to re-birth *lan-yčig phyir ‚dú-ba*, *phyir mi ‚dú-ba* v. ‚*brda-bu* (*bdi*); *phyir ‚gro-ba*, *phyir ‚dzin-ba* etc., id.; *phyir ‚dzig-pa*, to remain behind, at home, *Dzl.*; *phyir ‚jóg-pa*, to leave behind, at home, to lay aside, to lay up, *Dzl.*; again (*rursus*), *phyir ldú-ba*, to get up again, after having fallen; *phyir ldóg-pa*, *log-pa*, to come back again, to return; *phyir ldóg-pai lam*, the way back, the return, *Dzl.*; *phyir mi ldog-pa*, the not

taking place of relapses, the prevention of them, *Lt.*; *phyir slog-pa*, to bring back, to draw off, to divert from; *phyir sin-par ‚gyur-ba*, to return to life; *phyir sems-nas*, having come to himself again, having recovered, *Dzl.*; *phyir ma-la smrös-pa*, he replied to his mother, *Dzl.*; *phyir-ldog skyon-pa*, to make one ride backward, with the face to the horse's tail. — 2. postp. e.g. **behind, after,** *khe phyir s' ‚gro Pth.*, will you follow me? come with me? instead of this more carelessly: *na phyir Mil.*; *phyir-bkin* = *phyi-bkin* frq. —

II. **afterwards, hereafter,** at a later time *Thgy.*; *phyir ‚ché-ba*, to come too late *Dzl.*

III. **out,** *phyir-la* out (motion from an interior to an exterior place), *phyir bön-pa*, ‚*grö-ba*, ‚*dön-ba*, *yiöge-pa* to ■ out, *skyur-ba*, to cast out, *phyir bstön-nas*, turned inside out (the lining of a coat) *Gtr.*; *phyir ‚bud-pa Sch.*: 'to put out, to remove; to come to an end, to be completely exhausted'; *ngo phyir mi ytön-ba*, not to let out at the door, to keep locked in or shut up *Pth.* In *C.* also *phyi-la* is used in this sense. — *phyir-bzö* acc. to *Lanz.* = ལྷག more (exceeding in number or degree).

IV. postp. e.g., also *phyir-du*, more rarely *phyir-na* (*W.* "*phi-la*") **on account of,** 1. (propter) — **by** or **through,** *khi phir khyod di-ltar gyur*, whereby or through what have you got into this plight? *Dzl.*; without *khyod*: where does that come from? *Dzl.*; "*i ned ki phi-la yoni*", by what has this disease been caused? *W.*; *yndd-pai phyir-du*, because I have done you harm *Mil.* 2. **for, for the sake of** (*causa*), for the good or benefit of, from love to *Dzl.*; **for the purpose of,** *brtsig-pai phyir-du*, in order to try or to prove *Gtr.* Whether *phyir* with the infinitive, esp. of one-rooted verbs, is to be resolved by **because** or **in order that,** can be determined only by the context.

ཕྱིར *phyis* 1. adv. **behind,** *phyis ni ngro ‚byun*, behind, i.e. behind your back, voices are heard; gen. with respect to time: **afterwards, later,** *phyis ‚byön-ba*, to arise, to follow, to come later *Wtbi.*; also in reference to things past, of a later date than others that had happened before them *Gtr.*; *phyis-nas kyang*, **also in future, in after times** *Mil.*; *phyis-nyin*, on the following day (— *nas*) *Dzl.*; **at some future time, some (future) day,** *Dzl.*; *da phyis* = *da phyin-ché Gtr.*; *das phyis* = *das phyi bla-na*, subsequently, hereafter *Pth.*; *phyis skye-ba-med-pa*, one that in future will not be re-born *Mil.*; on the other hand: *phyis skyes bu Sch.*, a son born after the death of his father; *ni-bas kyang phyis* last of all *Dzl.*; *phyis-pa* v. ‚*phyi-ba* (I.); it is also construed like a abst.: . . . *tob-pai phyis bla-na*, at a time subsequent to his having obtained, — after he had obtained *Tar.* — II. abst. in compounds: **cloth, rag, duster, cloth,** *md-phyis*, *bla-phyis*, *phyig-phyis*; *phyis-pa*, v. ‚*phyi-ba* II.

ཕྱུག་པ *phyug-pa* adj. **rich,** also fig.: *yon-tan du-mai dpal-gyis phyug-par bag*, may I grow rich in the splendour of numerous accomplishments! *phyug-po*, adj. **rich,** abst. **a rich man,** *phyug-po ché-po ‚bag* a rich nobleman *Mil.*; *phyug-mo* a rich lady; *phyug-khyad* riches, wealth, opulence *Dzl.*; *phyug-par ‚gyur-ba* to grow rich, *bgyid-pa* to make rich; *phyug-dbul* rich and poor; *phyug dbul med* no difference between rich and poor *Dzl.*

ཕྱུགས *phyugs*, **cattle,** *sgyu phyugs* v. *sgo*; *phyugs* ‚*ñö-ba* to tend cattle *Gtr.*; *phyugs-kyi sin-rta Ca.*, a bullock cart; *phyugs-med* disease of cattle, murrain; *nor-phyugs*, chattels, **all** kinds of property *Dzl.*

ཕྱུར་ *phyur-ba Sch.* **hay-rick, stack of sheaves, heap of sticks** (*Schr.* ‚*phyir-ba*, to heap up).

ཕ *phye W.* "*phi*", resp. *yndi-phye*, *bö*, 1. **flour, meal,** esp. 2. **flour of parched barley,** = *rtsam-pa*. — 3. for *phyi-ma*, **dust, powder** etc.; *phye* ‚*tag-pa*, *ñag-pa*, to grind corn to flour; to sieve; *phyer* ‚*tag-pa*, to reduce to flour. — 4. v. ‚*byed-pa*. — *rgyags-phye* flour as provision for a journey *Gtr.*; "*sdu-phi*" *W.* = *rtsam-pa*; also parched meal. *lcags-phye* iron filings; *rdo-phye*, stone reduced to powder, small particles ■ stone; *spos-phye*, *tsandan-gyi phyi-ma*, sandlewood powder, fumigating

powder; *bdag-phye* wheat flour; *brdag-phye* small fragments of stone, produced by stone-cutting *Glr.*; *śiṅ-phye* saw-dust; *gser-phye* gold-dust; *phye-ḥkug* flour-bag; *phye-sgyu* flour sack; *Ca.*: 'a double pouch for meal'; *phye-mdzod*, flour-tub; *phye-ṅdo Ca.* a box for meal; *phye-jidel*, flour-bag; *phye-bzaṅ*, flour-store; *phyi-ma*, dust, powder; saw-dust, filings etc.; *phyi-mar* termin. of *phyi-ma*; *phye-mar* (*Hindi* पीसना) flour roasted with melted butter, sweetened with sugar, considered a dainty.

ཕྱེ་ཚ་ཚེག *phye-tsa-tsheg Lex.*, "*pe-ma-teb-tsa*" *W.*, **butterfly.**

ཕྱེད *phyed* I. **half**; *phyed-dan-gnyis* ('which with an additional *i* would be = 2') **one and a half** etc.; *brgya-phrag phyed-dan-gsum*, two hundred and fifty; "*gsiṅ-ṅe*" *C.*, "*gsiṅ-phed*, *phed-di(saṅ) phed*, *phed-gsaṅ-phed*" *W.* one fourth, a quarter; *gsiṅ-phyed* one eighth (little used); *mi-phyed* half a man, also used for woman *Pth.* (n.f.); *zla-phyed* v. *zla-ba*; *zla-ba-phyed-pa*, lasting half a month, e. g. a disease. — *phyed-ka*, *-pa*, *-ma*, *Ca.*, *phyed-po Ca.* and vulg. one half; *phyed-ma* also: partner to one half; „*dir nan-ma ñoṅ phyed-ma ḥdug kyaṅ gsol-ṅo*, as I have still a partner in this business; *phyed-krim*, half a *skyil-krim* (q. v.), drawing in one leg, and stretching out the other *Glr.*; *phyed-glin*, peninsula; *phyed-brgyad* = *phyed-dan-brgyad* hence abst.: **half a rupee**, = 7½ points on the gold-steelyard *C.*

II. v. „*bsed-pa*.

ཕྱེན *phyen* (vulg. *phen*), **wind, fatulence** *Med.*; *phyin-ba*, to let go a wind; *phyen bor soṅ*, a wind has escaped (me etc.); *phyen-dbugs Ca.*, id.; *phyen-dri*, a low, soft wind.

ཕྱེ་ཕྱེ *phye-phyé*, "*ka-ṅé sér-wa*", **to set on** or **at** (to set a dog at a person) *C.*

ཕྱོགས *phyogs* 1. **side, direction**; *phyogs gaṅ-nas* from whence? *phyogs der*, **there, thither**, in that direction; *yul deí phyogs-su* or *-ḥi*) *soṅ*, proceed in the direction of yonder village; *ḥdag-pa* (for *-poi*) *phyogs-su W'dzi.* towards the nape of the neck; *phyogs phyiṅ* or *-la* towards one side, in one direction; also for **together**, e.g. to sweep together, to heap together; vulgo also for **at the same time, at once**; *bsiṅ-poi phyogs-su byiṅ-paṅ*, bestowing on lay-men *Dzi.*; *ḥbu phyogs-su phyiṅ-ba* to spend for pious purposes *Mil.*; in the same manner: *dge-ba phyiṅs-su*, to devote to benevolent designs *Mil.*; **for, in behalf of, for the benefit of**: *ṡkyin-gyis phyogs-su ḥi-ṡiṅ byéd-pa*, to die, to undergo death for the sake of husband or wife *Mil.*; in letters usually: *di-phyogs-su*, there with you, „*di-phyogs-su*, here with us. — 2. **quarter** of the heavens, **the cardinal points** of the horizon; *phyogs bźi*, the four points of the compass; *phyogs bźir*, round about, in all directions; e.g. **round** (a person or place); *phyogs bźi-nas*, from all sides; frequently also *phyogs bcu*, the ten points of the compass are spoken of, which are the following: *śar*, *śar-lho*, *lho*, *lho-nub*, *nub*, *nub-byaṅ*, *byaṅ*, *byaṅ-śar*, *steṅ-* and *-ḍg-phyogs* (Zenith and Nadir): *phyogs-skyoṅ*, *phyogs-skyoṅ-rgyal-po*, "*lho ḥbu-popyogs-skyoṅ-bo ḥbu* similar to *jig-rten-skyoṅ* (v. *skyoṅ-ba*), yet ten in number; *rgya-gar-gyi śar-phyogs-na*, to the east of India; *rgya-gar śar-phyogs-pa-rnams*, the eastern Indians. — 3. **so-phyogs, country, region, neighbourhood, part**, *dben-poi so-phyogs*, lonely region, solitary part; *phyi poi so-phyogs*, an unsafe country; *yul-phyogs* id., *ñoṅ so-phyogs-su* in my country *Mil.*, *C.* — 4. **part, party**, also *phyogs-ṡiṅ*; *ṡkyon-la phyogs „gyur-ba*, to take another man's part, to side with a certain person *Thgy.*; *phyogs-(ṡiṅ) byéd-pa* c. genit. *W.*, "*ḥog-(ṡi) ḥó-ḥi*", *phyogs „dzin-pa Tar.*, *phyogs bzaṅ ṡig-pa Tar.* 119, 4 id.; *phyogs-med* impartial, *sine ira et studio*, gen. in a Buddhist ascetic sense: indifferent to every thing; *phyogs-ḥi Mil.*, *phyogs-thaṅ Lex.*, prob. also *phyogs-ḥen Tar.* 184, 22, partial, interested; *phyogs-ḥai ṡdig-pa*, hesitation, scruples, arising from still feeling an interest in a thing *Mil.*; in a general sense it is used in: *phyogs-mthun-pa* **similar** *Wdzi.*, *Tar.*; *phyogs-mtsun-du Tar.* 190, 16 ought to be rendered: **appropriate, suitable, adequate**; *raṅ-phyogs* one's own party, *gźan-phyogs* the other or opposite party; *gnyen-phyogs* friends, *dgra-phyogs* enemies; *dkar-phyogs* **the good,**

the well-disposed, esp. the good spirits, *sdig-ḥyoṅs, sdig-ṅan-gyi ḥyoṅs* **the bad, malicious**, esp. the evil spirits, devils. — 5. in popular language the word is used also with respect to time: *°ka-sai-sṭôn-ḏags° Ld.*, **last autumn**.

ལྕོག་ལ་ *ḥyôg-pa* I. vb. **to turn** vb. n., *ḏôs-la* to turn to religion *Sohr.*; *ḥyir ḥyôg-pa* to turn one's self back, to turn aside (*Sohr. ḥyir ḥyôg-par byéd-pa*, to divert from, to dissuade from) *Tar.* 12, 14 28, 9. „*ṡi-ḏar ḥyôg-pa* turned to dying = near dying! *ḏôr-ba-la rygyâb-kyi ḥyôg-pa*, to turn one's back to the orb of transmigration; *mdôn-du ḥyôg-pa*, 1. **to be visible, to be evident, to be exposed to view** (?), *ḥo-ôos-su mdôn-du ḥyôg-pai brdg-ṡas „byéb-ba* growing on a surface rock on the south-side *Samôh.*; *don de mdôn-du ḥyôg-par byéd-bai ḥyir*, in order to bring this meaning to the light, to express it clearly *Gram.* (?). 2. **to be openly** or **evidently attached to, to adhere to** (?) *rgyód-la* to a Tantra or treatise *Samôh.*

■, adj., sbst., **attached to, following; a partizan, an adherent.**

ལྕོ་ *ḥyod-pa Ca.* **progress**, *ḥyod ḏé-ba*, great progress; *Lex.*: *sa-ḥyod-ḏe* v. *ḏed.*

ལྕོ་ *ḥyor Mil.*, prob. for *mkor.*

ལྕ *ḥra*, „*ḥra*, **ornament** (?), **jewel** (?) *ḥra rygyâg-pa, rygyâb-pa, „gôd-pa, „dêba-pa, Sch.* also *ḥraṅ sprd-ba*, to insert an ornament of jewels, to stud with jewels; *rmog-la pad-ma-ra-gai ḥra bṡáb-pa de*, this set of rubies on the helmet, this helmet studded with rubies *Gir.*; *rin-ḏên sna-ṡogs-kyis ḥra bṡád-pa Mil.*; *ḥra-ṡôm* border, trimming, *Lex.*

ལྕ་ལྕ *ḥra-ḥgyâ Was.* (241) = *bag-la ngeḥ-ba*, **vanities**, i.e. passions, errors, erroneous notions.

ལྕ་ཁོག *ḥra-ḳôg* v. *ḥrag-ḳôg.*

ལྕ *ḥrd-ba* 1. v. „*ḥra-ba*. — 2. *Lex.* a disease of children. — 3. adj., gen. *ḥrd-mo* (*Ca.* also *bo*) **thin, fine, minute**, opp. to *sbôm-po* q.v., *skrul ḥrd-mo ḥig Tar.*; in a general sense, **little, small**, *sems-ḳan ḥrd-mo-ruṅsu; nd-ḥra-mo*, little as to age, young, *Mil.*; **trifling, little, slight**, *rmôs-ṡag ḥrd-mo* slight scruples, *Mil.*; *rdzun ḥrd-mo*, a little lie, a fib, *Thyy.*; *°ḳi-mo-ne ṡôi-ṡu, ldô-pa°*, ■ see, to inspect most accurately, to learn the minutest details, *C.*; **thin, high**, rel. to voice *W.*; *ḥra-ldô Lex.*, **fine and exact**; *ḥin-ta ḥrd-ba*, in reference to the doctrine of Buddha, implying prob. its subtilties. Cf. *ḥraṅ.*

ལྕ *ḥrd-ma*, **calumny, slander**, esp. through tell-tales and intermeddling persons *B.* and col.; *ḥrd-ma byéd-pa Dzl.*, *smrd-ba Ca.*, *ḥig-pa B.* and *C.*, *°ṡô-bê° W.*, resp. (when referring to a person of higher rank) *ydô-ba, ṡô-ba*, to calumniate, slander, vilify, blacken; *ḥrd-ma-mkan Ca.* calumniator, slanderer.

ལྕ *ḥra-mdô*, **sorcery, witchcraft** *Sohr.*; so prob. *Pal.*: *nd-ḥgoṅ-pai ḥra-mdô-gyi sems-sdôg*, an evil magic spell of pernicious necromancy; *ḥra-mdô-po* and *-pa* masc., *-mo* and *-ma* fem., necromancer, wizard, witch; *ḥra-mdô rdzd-bi* (for *dso-gi*, ཚོ་ཁིད) id.

ལྕ *ḥrd-mo*, v. *ḥrd-ba*; ལྕ་ལྕགས *ḥra-ḥags*, v. „*ḥrd-ba*.

ལྕ *ḥrag* provinc. also *dbrag, srag*, 1. **intermediate space, interstice, interval**, hence *ḥrag-tu* = *bar-du Thyy.*; **a hollow, ravine, defile**; *smin-ḥrag* v. *smin-ma*. — 2. after cardinal numbers it seems to correspond about to the Greek subst. termination *ας*: *bcu-ḥrag* a decade, *brgya-ḥrag* a hundred (century), *stoṅ-ḥrag* a thousand (chiliad), *brgya-ḥrag ṡôg, brgya-ḥrag bcu; stoṅ-ḥrag bki-bcu-ḥig*, a number of forty thousand *Dzl.*; *bcuṅ-ḥrag*, ἑβδομάς, week (recognized as a measure of time, but in common life not much in use).

ལྕ *ḥrdg-pa*, 1. sbst., resp. *sku-ḥrdg* **shoulder**, *ḥrdg-pa-la „gôl-ba Gir.*, *ḥtôs-pa Samôh.* to load on one's shoulder; *grogs-poi ḥrdg-pa-la „dzêg-pa*, to mount the shoulder of one's companion *Dzl.*; **upper arm**, *ḥrdg-po ryaṅ-kyi ka Dzl.*, *ḥrag-gôs*

Lt. id. — 2. vb., also „*phrig-pa*, **to envy, to grudge**, *Ca.*; *phrag-dog*, *phra-dog*, the envy, *phrag-dog skye* envy is stirring within me, I envy, frq.; *phrag-dog-can*, envious, grudging, jealous *Pth.*

ཕྲན་ *phran*, v. „*phran*.

ཕྲད་ *phrad*, *tsig-phrad*, *phrad-kyi yi-ge*, **particle**, e.g. *rnam-dbye-phrad* the signs of the cases, *kyi*, *la* etc.

ཕྲད་ *phrad-pa* v. „*phrad-pa*; *phrad-po* for *Erad-po Wdz.*

ཕྲན་, ཕྲ་ཏ *phran*, *phra-ba*, (*Ts.* also *phran-ta*) = *phri-ma*, **little, small, trifling**, yet more in particular phrases, and less used in books, than in common life, esp. in *C.*: "*rin ſ'in-bha ſi'-dhe*" (lit.: *spread-de*) having paid, spent a trifle; "*bi-ba ſ'in-bha čig*" a small request; "*ſ'in-bha čig*" a little bit *C.*; as abst.: 1. **part of the body** (whether in a general or a more particular sense, I have not been able to ascertain); in medical writings the *phran-bui sud* form a class of their own; *yan-lag-gi phran yčad-pa Glr.*, to maim, to mutilate parts of the body (not necessarily to castrate *Sch.*). — 2. **knives** and other small instruments used in surgery *Med.* — 3. *phran-rdo* in the polite epistolary style the person of the writer, 'my own little self', 'your humble servant'; *phra-la rdo-gi* = to me my ..., inst. of: *ngá-la ngo-rdo-gi*. — *phran-čaṅs*, **trifles, minor matters**; „*dul-ba phran-čaṅs-kyi yki* the minutiæ of religious discipline, Dulva.

ཕྲན་ཏུ *phran-tudg*, *phran-ne-tsug-tsi* stated to be = *phyin-ci-log Ld.*

ཕྲ་ཏ *phran-čaṅs* v. *phra-ba* extr.

ཕྲལ *phral* v. *phrdi-ba*; ཕ্ৰ *phri-ba* v. „*phri-ba*; ཕ্ৰ *phrid* v. *sbrid-pa*.

ཕ্ৰ *phria*, „*phria*, **news, tidings, intelligence, message**, *phria bzdi-po*, good tidings, favourable accounts; *phria-bkur-mkan*, messenger, vulgo; *phria sker-ba*, *sprin-ba* to send word, information, *ſkyer-ba*, to bring tidings, intelligence; *sprid-pa*, „*phrid-pa* to deliver; *smrd-ba*, *rjid-pa*, *bsdd-pa* to report, to deliver messages orally; to superiors: *ydl-ba*, *žu-ba*; to inferiors: *sgd-ba*, *ynan-ba*; *Ed-bai phria yaṅ di-la byás čig* deliver a message to him also from me *Dzl.*; *phria-ytam* message, report *Ca.*; *phria-pa* messenger; newsmonger *Ca.*; *phria-bzdi* gospel *Chr. Prot.*; *phria-yig* letter, epistle; *phria-lda* answer to a message. — *phria-lda* (*W.* "*čag-lda*") 1. resp. for *las* **labour, business; deed, work**, frq.; *rdb-ta-ynda-pai phria-las mdzad* (the Buddhas) performed the work of consecrating *Glr.*; *phria-lda ynan bki* the same as *bi-rgyas-dbaṅ-drdg-gi phria-lda Glr.*, v. explanation under *bi-ba*; *phria-lda ždl-ba*, *phria-bdd byéd-pa* cedpar. to commit a thing to another person's care or trust, e.g. before going on a journey; in reference to gods: to recommend to their protection or blessing *Glr.* and elsewh. — 2. po. for *phria-lda-po* **commissary** *Glr.*, where Avalokitesvara is called *phria-lda* of all Buddhas. — 3. **efficiency, power** *Mil.*

ཕ্ৰ *phri-gu* v. *phrug*.

ཕ্ৰ *phri-ba*, „*phri-ba* = *Edg-ma* **earthen pot, pan, stew-pan**.

ཕ্ৰ *phri-ma*, „*phri-ma* 1. **chorion, matrix of animals**, or acc. to *Ca.* merely the integuments of the eggs; acc. to some, also **the urinary bladder**. — 2. **encampment**, = *dmag-sgár Lex.*

ཕ্ৰ *phrug* 1. in compounds for *phrug-gu*, *phri-gu* **child, a young one** (of animals); *phrug-gu-mo* a little girl *Ca.*; *phrug-gu skyédpa* to beget children, *yso-ba* to rear, to bring up (children); *phrug-gu skye* a child is born; *ber* a miscarriage, abortion, takes place; *phrug-gui dus* childhood; *dd-phrug* orphan; *nal-phrug* bastard; *glaṅ-phrug* the young one of an elephant; *sta-phrug* a lion's cub etc.; metaph. of disciples and subalterns: *tsoṅ-phrug* the merchants of a caravan in their relationship to their leader *tsoṅ-dpón*. — 2. **fine cloth** or **woollen stuffs** *Wz.*, *snam-phrug* id., *dbus-phrug* woollen goods from Ü *Mil.*

ཕ্ৰ *phrugs* one day with the night, a period of 24 hours, — but this signification does not hold good in every case.

ཕྲད་ཁབ་ *phrad-khab* v. *khab-pa*.

ཕྲམ *phram* Lt and S.g.? *phram-rés* **cartilage, gristle.**

ཕྲམ་ཕྲིམ *phram-phrim* Sik. = *jham-phem*.

ཕྲི *phrei* Ch. = *phrá-ma*.

ཕྲེ་ཅ *phrés-ba* v. *phrés-ba*.

ཕྲེ *phred*, *phrad*, **cross, transverse; across, athwart, obliquely;** *phréd-du*, col. *°fad-fad-la°*, crossways, in a cross direction; *phréd-lam*, a path (horizontal or inclined) leading along the side of a mountain, (cf. on the other hand *phrad*); *phred-yám* bolt or bar of a gate; *°fed-la dés-po°*, horizontal *W.*

ཕ་ཕ *phrá-ba* something like: **a child's track or chemise** *Ld.* (?)

ཕ་ཕ *phrag* etc. v. *phrag*; ཕ་ཕ, ཕ་ཕ *phrab*, *phral* v. *phrab*, *phral*.

ཕ་ཕ *phras* v. *phrá-ba*.

ཕ *phag-pa*, pf. *phags*, 1. **to rise, to be raised,** e.g. a post or stake raised by the frost; **to soar up,** to fly up to heaven, a miraculous feat often performed by the saints of legends, *Del.* and elsewh.; of rays ■ light, *Del.* and elsewh.; fig.: to be higher, more elevated, *dei stéi-du* (or *dé-las*) *dpag-tshéd brgyad-kri* (or more accurately *kris*) *phags-so Glr.*, *Pth.*, (this region) lies by 80000 miles higher than that *Stg.*; **to grow larger, longer,** of the apparent lengthening of the teeth when aching *W.*; of horses: **to rear, to rise up** on the hind-legs; more particularly of the deifying of saints; thus the demi-god-like king Srontsansgampo in his farewell speech says: *kyed kun phags-pai byin-rlabs yin* I am the divine instrument of your elevation (your elevation-blessing), he who will effect your ascent ■ heaven or deification; part. pf. *phags-pa* (*Sek.* ཕགས), **sublime, exalted, raised above,** *phl-las phags-par bzáh-ba* a more than ordinary beauty *Del.*; *yhan-pas phags-par gyúr-to* he far excelled others *Del.*; *kyéd-(par) phags-(pa)*, **distinguished, excellent, glorious,** *yúl-las kyad-phags rgya-gar-yul* India, the most glorious country; *mér-ma kyéd-par phags-pa brgyai phúl-ba* an offering of a hundred of the most costly kinds of jewels *Pth.*; esp. in reference to holy persons, things, places etc.; title of saints, and teachers of religion, with the fem. *phags-ma*; *phags-pa* 'par excellence' is Avalokitesvara, in *W.* esp. the one, that has his throne at Triloknath in Chamba, v. *re-phags*; the word is also frq. used as an epithet, placed at the head of the title-pages of religious writings; lastly it is a name of common persons. — *phags-pai nor bdun* the seven treasures of the saints: *sbyin-pa*, *tsúl-khrims*, *dód-pa* and the like *Mil.* — *phags(-pai) yul* 1. elevated country, highland, 2. the holy land of the Buddhists, the tracts of the middle Ganges; *phags-pai skad*, the Sanskrit language *Lex.* — *phags-rgyal Tar.* and elsewh. = ཨུ་ཛཱི *Sckf.*, town and district of Ujain. — 2. the word is stated to imply also **to play, to joke, to make sport** *C.*

ཕ *phar* 1. v. *phar* I. — 2. also *phás*, *dpaás*, *epaás*, **height,** *phár-du*, *phárs-su* in height; *kri-phar* v. *kri*, *go-phar* v. *go*; *gnam-phar*, the height of the heavens *Lex.*, *Mil.*; *dbu-phar* fig. highness, sublimity, *dkon-mchóg-gi dbu-phár smód-pa* to lower, to detract from the sublimity of God (v. *dkon-mchog*), ■ blaspheme God *Domat.*; *phars-mtó* high *Del.*; *phárs-mto-ba*, *phars-mton-dmás* relative height *Del.*

ཕ་ཅ *phás-ba* fut., *phas-pa* pf. of *phén-pa*.

ཕ་ཅ *phás-pa* 1. freq. for *phás-pa* **to spare, to save** *Del.*; kindly and carefully to protect from harm, e.g. a drunken Lama *Thgy.*; hence prob. the version ཕ; *phas-med ytéi-sems-ldan* liberal, bounteous, without restriction *S.g.* — 2. *Glr.* also for *phás-pa* province.

ཕ *phan* I. v. *phan* (I). — II. *phá-yul Glr.*, *phán-po Hue* II, 242; name of the nearest alpine valley north of Lhasa, the inhabitants of which are said to speak an indistinct dialect.

„phem-po, pf. phem, opp. to rgyal-ba to be beaten, conquered, to come off a loser, to get the worst of, rgyal(-las) in battle Dzl.; tha-ma-yin-las by the Asuras Dom.; in law-suits, in traffic etc.; „phem-par „gyur-ba B., "phem ḋó-wa" C. id; also with phem, as if it were a sbst.: "phem khur-wa" C. to put up with, to bear a loss, damage, defeat; „phem blań-ba Glr., Pth. prob. id.; „phem-par byed-pa to beat, to defeat, to conquer, rgyal-rnams „phem-par byas he conquered the Chinese Glr.; rda-pas bon-po ḋa-kyis phem-byas-te Raspa overcoming the Bonpo by the doctrine of Buddha (v. ḋa 3.) Mil.; "phem ḋág-de or kal-ḋe", W. id.; phem pog soń I have met with a loss, I suffered damage, opp. to gyal ṫob soń; phem-rgyal mo ḋeń-na if one is not inclined now for a serious struggle, will not stand the chance of ... Mil.; yid-„phem-po Mil., "sems phem-po" C. dejection; yid-„phem-ma a low-spirited, dejected woman Mil.; phem-po Glr., phem-po the vanquished etc.; "phem-po ṡo-lda ḋó-ḋe" W. to give in, to ask pardon; mi-„phem 1. invincible, 2. a man's name. 3. mi-„phem mgon-po Zam., also mi-„phem ḋa-kyi rje is stated to be = „jam-dbyańs.

„phar Ca. in compounds: board, sgo-„phar board or leaf of a door.

„phar-ba 1. sbst. v. phar-ba.

II. vb. (vb. n. to spor-ba) 1. to rebound, of stones, "bar-nań-la" W. to splash up, of water, to fly up, of sparks; to leap, to bound, to throb, of the veins, rtsa „phar, the pulse is beating; "phar ṫd-ḋe" W., to feel one's pulse; "sńiń-ka phar dug" his heart is throbbing, palpitating; "phar-ra rag" I have heart-throbbing (v. rag); „phar-„phro ḋad v. „phrd-ba 2; sd-la „phar-ba, to fidget, to be restless, to jump, from fear Pth.; phar-gyis „phar-ba Lex. prob. the same as „phar-ba. — 2. Ca. to be raised, elevated, promoted, advanced.

„phar-ma, Sch. 'double, manifold'; brgya-„phar-ma, Sch. 'more than hundred'.

„phil-ga Ca., incision, indentation, notch.

„phig-pa, phig-pa, pf. „phigs Sch. = „blg(s)-pa.

„phir-ba Ts. = „phar-ba, to fly.

„phug-pa Sch. = „bug(s)-pa (?).

„phań-ba, pf. phań, to sink, to begin to decay, to be in declining circumstances, to get into misery, either by one's own fault, or that of others (opp. to ḋań-ba) Glr. and elsewh.; bód-yul „phań-bai las a deed to the detriment of Tibet Glr.; in a similar manner bód-yul „phań-bai phań-gśń, mischievous conjurers in order to inflict an injury on Tibet Ld.-Glr. Schl. 21, b; mgór-gyis rgyal-yul phań-bar byas-pa-rnams drańs-nas, remembering the calamities brought on China by Mgar Glr.; „phań-bar „gyur-ba B., "phań-du ḋó-wa" C., "phań ḋó-ḋe" W., to be ruined, to perish, „phań-bar byed-pa B., „phań-la skyór-ba Mil., prob. also ytáń-ba, „ḋig-pa to ruin, to undo Pth.; rań-„phań having been reduced by one's own fault; „phań-ḋkrol or krol the decay of fortune, ruin, destruction Mil. and elsewh.; „phań-ybi cause, occasion of decay Mil.

„phád-pa to lay aside, to put away, to separate, = „bud-pa Ca. (?), ḋóg-pa „phád-pa, to clear, to part the flour from the bran, to sieve Sch. (?)

„phób-pa = „bób-pa to cover with a roof Sch. (?)

„phór-ba, pf. phur, 1. to fly; phur-gyis „phór-ba Lex., prob. id.; cf. par-ba. — 2. to wrap up, envelop, ruffle up; Dzl. ꠰꠰꠵, 10: rin-po-ṫe gśo-kyi mdń-mar the gem into the skirt of the coat, and likewise Dzl. ꠰꠰꠷, 18 read: gśo-mtar phór-te, inst. of byań-ste; mgo gśo-kyis Mil. (col. not used). — 3. = mnyád-pa to rub with the hand, e.g. linen in washing, leather in tanning Glr.; to scratch (softly) C.

„phul(-yig) prefix, de sogs de-yig gśo-„phul-ḋań, these and others have d with the prefix g: bód-„phul-ḋań words beginning with k with the prefix b: bá-gyi „phúl-bai ꠰꠰꠵, viz. bala ...; dar-„phul-mád these receive no d as prefix; sa-

ra-li-rnams „phil-tsul ni the manner in which prefixes are joined with words beginning with *s*, *r* or *l*; *rkyaṅ-„phil* words beginning with a simple consonant (to which also *gu-*, *ra-*, and *la-tags* are reckoned), preceded by a prefix; *brtags-„phul*, words beginning with two consonants and a prefix *e.g. bska Grom.*

ཕུལ་བ „phil-ba I. v. the preceding article. — II. vb. 1. — „bul-ba, **to give.** — 2. **to push, to jostle**; *"phul-ṭag gyab-te"*, to push with the fist, with the trunk, (of elephants) etc., *W.*; *gru-mor „phul-rdeg ḥig byed-pa*, to jostle with the elbow *Mil.*; vulgo *"phul-dag- or ṭag" W.*, *"„phul-ṭaḥy" C.*

ཕེག „pheg v. „peg.

ཕོངས་པ „phoṅs-pa pf. „phaṅs, fut. (and frq. for the pres.) „phoṅ, imp. „phoṅ, „phaṅs, 1. **to throw, to cast, to fling**; *nam-mkha-la* into the air *Dzl.*; *Ḥbr-bar*, to throw into the orb of transmigration *Mil.*; *dmyal-bar*, to cast into hell *Thgy.*; *"ka pdar-te"*, to shovel snow (out of the road, from the roof); *"phiṅ-ta bdr-ra ṭaṅ-ta bor"* am I to throw down the wood, or pile it up? *W.*; *"pa phiṅ-te"* to cast the hair *W.*; hence *„phaṅ*, spindle, and *„phoṅ-siṅ*, acc. to *Sch.*, a weaver's shuttle (it being flung). — 2. **to fire off, to discharge, to let fly**, *mda*, an arrow, *ṛkan-la*, at another *Dzl.*; *„phoṅ-ḍaṅ* dart, javelin *Stg.*; **to shoot**, *„phoṅ-mi bda-pa*, *W.* *"phaṅ-mi-ber-kan"*, one that does not know how to shoot. — 3. *Sch.* *„phoṅ-pa ḥtaṅ-ba* **'to intend, to have a mind, to think upon, to consider'**, (yet in the only passage, in which I met with the word, in *Thgr.*, the above meaning does not seem applicable).

ཕེལ་བ „phil-ba I. vb. pf. *phel* (ཕྱུགས) vb. n. to *spel-ba*, opp. to *„grib-pa*, 1. **to increase, augment, multiply, enlarge**, frq.; *"sum ḥan ṅyi-la ḥaṅ phel"* how many are two times three? *W.*; *„phel-„grib-kyi dbaṅ-gis* in consequence of the increase and decrease *Grom.*; *„phel-„grib-nid*, prob. diseases arising from an excess or deficiency of humours *Wdz.* — 2. **to improve, to grow better**, *bsam-ydan* or *ṭaṅs-ldan „phil-ba ydan* meditation has improved, has proceeded better *Mil.* — II. abst., *Sch.* also *„phil-ka*, 1. **increase.** 2. **development** *S.g.*

ཕེད་ „phi-ba pf. and imp. „pos, prop. intrans. to *spo-ba*, = *ynas-spo-ba*; 1. **to change place, shift, migrate** frq.; *ṅgyar-du „pos-ḥig*, go speedily elsewhere! *Dzl.*; in a more general sense **to change**, *„phi-med bde-ba* changless happiness; in a similar sense *„phi-„gyur-med-pai rnal-ḥbyor Mil.*; yet frq. also vb. a.: *Ki-ba yaṅ „phi yaṅ „phi byas ḥiṅ* pouring off the gravy again and again *Pth.*; very frq. *ṭse „phi-ba*, *„Ṅi-„phi-ba*, *ḥi-„phi-ba*, to exchange life, **to die**, (in the earlier literature the most common expression for it); the last of the above terms prob. may be explained by *Ṅi-ḥiṅ „phi-ba*; *Ṅi-„phi-ba „dbu-pa*, *Thgr.* frq. seems to mean: to help the soul to a happy departure. — 2. *C.* **to fall out, to shed**, of wheat and corn in general.

ཕེག„ „phig-pa, pf. and secondary form *phog*, **to hit, strike, touch, befal, meet**, *mdor-bai dri „phig-pa ḥaṅs-ldaṅ* all whom the sweet odour met, to whom it became perceptible *Dzl.*; gen. with *la*: *„od-zer, grib-ma ṅal-la „phog*, a ray of light, a shadow falls upon that man *Glr.* frq.; *Ki-la nad, ḥdud-pa, ḥdud-pa „phog*, disease, heat, punishment etc. has befallen him; *yza-„phog-mkan* **an epileptic person** *W.*, *C.*; the signification: **to hurt**, seems to be less inherent to the word than dependent on contingent circumstances.

ཕོ„ „phoṅ *Ch.* **archery**, *„phoṅ-sa* archery ground, *„phoṅ-mkan* archer, *„phoṅ-skyes* good, skilful archer *Dzl.*

ཕོ„ཏོ„ „phoṅ-ṭoṅ *Ch.* **bottoms**; *„phoṅs* sitting-part, posteriors *Lt.*, *Wdz.*; *„phoṅ-la skyes-pa Sch.* 'the riding of two persons on one horse'.

ཕོངས„ „phoṅs-pa 1. vb., pf. *„phoṅs* or *phoṅs*, **to be poor, indigent**; *„phoṅs-par ḥbyg-pa* to let (another) pine in poverty *Thgy.*; with instrum. **to be deprived of, to lose**, *rgyal-po mdo-kyis „phoṅs-nas* the king having lost his son *Pth.* — 2. also *phoṅs-pa*, abst. **poverty,**

and adj. poor, v. *jöns-pa*; park. also dejected, disheartened.

ཇོད་པ „*jöd-pa* = *jöd-pa*, *Ca.*; ཇོན་ „*jön-po* = *jön-po*; ཇོ་ „*jö-pa* = „*böa-pa Sch.*

ཇུད་ „*jyd-ba*, pf. „*jyas*, acc. to *Lex.* = *smäd-pa* to blame, censure, chide; the context however, in which the word occurs, seems to suggest the meaning: to scoff, to deride, (*Sch.*) e.g. *Dzl.* 222, 13. ཁ.ལ, *T.* ২৮০, 15; also *Pth. min* „*jyd-ru* „*oh*, people will laugh at you.

ཇུག་ „*jyg-pa*, pf. „*jyags* or *jyag*? to sweep, to clean *Lex.*, *Pth.*; cf. *jyag-dir*.

ཇུ་ „*jyai-ba*, pf. „*jyaiu*, vb. n. to *dpyäi-ba*, to hang down, *dar sion-poi ge-ba* „*jyai-ba* a handkerchief of blue silk hanging down from the head *Sambh.*; *ma-mö-ba tir-ba* „*jyäi-ba* the lower lip hanging down, as a sign of death *S.g.*; to cling to a person, from love etc.; *rje-btsun-gyi skü-la Mil.*, to the Reverend's person (or body?); *jä-bäi* „*jyäi-ba* to cling to, to take a firm hold of *Thgy.* — „*jyai-tag* plumb-line, sounding-line *C.* also *dpyäi-tag*. — "*ldän-ä-ma-pa*" rope-dancer, esp. at the festivities of new-year *C.*

ཇ་ or ཇ་ „*jyai-mo-nyug* or *-yug Sch.*, singular, strange.

ཇ„ „*jyad Sch.* = *jyad*.

ཇ„ „*jyän-pa Lex.* = *yän-pa* to ramble, to range, roam about, wander, stray from; „*jyän-te grö-ba Dzl.* 230, 4.

ཇ„ „*jyär-ba Sch.*, blame, affront, disgrace.

ཇ„ „*jyär-ba*, imp. „*jyor* and *jyor* 1. to raise, to lift up; *jirä-gu sdom-mä-la-la Ghr.* to lift the infant up to heaven; to hold aloft, e.g. the *dor-je* in practising magic, pointing it towards heaven; so also *sdig-mdzäb* to raise the finger *Mil.*; *rdö-gri*, to lift up the sword to fetch a blow; to lift up the grain in a shovel, hence: to fan, to sift, to winnow. — 2. to hoist, a flag, *fig.*; „*jyar-där* or *dar-„jyär*, a flag; in a general sense: to hang up, so esp. *W.* "*bär-la*" (*Lad.* "*ldä-la*" for *bär-la*), "*bär-ra*" id.; "*bär-la tän-ra*" to hang a man; *bär-bäi* gallows; occasionally too: to cling or stick to an object. — 3. *Ca.* to show, to represent, to excite, to waken; „*jyar-gyä*, engaging, winning behaviour (= „*jog-egäs*), *jyar-ba byed-pa* to assume an alluring attitude; „*jyär-ba-čan*, tempting, graceful, charming.

ཇ„ „*jyi-ba* I. abst. marmel, *jyi-ba*. — II. vb. pf. *jyä*, „*jyä* 1. to be late, to be belated, to come too late; *gäl-te* „*jyä-ma*, if I come too late *Dzl.*; *da ḥyod čuä* „*jyä-po yin* you come just a little too late *Pth.*; „*jyi-mo* v. *jyi* II. — 2. also „*jyäd-pa* to wipe, to blot out, *mig* to wipe the eyes *Pth.*; *mčä-ma* the tears *Ghr.*; to pull out, *spu* the hair *W.*; to tear out, *rtig-pa* the testicles *Sch.*; „*jyi-pä Ca.*, wiper, wiping-cloth, duster; *lag-„jyi Ca.*, towel, v. *jyä* II.

ཇ„ „*jyig-pa*, *Sch.* to bind, better „*ḥyig-pa*.

ཇ„ „*jyäd-pa* v. „*jyi-ba*.

ཇ„ „*jyil-ba* for „*ḥyil-ba* to wind, to twist, (the hair) *Wäli*.

ཇ„(ཟ)„ „*jyäg(s)-pa*, rarely *čäg-pa* to be mistaken, also *W.*; to miss, *lam*, the road *Lex.*; *ču-čäd*, to mistake the hour *Pth.*

ཇ„ „*jyär-ba* 1. to mount, to rise up, of smoke; to overflow; inundate, of rivers and lakes *Lex.* — 2. *Sch.* to heap up, to accumulate? v. *jyär-ba*.

ཇ„ „*jyä-ba*, pf. „*jyas*, to crawl, to creep, like snakes; esp. *lto-„jyä*, 'belly-creeper', snake, serpent; „*jyä-ba čen-po*, ཤེ་ཡ, name of a demon; „*jyä-bo*, fem. *mo* cripple *Lex.* = *rkan-med*.

ཇ„ „*jyen Mil.* = *pyen*, wind, *ytän-ba*, to let go a wind.

ཇ„ „*pyä-ba* pf. „*jyas*? 1. to swim, of fishes, *Mil.* — 2. to soar, to float, in the air *Thgy.* — 3. to flow, heave, swell, of fields *Mig.*; „*jyo-där-ba Sch.*, to undulate. — 4. to range, roam about, gambol, *rtse-čäi* „*pyä-ba*, of deer *Mil.*; *ri-la* „*jyo*

dgu, po. the wild animals of the field *Sch.* — 5. *snyiñ „phyo Sch.*, 'the heart is swelling, courage is rising'; however *ñe-pa „phyo Med.*, seems rather to imply: consciousness gives way, is wavering, flitting; *sems „phyo Lt.!*

ཕྱེ་ཏ „phyé-ba *Lt.* perh. = „phyed-ba; occasionally, like „phyis-pa used incorr. for *mčhis-pa*.

ཕྱེ་ར་ཤུལ „phyés-ryyés *Sch.*, **pride, haughtiness, insolence.**

ཕྱེ་ཧ „phyés-ma, **harlot, prostitute**, *byéd-pa*, to whore, to fornicate *Lex.*

ཕྱེ་ར „phyér-ba, v. phyér-ba, also for *čhr-ba*; „phyér-po for *mčhr-po*, hence „phyér-dga *Sch.* **dandy, fop.**

ཕྱེ་ལ „phyés-ma *Sch.*, purchase-price of a bride.

ཕྱོ „phrd-ba I. vb., also *prd-ba*, pf. „phrus, **to kick, to jerk, to strike with the foot**, „phra-bdgs a stroke or kick with the foot, *byéd-pa* to kick about with the feet, in a paroxysm of pain or anguish, *Pth.*; "*ñe-ñay gyéb-pa*", to give one a kick. — II. — *phrd-ba*, *prd-ma*.

ཕྱུ, ཕྱ „phrag, „phrag-po, **to envy, grudge**, v. „phrag.

ཕྱ, ཕ „phrañ, phrañ, lam-„phrañ, **a foot-path** along a narrow ledge on the side of a precipitous wall of rock (not 'a defile or narrow pass' *Sch.*), frq.; *bar-doi „phrañ* the road of the abyss of the *bar-do*, (as with us: the valley of death) frq. *Thgr.*; *bdr-doi „phrañ-agrid*, prob. a prayer for deliverance from that abyss *Thgr.*

ཕ་ལ „phrañ-„phul *Sch.* **something hanging down.**

ཕྱ „phrd-pa pf. and fut. *phrad* **to meet together**; *dañ* **to meet with, to fall in with, to find**; *de dañ phrad-do*, you shall see him *Dzl.*; *de ni ña dañ prad mi čub*, him I cannot admit *Dzl.*; *bdag dañ „phrad-par log ñig*, come to see me *Dzl.*; *mčar ña dañ „phrad-paí „dy-ta* not until they have met me (tensu obscoeno) *Dzl.*; *byis-paí ro ñig dañ phrad-do* be found the dead body of an infant *Dzl.*; *„phrad-tsams Sch.*, intersecting line of two plains, **corner, angle.**

ཕ „phrab-pa = „phrd-ba and „hrab-pa; „phrab-byéd-pa **to flutter**, of a bird wounded by a shot.

ཕ, ཕ „phral, phral, prob. to be regarded as a shet., like *drub*, *mchus*, *nis* etc., expressing **immediate nearness**; 1. in reference **to space**, but seldom, as for instance „phral-du ñyi khid-de, having a dog near at hand *Glr.*; gen. 2. with respect **to time**: *phral dañ phyi*, what is going to happen immediately and at a later period, presence and futurity; „phral-phyi-kyi „gal-rkyén tsma-čéd sél-bar byed *Glr.* to avert immediate and subsequent disasters; „phral phyi gañ-la bzañ that is good both for the nearest and the more distant future; „phral dañ yun-du now and for a long time to come; „phral-soy-„joy-méd-par without having gathered or laid up any thing for daily use *Mil.*; „phral-gyi „thug-tsugs nán-pa a poor temporary dwelling, or also: a common, ordinary dwelling, v. no. 3; „phral-du ka ytan ma rnyed-de as at the moment he was not able to procure any other meat *Dzl.*; „phral-du sleb yoi *Mil.* I shall come immediately; „phral-du dgós-paí yo-byad the things necessary for daily use *Dzl.*; „phral-du „byór-ba ma yin that is not to be had at a moment's bidding *Dzl.*; also postp. e.g.: *dei „phral-la pan* that will help the moment directly after it; more frq. after verbal roots = *ma-čig-tu*: *phebs-phral* as soon as he had arrived *Mil.*; *smras-phral* as soon as it has been spoken *Sg.*; *skyes-phral* immediately after birth *Lt.*; in compounds: *phral-rkyén*, *phral-dgós*, *phral-phyi* cf. above; *phral-grig* finished, ready, prepared, in proper case, (vulgo, esp. in *W.*, a word much used) "*ñal-dig bd-čé*" to prepare, to get ready. — 3. fig., **common, ordinary, of daily occurrence, common-place**, *phral-skad B., C.*, (*W.* "*phil-kad*") common dialect; *ker phral-skad-la snañ* so you may hear it in the language of the common people, *Gram.*, *Wdn.*

ཕ „phral-ba, pf. *phral*, fut. *dbral*, imp. *phral*, vb.n. to „bral-ba, **to separate, to part**, "*ka ñal-ces*", id., *C.*; *dañ* from;

rtags dań phral he deprived them of their insignia *Glr.*; *srog dań „phrál-ba* to put to death, to inflict capital punishment *Glr.*; *mig-ta „phrál-ba* to cut into quarters (cattle) *Mil.*; *ltd-ba phrál-ba* to cut open, to rip up the belly *Tar.*; *dbrál-bar dka* difficult to part, hard to be kept asunder *Lex.*

„phrad-pa 1. pf. of *„phrd-ba*; as abst. **strake, blow, kick** with the foot, *Ca.*; *rkań-„phrd*, id.; *rtaś-„phrad rgyag-pa*, the kicking of a horse; *lag-„phrd*, a blow with the hand, *Ca.*; *„ki-„phrd Lex.*, *ki-„phrd* vulg. (*W.* "*kin-ſ'ds* or *ſ'e*"), the kicking, struggling, moving in convulsions, of a dying man or animal, **agony**, (*Sch.* „*phrus*, to lie on one's side?). — 2. instrum. of „*pra*, *Sch.*: *phrad sprad-pa*.

„phrí-ba pf. and imp. *phrí(s)*, fut. *dbrí*, vb.a. to „*bri-ba*, **to lessen, diminish; to take away from**, "*ka ſi-ba*" to take off at the top, e.g. from too full a measure *W.*; more in the special sense of subtracting, with different construction: *de* (or *di-gis* or *di-la*) *ñig-ro phrí-ba-gis* 60 diminished by this, or: this being subtracted from 60; (*ñig-ro* = cipher six) *Wdk.*

„phrig-pa 1. **to struggle, flutter**, *Ca.*; **to thresh, pulsate**, *Lt.* — 2. *Sch.* **to desire, covet, demand.** — 3. *Sch.* **to be suspected.** — 4. **error?** *Sch.*: „*phrig-ldań*, **erroneous, mistaken, faulty, incorrect.**

„phrin v. *„prin*; *„phrin-pa* **to inform** *Ca.*

„phrú-ba, **„phrú-ma** v. *phrú-ba* etc.

„phrúg-pa, pf. *phrugs*, **to scratch one's self**, *phrúgs-na Lt.* if one scratches; *za-„phrúg byed* he scratches himself on account of an itching *Med.*

„phrugs *S.O.*, perh. = *phrug* II.

„phrul, **juggery, magical deception**, the abstract noun to *sprúl-ba*, q.v.; *„phrul-ltó-ba* great in magic power *Glr.*; *„phrul-gyi rgyal-po* the magic king, enchanted king, phantom-king *Glr.*; *„phrúl-ghi ḱoń-ju* the enchantress *Koń-ju Glr.*; *„phrul-gyi spyan-gyis* with a magic eye, by means of magical vision *Del.*; *ḱá-rnal ynáń-poi „phrul daś ldda-pa* possessing magic power for subduing an enemy *Sambh.*; *rnaśa-(par) „phrúl (-ba)*, *ḱo-„phrúl*, *rdzu-„phrúl*, frq.; *ayya-„phrúl* less frq., id.; *mig-„phrul*, optical deception *Ca.* — *„phrul-gyi „ḱor-lo*, *„phrul-„ḱor*, **magic wheel**, in ancient literature merely a phantastic attribute of gods etc.; in modern life applicable to every more complicated machine with a rotating motion, e.g. a sugar-mill *Sig.*, an electrifying machine and the like. *„phrul-dgoń lha*, *dga-bkí-„phrul-gyi lha*, *yłoń-dga-„phrul-dbań-byad-kyi lha*, the names of various regions that are residences of gods. *„phrul-mdań* 1. **delusion, mockery.** 2. n. of a monastery in Lhasa founded by the Nepal wife of *Sroń-btsan-sgam-po's*.

„phrul-ḱór *S.g.* seems to be **cathetar.**

„phrúl-ba, 1. by its form intr. to *sprúl-ba*; acc. to *Ca.* both are identical in meaning; I met with it only as an abstract noun = „*phrul* in *rnam-par „phrúl-ba* (v. under „*phrul*), e.g. *rnám-par „phrúl-ba dú-ma*, many transformations, magic tricks, for which *rnam-„phrúl* gen. is used. — 2. **to be mistaken, to err, to make blunders** *Mil.*, better *„hrúl-ba*. — 3. **to separate, part, discriminate**, the good from the bad, truth from falsehood *Ld.* (= *phrúl-bal* like *drúń-po* and *drúń-po*).

„phre-ba pf. *„phre Ca.*, *„phre byád-pa Sch.*, **to incline, to lean against; to put down, to lay down**; *Dzl. GV*, 12, where however the context is not perfectly clear.

„phreń(-ba), **„phreń(-ba)** abst. col. *W.* "*phń-ma*", *O*: "*pheń*") *Sch.* **string, a string, a thread** or **cord**, on which things are filed, strung, or ranged, e.g. *mé-tog-gi „phreń-ba Glr.* a wreath, garland of flowers; *„phreń-ba dmar-po* a wreath of red flowers *Wdk.*; *gańs-ríi* a circle of snow-mountains *Schr.*; *nags-kyi*, of woods *Sambh.*; *ḱiń-rtsi „phreń-ba rins-pa bdun* 7 circles of chariots *Pth.*; *yig-„phreń* a line of letters; *„phreń-ba „dźag-pa* to bind a wreath; *„phreń-shéd*, *„phreń-ldg* the string or cord of the wreath; *„phreń-rdźg* bead,

hence „phreṅ-ba sup.: a string of beads, rosary; byran-„phreṅ, rosary for counting the repetitions of prayers and magic spells, being used also in arithmetic, as an aid to memory; mu-tig-„phreṅ string of pearls, rosary composed of pearls; nor-bu-„phreṅ-ba of precious stones; also title of a book; fig. don ma go ñiṅ-gi „phreṅ-ba beus, they only keep to the string of words, without understanding their import *Mil.*

ཕྲེང་བ „phreṅ-ba vb.n. **to love, to be fond of, greatly attached to,** with accus. of the person, sems-la and similar supplementary words being generally added; bla-ma yid-la „phreṅ-bai rtsa, bla-ma sems-la „phreṅ-ba *Gtr.*; yab-kyi ñiṅa-la phreṅ-bar gyur-te, or „phreṅ-bkra-ba as she was very dear to her father *Gtr.*; bla-ta „phreṅ-ba ñiṅ byuṅ an ardent longing for home came over me *Mil.st.*

(ཕ)ཕ্রেং „phreṅ, sometimes incorr. for phreṅ.

ཕ্রেদ „phred, v. phrad. — ཕ্রেস „phres, v. „phrd-ba.

ཕ্রেদ „phrd-ba, pf. „phres, prap. vb.n. to sprd-ba, 1. gen. with las, from, **to proceed, issue, emanate from, to spread,** in most cases rel. to rays of light; sku „od-ser „phrd-ba a body from which rays of light proceed, a body sending forth light *Gtr.*; *Ca.* also relative to odours, fame etc.; occasionally in reference to descent or parentage *Thgy.* — 2. **to proceed, to go on, continue,** and „phro **continuation,** opp. to being finished, at an end (*Sch.* incorr.: 'the end'); "bdo-'jo ḥbu-ghyi ḥg"-pa" *C.*, *Schr.*: the interruption of a conversation by another person; „jig-pro ḥbad the process of destruction came to an end *Gtr.*; sbyin-pai „phro ñid kyaṅ sloṅ-ma-pai „phro ma ñed *Pth.* the gifts had come to an end, but not the begging; „gar-„phro ñed the pulse no longer beats *Thgr.*; ḥes-byyir-„phro-rnams bskyur the continuations of translating were thrown aside *Gtr.*; of the soul: yod-„phro-la mi yod whilst it is still existing, it does not come forth, i.e. it vanishes imperceptibly, as soon as an attempt is made to find out its seat and to demonstrate its essence *Mil.*; „phro ñid-pa to annex the remainder, to append the continuation; "to bdg-pa" *C.* to lay the continuation aside; "bdl-ma" to put it off, both expressions implying an interruption of work; „phro lus soṅ or las soṅ a remainder is still left of what has not been used or consumed; "ḥi ghoṅ 'ḥi-ta" after this has been filled up (by pouring in the wanting quantity) *C.*

ཕ্রোগ্ „phrog-pa, pf. and imp. phrogs, fut. dbrog 1. **to rob, take away; to deprive of,** cogpar. sor, gos, rgyal-poi ldg-nas rgyal-sa is deprive the king of his throne *Gtr.*; hence rgyal-sa phrog-pai mi usurper *Gtr.*; ñiṅ-pas mii mtu-stobs „phrog the heat deprives a man of his strength *Med.*; yet also: sems-yid „phrog-pa to take another man's heart, to run away with his affections, to captivate him *Gtr.*; „phrog-byed, and also „phrog-ma = dbaṅ-phyug 1. ঘ্রুবর i.e. Shiva, or also Indra. 2. symb. num.: 11. — rim-„phrog, robbery *Ma.*, "ḥom- or ḥom-'ḥdg", id., *W.*; "ḥom-'ḥdg ñiṅ-ḥum" robber, "mani dma ḥom-'ḥdg ḥd-te" by violence, *W.* — 2. **to make one lose a thing,** bdag-gi glaṅ phrogs (by his negligence) he has made me lose my ox *Dat.*; sdom-pa „phrog-tu byuṅ my vow is lost to me, i.e. the meditation I had vowed has been disturbed, thwarted *Gtr.*, to deprive a person of his power or place, **to overthrow,** kings, dignitaries etc. *Stg.*, analogous to pyo-ba, „gul-ba, „brugs-pa. — 3. **to remove, do away with, expel,** demons *Gtr.*

ཕ্রোঙ্ „phroṅ *Gtr.*, provinc. for „phraṅ and „phraṅ, v. „phraṅ-ba.

ཕ্রোদ-পা „phrod-pa 1. vb.: pf. phrod, vb. n. to sprdd-pa, **to have been delivered, transmitted,** ldg-tu into the hands of a person, hence „phrod-„dzin, "'ḥod-rin" *W.* **receipt, quittance;** ṅo or ṅos-„phrod-pa **to know, perceive, understand;** so prab. also snyiṅ-la yid-bar ma phrod *Schr.* — 2. adj. **fit, proper, suitable, agreeing with, congenial to,** jid-bar agreeing with the stomach *Med.*; mi-„phrod sa unwholesome food *Med.*; mi-„phrod-pa also signifies adverse fortune, adversity *C.*;

Ewi-pa ‚ *phrod ba-ma* if the question is, whether the house is likely to prosper.

ཁྲིད་ *‚phrid-pa Sch.* = ‚*phrid-pa*, ཁ་ *‚phrel-ba Sch.* = ‚*phrel-ba*.

ཁ *‚phrda-pa* v. ‚*phro-ba*; ‚*phro ydda-ba Schr.*, ‚*phro-par byed-pa Sch.* to spread, to pour forth, e.g. light, ‚*phro Tar.* 48,3, acc. to *Schf.*: a detailed work; but *Tar.* 143,18?

ཨ

ཨ *ba* 1. the letter b, originally, and in the frontier districts still at the present day, corresponding to the English b; the pronunciation of it, however, varies a good deal in the different dialects of the country: in *C.* this letter, as an initial, is at present deep-toned and aspirated = *bh*; in *Sp.* as a final letter, it is softened down to *w*; and this softening of its sound prevails throughout Tibet in the substantive terminations *ba* and *bo*, when preceded by a vowel or by *n*, *r*, *l*; as a prefix it is sounded in *Bal.* and *Kh.* = *b* or *w*. Regarding the irregularities in the pronunciation of initial *ab* v. the Phonetic Table. — 2. num. figure: 15.

ཨ *ba* I. (also *ba-mo* (*A.* P.) cow, ‚*dod-‚jol ba* v. *-jo-ba*; *ba-ki* cow-leather; *ba-kyé* herd of cows; *ba-gldn* v. below; *ba-ycin* urine of a cow; *ba-lbi* cow's dung; *ba-ñu*, resp. *-ñab* or *ba-ycin* (used by hindooizing Tibetans, the cow being sacred in the Hindoos); *ba-nú* 1. a cow's dug. 2. a stone resembling it in appearance *Med.*; *ba-prug* calf; *ba-rnig* a cow's hoofs; *ba-rnig-gi ñu* the water collected in the impression of a cow's foot on the ground, to denote a very small quantity of water *Dzl.*; *ba-s* for *bai ‚d-ma*; *ba-rdzi* cow-herd; *ba-ri* pen or stable for cows; *ba-ri* 1. a cow's horn. 2. vulg. cup for scarifying, the hollow tip of a cow's horn being used as such; *ba-ldi* cow-beef.

II. affix or so-called article, for *pa*, to substantives the roots of which end with a vowel or with *n*, *r*, *l*, except when *pa* has its particular signification, as in *ñu-pa* etc. (v. *pa*); in adjectives it is either syn. with *po* (as: *dmár-bai mdaná*, a ruddy complexion), or it denotes 'having' (= ‚ *po-ñan*, as: *ana-dmár-ba* or *ana-dmár-po-ñan* having a reddish trunk), or it is the sign of the verb formed from it (*dmár-ba*, to be red), or of the abstract substantive (*dmár-ba*, redness).

ཨ་ཐེན *ba-then* lime, lime-stone *Schr.*

ཨ *ba-gdm. S.g.* and elsewh.; *Ca.*: 'low wall, parapet'; acc. to my authorities a certain part of the timber work of a roof, something like pinnacle, battlement; so also *Tar.* 80,21: the king with his retinue beheld the pinnacles of the Naga palace rising above the surface; v. *nyig-pa* 4.

ཨ *bá-ylai* ox, bull; '*ba-lai ñoga*' *W.*, like an ox, stubborn, stupid; also dirty, filthy, nasty, for which our vulgar expression is swinish; *ba-glaí-spyod* appellation for the western part of the globe, v. *ylái*. — 2. for *bái-ylai Dzl.*

ཨ *bá-ti, Hind.* बाटी, a large brass dish.

ཨ *bá-ti-ka Stg.*, a small long-measure, ½ of a barley-corn.

ཨ *bá-tag W.*, also *Sombh.*, 1. root. — 2. stalk of fruit.

ཨ *ba-dán* 1. ब्राह्मण, of which the word is a corruption acc. to *Ldt.*, an assign

with pendent silk stripe *Dzl.*, *Gyatch.*, *Glr.* — 2. also *ies-rab-rol-grí*, stated to be a kind of **dagger**, set upright, a semblance of which often attends apparitions of the gods; thus the signification of 'sword', given by *Sch.*, seems to be justified, and also *Sckr.* refers to it under *spo-dám*; I never met with it in *B.* in that sense.

ba-dám, *Pers.*, *Urd.* بادام, from the *Sck.* वातामः, 'windmango' *Shkp.*, **almond.**

bá-spu **a little hair**, the little hairs of the body, *bá-spu lasi* or *ldasi*, the little hairs stand up, I shudder, *B.*, *C.*; similarly: *bá-spu yye Glr.*, *Mil.*; *ba-spu tsam yoi med* (I feel no repentance) even as great as a hair *Dzl.*; *bá-spu-can* **hairy, covered with hair**, *ba-spu-méd* bald; *bá-spai bá-ga* or *kuá* (*-ba*) **pores.**

bá-ba (*Pers.* پاپوش, *pápoš*) **a soft shoe**, *shád-pai* knitted shoe, *phú-pai* felt-shoe, but in general they are made of wool or goat's hair.

ba-bla (*Tb.* *'bhá-bla*) *Med.* **arsenic.**

ba-ˌbag *W.* **clod, lump of earth.**

ba-mín *Mil.*, *Wdh.*, *Ch.* and *Sch.*: 'a species of wild cattle with large horns'; *Sch.* also: **buffalo-calf**; though in *Sanskr.* *gavá-ri-ba-mín* are spoken of.

bá-mo **hoar-frost**, *B.* and col.; *ba-tsa* (Campbell in Sommer's Phœnix p. 142, 5: *pen-cha*), inferior, **impure soda**, incrusting the ground near salt-lakes; it is mixed with the food of cattle (from which circumstance the word may be translated 'cow-salt'), occasionally also for the want of something better put into the tea; *bá-thai skyár-rtsi* *Ch.* muriatic (hydro-chloric) acid.

ba-ra-ga-si, v. *wá-ra-ga-si*.

ba-ru-ra an astringent medicament *Med.*

bá-la-ha, *ḥsai-dá bá-la-ha*, n. of a demon, v. *rta-mčog*.

ba-la = *da-li*, various low alpine species of **Rhododendron.**

bá-le-ka **medicinal plant**, belonging to the climbers *Med.*

bá-ka 1. v. *ba* I. — 2. prob. = *bá-ka-ka* a bitter-tasted officinal plant, acc. to *Wdh.* an Indian tree; in *Lh.* a rather insignificant radiated flower.

bá-ku, *W.* **a virulent boil, ulcer.**

bá-ka *Ld.*, *ba-ka-ba C.*, **currants, small raisins.**

bá-ke *bá-so* **elephant's tooth, ivory**; *bá-so-mkhan* workw in ivory.

bag 1. a primary signification of this word seems to be: **a narrow space**; thus with *Sch.* fig. *bág-dog-pa* to be straitened, in necessitous circumstances, poor; in another application more frq.: *bág-tsam* a little, *nor bág-tsam ro* a little money *Mil.*; *bag-ri Thgr.*, perh. the same; *dání-ga bág-tsam bde* the appetite is growing a little better *Lt.*; *ḥdér-ma bág-tsam ydó-pa* having a few prickles *Wdh.*; *bág-tsam-pa* **slight, insignificant, trifling**, *sdug-bsnál*, a slight misfortune *Thgy.*; *wa-bdé-ba bág-tsam-la bzód-pa mi byéd-pa Mil.* to be fretting on account of a trifling mischance; most frq., however, the word has a moral bearing: **attention, care, caution**, relative to physical and moral evils or contaminations; *bag-méd*, in a gen. sense: *rá-ra dói-po bág-med-pa* the beginning of intoxication is the disappearing of attention; in a special sense (*Sck.* प्रमाद): **careless, heedless, fearless**; *mi-bdé-bai* fearless of misfortune *Dzl.*; *ˌdi-ta-bai bag med-par ˌgyur* I shall be freed from the fear of such things *Dzl.*; **fearless**, without fear or consideration, without regard to consequences or to the judgment of others etc., *ḥdi-la bag-méd ˌdi-tsam ˌḥóṅ-ba Pth.* without shame drinking such great quantities of beer; *mi-dgé-bai las bág-med-par byéd-pa* to sin without fear or restraint *Dzl.*; *ˌdod-ḥdód-la bág-med-par* to indulge in sensuality without restraint *Dzl.*; **heedlessness** with regard to good and evil *Tsr.* 4, 22; **moral carelessness, indifference, want of principle**, *bag-med-la nyál-ba C.*, stated to be = *bág-la nyal-ba*, v. *bag* II; of an op-

positive meaning: *bag-yod(-pa)* **reverence, fear, shame,** often parallel to *ñi-ma, „dzim-pa*; **conscientiousness,** almost **religious awe;** adj. **conscientious;** *spyod-pa bag-yod-pa* conscientious dealings (pious course of life) *Dom.*; *bag-yod-par mdzad-ñig* act conscientiously, take care not to commit sin (here = do not kill) *Tar.* 32, 7; *de bdy-yod-yai phyir* as he was conscientious (here = chaste) *Tar.* 39, 2; *bag dañ ldan-pa* id.; *bag dañ ldan-par mdzad Glr.*; *bdg-ña-ba* **to be afraid;** *bag mi ña* I am not afraid *Mil.*; abst. **fear, timidity, anxiousness** *Mil., Sgr.*; *bdg-ña mid-pa* fearlessness *Mil.*; *bag byéd-pa a. la,* to fear, to dread, a person *Dzl.*, to take care of, one's clothes *Dzl.*; *bag-yaña-ma* (or *-kyis*) *Sch.* ('*cura relaxata*') without fear, fearlessly, coolly; *bag „ñáma-pa Sch.* to be afraid; *bag „bibs-pa* to drop, abandon, cast away all fear, *yban-la* the dread of a person *Mil.* frq.; *bdg-pa Dzl.* ꠀ꠰꠵, 15 *Ma.* as a vb. to be afraid, to be fearful, *dé-dag bdg-ta dógs-mas* afraid lest they should take fright (another reading: *brdo-ma*) *bdgs-kyis* with fear, with awe *Mil.*; *bdgs-kyis byéd-pa* to act carefully, with caution *Dzl.* ꠀ꠰꠵, 15; *ma bags-kyis* without fear, unrestrained *Dzl.* ꠀ꠰꠵, 1 (*Ma.*; with *Sch.* *ma* is wanting, and both passages are rendered incorr.); *bdg-po* adj. = *bdg-yod-pa Ca.*; *bag-zéu* dread, fear, anxiety *Sch.* —

II. **Inclination? passion?** *bdg-la nyál-ba Wes.* (341) '**vanities** (in Chinese: lullings into security'), the usual sinful temptations, lust, anger etc.; the etymological derivation of the term is, however, not perfectly clear; *bag-med-la nyál-ba*, which acc. to its primary signification ought to be placed sub I, is said to imply the same. More frq. *bag-čags* denotes **passion, inclination, propensity,** gen. in a bad sense, *lus-kyi bag-čags, ñón-pai bag-čags*, also occasionally without any addition, id.; *bag-čags gyé-kyi lus* the 'intellectual' body of passions *Thgr.*, v. *lus*; less frq. in a good sense: *Tar.* 32, 7 = love, affection; *bag-čags kyi, Mil.* —

III. in compounds also for *bag-yod* and *bdg-ma*.

ཕག་ཡ *bdg-pa* 1. vb. **to be afraid,** v. *bag* I. — 2. **partly?** *Ca.*

ཕག་ཡོད *bdg-po* 1. = *bag-yód Ca.* — 2. **bridegroom.**

ཕ་ཕ *bay-pge* (*W.* "*bdg-ge*") **wheat-flour;** *bay-skyó* thin pap or porridge of meal; *bag-zéu* thick pap, dough; *bag-drón,* warm porridge; *bag-sbyór* paste; *bags-sbyór* **lute, putty,** a compound of meal and glue; *bag-lób,* resp. *bka-bag C.* a cake of bread (*Hind. chapáti*).

ཕ་ཁ *bdg-ma* **bride,** *lén-pa* to choose, to take frq.; *bdg-ma-la* (or *bdg-mar*) *lén-pa* to choose for a bride, *ytón-ba* to give for a bride (wife), *„grú-ba, ñá-ba Ma.*, "*ñá-ba*" *W.*, to become a bride, to get married; "*bdg-ma ñi-ta* (or *lóñ-ta*) *bór-ba*", *W.* to leave the chosen bride with her parents, sometimes for years, which frequently is the case, as betrothals, from reasons of expediency, are often brought about by the parents at a very early age. The common custom is that the young man desirous of marrying proceeds to the parents of his chosen one with the 'wooing-beer', *skóñ-ñaú*, which step however may remain yet a private affair; after some time he brings *tig-ñaú*, the 'settling-beer', and finally *bód-ñaú*, the 'taking-home-beer', whereupon follows the wedding, *bdg-stón*, and the consummation of marriage, *bza-mi byéd-pa.* — *bag-gón* **wedding-garment;** *bag-grógs-mo* **bride's maid** *Ca.*; *bag-zoñ Ca.* (prob. more correctly: *rdzoñs*) **dowry.**

ཕ་ཏོ *bdg-tam* v. *bag* I.

ཕ་ཏེ *bdg-te* a little **basket for wool** or **down of wool,** *W.*

ཕ་ཏིས *bdg-tis* (also *bdrin, bdrin* etc.) *Ar.* بخشيش 1. **fee,** drink-money. — 2. *Sp.* **a present, alms.**

ཕ་ལ *bags* v. *bag* I.

ཕ *bai* 1. **foot-race,** *bai ni ybdn-las mgyógs-pa* to be quicker in running than another; *de dañ bai mnyám-par rgyág-pa* to run with equal swiftness as . . . *Pth.*; *bai rgyág-pa Ca.*, "*bhai ñá-ma*" *C.*; "*bai ñá-*

ba* W.; bai ‚grin-pa to run a race; bai-rtsal sbyi-ba Mil. to exercise one's self in racing; bai dai ‚gro-las-dag-gis nyin-pa or bai-‚gro nyin-pa to overexert one's self in running Med.; *bhai-gyig, bhai-čhi* C. running-match, race; bai-čen(-po, also -po) Pth., Gtr. swift messenger, courier; *bhai-mi* C., *bai-mi* W., id. — 2. v. bai-ba.

ba-ba bai-ba, bai-čhi, bai-mdzod store-room, store-house, corn magazine, also treasury Dal.; bi-bai Kun. a large box for grain, half underground; bai-pud first-fruit offering from the barn; *bhai-gha* Th. repository; (dbus-bai, pronounced:) *e-bhai* Th. cupboard, press, case.

ba-rim bai-rim = ri-‚phai, the part of the mčhd-rten which has the form of a staircase. — 2. Sch. 'a separate part of a house connected by a staircase' (?).

ba-so bai-so grave, tomb, ‚phin-por bai-so ‚dzig-pa to bury alive Gtr.; sepulchre, monument, bai-so ‚dzib-pa, or rtsig-pa to build a sepulchre Gtr.; bai-so mčhd-pa to perform funeral sacrifices, to honour a grave Gtr.

ba-sa-ba bais-pa Sch. 1. = sbrin-pa. — 2. = bai-ba. — 3. = bai-so.

ba-ti (Hindi) 1. a weight = 2 ser, about 4 pounds. — 2. balance, pair of scales; *bat-ti sig-te* to weigh W.

bad 1. moisture, humidity, *'ini bad čhe-so* W. when wood attracts humidity; *'bad-čan* moist, humid, damp, from rain or dew W. — 2. hoar-frost - bi-mo Sch., Wa. — 3. in compounds for bad-kan. — 4. edge, border, bad ni ‚ser the edge is of gold Sch.; mčhar-bad S.g. = ka-bad? bad-‚bir Mil.!

bad-ka C. a plant, similar to mustard, yielding oil.

bad-kan mucus phlegm, a. as normal substance of the body comprising 5 kinds: rim-byed mucus in the joints of the neck and shoulders, myag-byed in the stomach, myoh-byed in the tongue and palate, čhin-byed in the brain, eyes etc., ‚byor-byed in the rest of the joints; b. in a morbid state, as a cause of disease: bad-kan-las gyur-pai nad mucous diseases; bad-kan-lhan mucus in the cardiac regions, prob. = gastric catarrh; bad-kan-lhags-drigs intestinal catarrh; bad-kan-mgul-‚gdigs mucous consumption; bad-kan grim-ba-dkhor-po etc. Med.; bad-kan-rtsis phlegm and air, bad-kan-mčhi phlegm and bile; bad-kan-khrag phlegm and blood Med.

ban 1. C. beer-jug, pitcher. — 2. v. the following articles.

ban-čhi, ban-čhi a little, a bit; kyod-rnis nyams-ban-čhi-gyi mdzi-ba-la you, with your little bit of spiritual light Mil.; rtsi-čhi sna-tsogs ban-mo-čhi forest-trees of every kind not a few (or also variously mixed?) Mil.; ban-čo in moderate quantity, 'tolerably many'.

bam-dha Sch. skull, cranium; frq. spelled bhim-dha, hence perh. = [illegible] vessel, in which sense it is gen. to be understood in books; accordingly it may be a skull used as a drinking-vessel.

bam-dha, bam-da, acc. to Hodgson's learned Nepalese authority (Illustr. 75) = [illegible], *venerandus, sanctandus*, for which also in the Tibetan language bhim-pa is always used as an equivalent: a Buddhist priest; hence originally = Buddhist in general, the term being also applied to women Mil.; ban-rgan an old priest Gtr.; ban-sprul and sprul-bdag a mendicant friar; ban-čhi ('pan-biang' Dag. 370) pupil, disciple in a monastery; ban-čig col., a priest that has turned apostate; ban-bdag Mil. and elsewh. 1. (acc. to our Lama:) Buddhist and Bonpo. 2. (acc. to Sch.): a Bon-priest, in which case, however, the word prob. would be bon-bdag.

ban-sdn Sch.: for bag-sdn dread, fear.

bab v. ‚dib-pa.

bab-čöl rashness, rashness, want of consideration in speaking and acting = yra-lam; sdig-pa bab-čöl-du byed-pa to sin recklessly, without heed or regard Mil.

ཐབ་ཚ, ཐབ་ཚ *bdb-ma, bda-ma* (?) *Ld.* **soft, mild**; also **chaste, modest** (corrupted from *bdg-ma*?).

ཐབ་ *babs* 1. **sunk, settled**, v. „*bdb-pa*; *nâ-ma-la rai-bdbs-kyi rdzas byug-ste* rubbing the breasts with a medicine, so that they sink down of themselves, as if they were full *Glr.*; *bdbs-sa* **settlement, colony** *Sch.* — 2. **shape, form, appearance** *Sch.* — 3. *rta-babs* v. *rta*, comp.

ཐམ(ས) *bam(-pa)* 1. **rotten, decayed, putrid**, *ro bdm-pa* putrid corpse *Tar.*, *bam-ri*, id.; prob. also corpse in general, esp. in connection with sorcery; *bam-ldn*, id.? *Thgr.* — 2. **mould**, white film on liquids; **mouldy, hazy, musty** *W.*

ཐམ་ཏོ *bdm-po* 1. **bundle** of wood or grass *Schr., Sch.* — 2. **division, section**, of books, (of greater length than a chapter); in metrical compositions it is said to comprize a number of 300 verses; *glegs-bdm* v. *glegs*; *bam-bkri Sch.* **board**, prob. = *glegs-bkri*.

ཐལ་ཏ *bam-ril* 1. *Sch.* **dull, weak**, from old age or long labour, **worn out**, by much usage. — 2. *W.* **mould**.

ཐར *bar* abst. (*La.* also *bar-ma*) 1. **intermediate space, interstice, interval**, *mkar ynyis-kyi bar zdm-gyis sbrel-ba Glr.* overbridging the space between the two castles; *sa-bar* **straits, narrow sea**; *ku-bar* **isthmus, neck of land**; *"pdzi-gi bar, ldzi-ltg bar, „ltg bar"* **shelf** of a repository, cup-board etc. *W.*; **intermediate, middle, mean**, *stod smad bar ynam* upper, lower and middle country *Ma.*; *bar „dir* here in the middle countries *Glr.*; *bar-gyi*, id., as adj. *Tar.* and elsewh.; *bar-gyi sdar-ldgs*, in *Wdzi.* a lizard, as an amphibium partaking of two natures; *bar-na, bar-du, bar-la* adv. and postp. c. genit. (and accus.), *ldm-gyi bar-na* in the middle of the road (there is a well); on the road, in or on the way, on the journey *Dzl.*; *brdg-bar bsdr-ba* to be squeezed between two rocks *Thgy.*; *ld-ma dań ydl-gai bar-du* between leaves and branches *Dzl.*; *rgya bod bar-la „grd-bai mi* people travelling between China and Tibet *Glr.*; *dań bar-la, da-bar* between *Glr.*; **in the mean time, at the same time**, *Glr.*; *zla-ba ynam-gyi bar-du* (to provide for a person) for the space of 3 months *Dzl.*; *bzag bdun-gyi bar-du* for seven days (he had not eaten any thing) *Dzl.*; *ñid-ñin byd-bai sd-ña bar-du byon* he went as far as the country called *tsi-ñin Glr.*; *dd-ltai bar-du Glr.*, *da-tsam-gyi bar-du Dzl.*; *da-bar, Mil.* **until now, hitherto**; *da(i) bar(du)* id., when referring to what is past = **until then**; *„brdu-bai bar-du ltb-pa* to obtain all, even to the fruit (inclusive of the fruit) *Dzl.*; *lan ynam-gyi bar-du* at three (different) times *Dzl.*; frq. with verbs: *rtsi-mo-la ñgg-gi bar-du* till even touching the top *Dzl.* and so frq.; rel. to time gen. with a negative, being then equivalent to **as long as**, *ma ltb-pai bar-du* as long as it has not been obtained = until its having been obtained *Dzl.*; *da ma hi sdar-du* till or up to my death *Mil.*; *ma bsab bar-du* as long as we have not reached, attained *Glr.*; seldom without a negation: *mya-ñan-las „dzs-pai bar-du Dzl. LD*, 4 (s. l. c.); *bar-nas* **from between**, *rtsib-mai bar-nas* from between the ribs *Glr.* — 3. fig. *bar bysd-pa* to interpose, intercede, mediate *Glr.*, cf. *bar-ma*. — 3. Termin. of *ba*, and cf. *par* III.

Comp. and deriv. "*bkar-bya*" partition-wall *C.* — *bar-skabs* space of time, period *Tar.* — *bar-skor* veranda, exterior gallery of the middle story of a house. — *bar-ñas Sch.* a building between two other houses; *Schr.* a room between two others. — *bar-gdu Schr.* waist-coat. — *bar-„ga* some, several; several times, now . . . now . . . *Dzl.* — *bar-ñdd, -ñad*, perh. also *-ydd*, abst. to *bar-du ydd-pa*, (v *ydd-pa*) **hindrance, impediment; danger; damage, failure, fatal accident**; *sd-la bar-ñdd „ni*, or *byun* (m)) life is in danger; *lds-kyi, srdg-gi bar-ñdd-du „gyur* id.; also: **to meet with an accident, to perish, to be lost** *Dzl.* and elsewh.; "*bar-ñad-la hi*" *W.*, he met with a violent death; *bar-ñdd sd-ba* to protect against fatal accidents, of magic spells frq.; *dd-la bar-ñdd mdd-par* without meeting with an accident *Mil.*; *bar-ñdd rtsom-pa* to meditate evil, to brood

mischief *Mil.*; *bar-čad ma čaṅs-par* without having played me a roguish trick *Mil.*; also in a moral sense: temptation; sin, trespass, *bar-da ɣčod-pa* to commit sin, to trespass *Mil.* — "*bar-sa*" *W.* cloth round the loins. — *bar-sdi Sch.* empty space. — *bar-do* ?. also *bar-ma-do* the intermediate state between death and re-birth, of a shorter or longer duration (yet not of more than 40 days, ni f.); although on the one hand it is firmly believed, that the place of re-birth (whether a man, an animal, or a god etc. go forth from it), unalterably depends on the former course of life, yet in *Thgr.* the soul is urged and instructed to proceed at once into Nirwana to Buddha (inconsistently with the general dogma). *bar-do ɣčod-pa Mil.* is explained as putting off and preventing the intermediate state after death, as well as re-birth, by penitentiary exercises. 2. *W.*: **hard, difficult; difficulty,** — perh. Burnan. — *bar-mdo* (seldom *bar-mdo-ba*) **atmospherical space**; *mdo-gi bar-mdo-la* in the heavens, in the air, frq.; *bar-mdo-la ˌpar* (a fragment of a blasted rock) flies up into the air; *bar-mdo-du* or *-la* c. genit., the common word for **over**, *goi bar-mdo-la*, over (his) head. — "*bar-pa*" *W.* the middle one, e.g. of three brothers. — *bar-bar-du Mlo.* **at intervals, from time to time, now and then**; *bar-bar-la* id.; "*mi bar-bar-la*", at long intervals, seldom *W.* — *bar-ma* the middle one of three things *Gtr.* — *bar-mi* **mediator, intercessor, umpire**. — "*bar-čad*" *W.* middling, "*lasi-po bar-čad*" a moderate wind. — *bar-mdzins, bar-ˌdzins* **interval** (*Sch.*: room; leisure, convenience, comfort?). — *bar-ldag-pa* = *bar-mi Sch.* — "*bar-lhag*" gap, vacancy, deficiency *W.*, "*bar-lag bdu-te*" to fill up a gap or vacancy, to supply a want, or deficiency.

ཁ་ལིག *bar-lig W.* a **field** or **estate** let to a person for the term of his life, for usufruct.

ཁ་ལ *bal* **wool**, *bal-gyi* woolen, *bal dań ldan-pa* woolly *Wdn.*; *bal skil-pa* the first coarse plucking of wool, *ɣsuil-ba* the second, of the finer wool, *sti-ba* the third, of the finest *W.*; "*bal stib-te*" to beat wool *W.*; *bag-, ra-, rnal-bal* sheep-wool, goat's and camel's hair; *rdo-bal, bin-bal* cotton *Ca.*; *ldi-bal* prob. also the down on willow-blossoms *Sch.*; *srin-bal Wdn., Schr.*: raw silk, yet perh. also cotton; *ču-bal* a kind of moss on stones in brooks *Ca.* — *bal-skud* a woolen thread or yarn, worsted. — *bal-skyi Sch.*: mould on fermented liquors. — *bal-glań, Ca.* also *bal-gyi glań-po-čé*, a kind of elephant, for which sometimes incorr. and ambiguously *bé-lań* is used, *Dzl.* and elsewh. — *bal-ṭér* thin woolen cloth *Ca.*; "*bal-ˌdźib*" *W.* tuft of wool, as is used for spinning. — *bal-ɣriig* thick woolen cloth. — *bal-yda Sch.* wool-card (?)

ཁ་ལ *bal-po, bal(-po)-yul* **Nepal**, frq. designated as *rin-po-čei glin*, and as the favourite country of the *Klu*, or serpent-demons; *bal-po-pa*, fem. *bal-po-ma, bal-mo Gtr.*, a Nepal man or woman; *bal-sgyin C.*, (*-sgyiu*) a Nepal rupee; *bal-sran Tar.*, Nepal pease.

ཁ་ *bas* I. v. *bda-pa*. — II. instrum. of *ba*; *ba-bldigs*, 'licked by a cow', n. of a disease combined with the sensation, as if the skin had been licked off by a cow, rowitch, cow-pox *Ca.* (?) — III. v. *pas*, where there is to be added: **to say nothing of, much less**, e.g. *Kron ˌdzam dgu-brgyad-bas brgya yań ˌbru mi ɣub*, a well a hundred fathoms deep cannot be dug, to say nothing of 900 fathoms (much less one of 900 f.) *Gtr.*

ཁ་ *bda-pa* (cf. Pers., Hind. ـبد) *Ca.*: pf. of *byed-pa* inst. of, *byas-pa* in the signification of "**done (with), settled**"; *bda-par byed-pa*, id. *Sch.*; in *Hal.* frq.: "*bas, byas, bas-se*, or also *byas-te ɣdi*" it is finished, completed, ready, all right; *der bas* that is all of it, nothing more is left *Sch.*; in *bgyis-su bda-bgis* after having been made, caused, occasioned *Mil.*, it stands as a sign of the preterite, similar to *zin*; or like *zad*: *mi ɣźig-gi sndu-du ma bda-bgis* not only for one man it serves as a medicine *Dzl.*; *bsa-mta* **border-country** *Sch.*

ཁ་ *bda-ma* v. *bdi-ma*.

ཤ *bi* 1. num. figure: 45. — 2. in *W.* gen. for *byi*. — 3. *bi* and *biu Pur.* for *bya* bird, fowl, hen.

ཤ*, ཤ* *bi-gdù, bi-gdù* in compounds *big*, hole *W.* for *bú-ga*, cf. *big-pa*; *bi-gdù-čan* having holes.

ཤ *bi-tań*, *Lh.* door, prop. Bunsa.

ཤ*ད* *bi-ni-ya-ka Sak.*, v. *bpya*.

ཤ*ས* *bi-tuo-kar-ma Sak.*, *thai bai-ka* the smith of the gods, the Brahman-Buddhist Vulcan *Dal.*, *Glr.*

ཤ *bi-da* (*Sak.* word for poison) n. of certain medicinal plants, e.g. *bi-ta-dkar* Polygonatum, in *Lh.*

ཤ*ད* *big pan Ca.* vitriol; *Sch.* potash, gar-ko-ashes; mentioned in *S.g.* as a caustic.

ཤ*ད* *big-bi-big Kun.* quail.

ཤ*ད* *bid-bid*(?) *Ld.* mouth-piece of a boat-boy, boatboy reed.

ཤ*ད* *bim-pa* ཤ*ད*, ཤ*ད*. Momordica monadelpha, a cucurbitaceous plant with a red fruit *Wdù.*, along with *ka-bad*; the fashion of Indian poets to compare red lips with the bimpa fruit, has been adopted also by the Tibetans, *Gyatch.* p. ꝏ; transl. p. 108; so also *Pth.*: *mču-ngrdo bim-pa ltdbar mčan* (where *Sch.* gives the signification of peach, on which the name possibly may have been transferred, although 'lips of the shape of a peach-tree leaf' seem to be rather a strange fancy).

ཤ*ད*ཤ*ད* *bir-bir W.* crumbs, bits, scraps.

ཤ*ད* *bil-ba Sak.* ཤ*ད*, *Hind. bilb, bél*, Aegle marmelos, tree with a nourishing and wholesome fruit; the word seems to have been transferred also to the cocoa-nut.

ཤ *bu* 1. subst., resp. *sras*, 1. son, common in *B.* and *C.*; **ží-bu* W.*, the eldest son. — 2. child, *bu bad-ba* the bringing forth of children, children being born *Dal.*; *bu mdù-bar ,gyur-ba* to get many children; *bu mi ydù-pa* not being able to keep a child alive *Dom.*; esp. in reference to the mother: *ma-bu*, mother and children; also transferred on animals: *rta ma brgya bu brgya* a hundred mares with as many foals *Dal.*; the word is moreover used in many other instances, e.g. with regard to letters which in writing are placed under other letters, in reference to principal beams and smaller cross-beams, to capital and interest; also as a friendly address of a teacher to his hearers *Mil.* — The fem. *bú-mo* v. below.

Comp. *bu-,krid* (or *pu-tri*?) a fem. noun proper. — *bu-grogs Ca.* step-brother, foster-brother. — *bu-rgyud* offspring, issue, progeny, generation *Tar.* 168. 11. — *bu-ddù* foster-child, adopted son, *ñid-kyi bu-ddù mdzod* deign to be adopted by us *Mil.* — *bu-ydùs* a small cross-beam *Mil.* — *bu-mdù* child-bed, *bu-mdù log* the child-bed terminates unfavourably *Pth.* — *bu-mdù* uterus, womb *Med.* — *bú-po* male child, son *Dal.* — *bu-phrug* children. — *bú-mo*, vulg. also *bó-mo* 1. daughter, frq. 2. girl, *ño bú-mai dus-na yin-to* when I was still a girl *Glr.* — *kyu dań bú-mo* lads and lasses *Dal.*; maiden, virgin; *bú-mo ydań-ma, ydr-ma, ydr-po* a girl that is still in a virgin state. 3. young woman *Dal.*; *W.* gen. for *bud-mdù*, frq. — *bu-mdù, Ca.* also *bu-mdù* family, children, nearest relations *Mil.* and elsewh. — *bu-tad* (*Dal.* ed. *Sch.* also *bu-tai*) 1. children's children *Thgy.*; family = *bu-mdù* 2. *W.*, son, gen. for *bu*; boy, **bú-ka dań bó-mo**. — *bu-tadù Ca.* = *bu-dod*. — *bu-tań ,brdù-ba Glr.* (acc. to the context) to cohabit. — *bu-ston* brother and sister. — *bu-slob* scholar, disciple, follower of a clerical teacher, opp. to *nyó-ma* hearer, who still continues in his secular calling. — II. num. figure: 75.

ཤ *bu-ga* 1. ཤ*ད*, in compounds *bug*, hole, opening, orifice, aperture, *bú-spai bú-ga* pore, passage of perspiration *Dal.*; *sna-bug* nostril; *bú-ga dgu*(-*po*) the nine orifices of the body (eyes, ears, nostrils, mouth, urethra, anus); *thdù-pai bú-ga* and perh. also *ytd-,jug bú-ga Med.*, appears to be = *mdzug-ma* the fontanel or vacancy in the infant cranium, with which various fables are connected; cavity, vessel, (anatom.), also veins *Med.* — 2. symbol. num.: 9.

ཀུ་ *bú-gu* **hole,** *agoi* key-hole *Dzl.*

ཀུ་ཁྱེ *bu-ɕión* name of a learned Lama and author of *ɕoi-bgsái*, about the year 1300 *Glr.*, an adherent of the Adi-buddha doctrine, v: *Cz. Grom.*

ཀུ་ཏེ *bú-rdo Sch.*, **idle talk, tittle-tattle.**

ཀུ་ཡུག *bu-yúg* **snow-storm** *Mil.*

ཀུ་རམ *bu-ram Hindi* ગુડ, *gur*, hence *W.* *"*gu-rám"*, **raw sugar, muscovado; treacle,** *Mil., Lt.*; *bu-rám sgór-ba* to boil down raw sugar *Lex.*; *bu-ram-ɕiá*, *bur-ɕiá*, vulg. *"gur-ɕiá"* **sugar-cane;** *bu-ram-ɕiá-pa*, ཀུ་ལམ་ཤིང, name of the first king of the solar dynasty in India, *Glr.*; *bu-ram-ɕaá*, *bur-ɕaá* sugar-beer *Lt.*; *bur-dkár? Lt. bur-stdá ybág* (more correctly *ltaá*) *Sch.*, a bale of raw sugar packed up in leather.

ཀུ་ལོན *bú-lon* (cf. *bun*) **advanced money, debt,** *"ɕiá gyá bú-lon mi-la tdá-ɕé" W.* to lend a person a hundred florins; (*bú-lon byéd-pa* to contract debts *Schr.*, *Sch.* ??) *bú-lon ‚jél-ba* (*W.* *"ɕél-ɕé"*), *spréd-pa Sch.* to pay a debt, *sél-ba* to put out, to cancel a debt, *dél-pa*, *bdá-ba* to call in, to recover a debt, *ɕdgs-pa* prob. the beginning and running up of debts *Dzl.*; *bú-lon-pa* **debtor,** *dsúl brgyaá* of a hundred rupees.

ཀུ་ལྷུ *bu-lúg* v. *sbugs-lúg.*

ཀུ་ལ *búg-pa* 1. abst. **hole,** *búg-pa ‚búg-pa* to bore holes *Glr.*, cog. to *bú-gu.* — 2. *Sch.*, to get holes (?).

ཀུ་ལྷོ *bug-ɕól* v. *sbugs.*

ཀུ་ལུག *bug-ɕúg Ld.* **bird's-foot-trefoil,** Melilotus.

ཀུ་ལ *búi-ba* 1. a humming and stinging insect, **bee** etc.; *búi-lɕág* **sting,** and also the wound caused by it; *"búi-ba ɕág taá ɕoi" W.* the bee has stung. 2 *Cz.* a bright black stone.

ཀུ་ལ *búin* **mass, heap, bulk,** *búin-ɕén* a large heap *Lt.*; *dri-ɕaá búin-ɕe* a great quantity of urine *Mdg.*; *búin byéd-pa* to heap one upon another, pile up. — *búi* **many** (?).

ཀུ *bud*, every darkening of the air through dry matter, **a cloud of dust,** more exactly *ɕal-búd*; *bud-ɕeb* dust from threshing; *búd-kyis bɕab* wrapt in vapour *Mil.*; perh. also **snow-storm** (*Sch.*), yet not exclusively.

ཀུ་ད *búd-dha Sch.*, **Buddha,** n. of the founder of the religion which is called after him, occurring but rarely in Tibetan writings, and among the people (at least in *W.*) almost unknown, v. *sáks-rgyas*; *bud-dhai jreá-ba*, *"búd-dá ɕéi-na"* **rosary** *Tk.*

ཀུ་ད *búd-pa* 1. *Sch.* = *sbúd-pa.* — 2. pf. cf. *‚búd-pa.*

ཀུ་ནེ *bud-néi B.* and *C.*, 1. **woman,** *bud-néi slág-gu* a fair woman *Dzl.*; *bud-néi daá sbágs-pa* to defile, corrupt one's self with women *Dzl.* — 2. **wife, spouse,** not frq. *Dzl.* (*W.* *bú-mo* and *ɕ-ma*).

ཀུ་ཤིང *búd-ɕiá* **fire-wood, fuel,** also dung used as such; *búd-ɕiá bág-pa* to cleave or chop wood.

ཀུ *bun* 1. = *bú-lon Mil.*, *bun ɕoi* **lend us!** *Mil.*; *bun bdá-ɕe ma sgán-pas* not willing to lend any thing *Mil.*; *kyéd-rnam-* ■ *bun dgós-na* if you want an advance (of money) *Mil.* — *bún-ɕo*, *bún-yig* 1. **debtor's account-book.** 2. **bond** or obligation, **bill of debt.** — *bun-bdag* 1. **creditor.** 2. **money-changer, banker.** — *bún-yig* v. *bún-ɕo.* — 2. **interest,** *"bhyn kyé-pa"* to bear interest *C.*; *bun ‚jél-ba* to pay interest *Cz.* — 3. (house) **rent** *Sch.* (?) — 4. *bun-ré Sch.* **a small matter,** cf. *bun-bún*; *bun-búm Sch.* piece-meal, scattered, dispersed. — 5. v. *‚bún-pa.*

ཀུ་ཐེ *bun-ɕéi* — *ɕu bun-ɕéi-ɕéi byed* it is whirling up and down, an expression used of boiling water which contains impurities or extraneous matter; hence *bun-ɕéi-gi smaṅ-ada* troubled, impure, sinful thoughts.

ཀུ *bub-pa* v. *‚bub-pa.*

ཀུ *bubu* = *gug*, also *bun* (ગુણ *Hind.*) 1. an entire **piece of cloth** rolled up; *gos-bubu* cotton-cloth *Cz.* — 2. in a general sense one whole, something entire *Sch.*; *bubu-ril* prob. whole, entire, *bubu-ril lus S.g.* the whole body, opp. ■ separate parts.

ཕྱིན་ཏ *bim-pa*, **bottle, flask**; the water-flask of the hukka; bottle-shaped ornaments in architecture, e.g. on the cenotaphs or Chodten; *rdzá-mai* earthen-bottle, pitcher; *lel-bum* glass-bottle; *čöd-bum* beer-bottle; *mčöd-bum Ca.* vessel used in sacrificing; *sul-bum* cupping-glass *Lt.* (cf. *pais-pa*).

ཕུར *bur* 1. **bolt, bar**, vertically fastened in a door etc., *ldg-bur* upper, *yog-bur* lower bolt. — 2. for *bu-rim*. — 3. for „*bur*.

ཕུར་ཁྲོ *bur-rtsi* (or perh. *tsi*) *Sch.*, a kind of **bell** or **gong** in temples.

ཕུ་ར *bur-ba* n. of certain plants in *Ld.* & *Kun.*

ཕུལ *bul W.*, "*bhul, bhyl, bhg* and *bhy-tog*" *C.*, *Med.*, (the spellings of Campbell, *pru* — v. *bi-ma* — and of *Schl.*, *phuli*, have prob. resulted from a mistake in hearing), **soda**, not unfrequently found in Tibet as a white powder on the ground, and used as a medicine, as a ferment, as a means for giving additional flavour to tea, and for various technical purposes.

ཕུལ་ཏོ *bul-po* **slow, heavy, tardy**, *gro bul-to* slow in walking, making but tardy progress *Dzl.*; *W.*: "*ghi-ra bul-po*".

ཕུ་ལ་ཏ་ཡ *bul-ba-ri*, "*bul-par*" *W.*, **Russia leather, juft.**

ཕ *bis-pa* 1. for *byis-pa Lt.* — 2. v. „*bud-pa*.

ཕ *be*, 1. num. figure: 105. — 2. *W.* for *bye*. — 3. for words here not noted refer to *pe*.

ཕ *be-ñur S.g.?*

ཕ *be-gi* v. *beg-gi*.

ཕ *be-čon*, also *-čom*, *Sch.* ཕ, 1. **club**, with an ornamental knob, prob. merely an attribute of gods. — 2. n. of a goddess *Thgr.*

ཕ *be-ta* a geographical geog. name, prob. = Himalaya, *Ith.*

ཕ, ཕ *bi-to*, *bi-ta*, vulg. **call.**

ཕ *bi-tha* v. „*bi-tha*.

ཕ *be-mdo Ca.*, **thick slime** or **mucus**, e.g. the mucus flowing at childbirth from the vagina *Lt.*

ཕ *be-bim*, also *ben-bim*, **writing, scripture, book** *Glr.*, perh. the same word as the following.

ཕ *be-„bum*, are stated to be the sacred writings of the Bonpos, which — as our Lama candidly owned — 'are also perused by Buddhists for their edification'.

ཕ *bi-mo* **cow-calf**, female calf *C.*

ཕ *be-rdzi* Nakshatra, v. *rgyu-skar 3.*

ཕ *bi-za W.*, from the *Hind.* ब्याज, **interest**, *fi-ka bi-za* a double paisa interest, of 1 rupee, = 4 – 6 pCt. pro month.

ཕ *be-rag* (spelling?), **fillet** of the women in *Ld.*, ornamented with coloured stones.

ཕ *be-lc-ka Sg.*, a kind of **surgical instrument.**

ཕ *be-log Sch.* **great-grandfather.**

ཕ *be-ñiñ* **oak-tree**, = *ču-ra*; *be-ñrdl* oak-forest *Wbi.*

ཕ *beg-gi Lt.*, a disease; *Sch.*: measles.

ཕ *beg-ma* a hidden **shirt of mail.**

ཕ *bei Sch.*, **stick, cudgel, club.**

ཕ *bel*, 1. = *fe, ka-bel*, **advantage, profit, gain, high price**, *bal-la drug-ču bel yod-pai skabs-su* at a time when salt was a sixty times dearer (than barley) *Glr.*; "*bel thób-ni*" *W.* to gain, to make profit; *bel-čid Mil.* is stated to be the same as *lais-spyód*; *bel-čid tsol bčad-do* to be temperate, to keep moderation in the indulgence of the appetites. — 2. **interest**, *C.*, *W.*

ཕ *ben* a **large pitcher; jug, beer-pot**, *Glr.*; "*ču-bhen*", water-pot, *C.*

ཕ *bem-po* 1. **dead matter**, mostly applied to the body, as opp. to the soul, *rig-pa*, e.g. *bem rig „gye-dus* when body and soul are parting, *Mil.*, *Thgr.*; *ha bem-rig ynyis-kyi so-mtsams-su* on the

boundary between the physical matter of the body and the soul *Mil.*; *Was.* (272) *ben-rey* is perh. a mistake in writing, although it also makes sense. — 2. *Sch.* a **pestilential disease**; in the *Mdg. ben tol rgyab-pa* seems to denote a surgical operation. — 3. some receptacle, **box, bag** etc., *bém-pol mdù-nas yer bton* she took gold out of the . . .?

ཐེ *beu Ch.* **calf.**

ཐེ་ཁུམ *beu-bum* v. *be-bum, Mil.*

ཐེ་རན *beu-rùn*, in *Sig.* mentioned as a material for clothing; *Schr.*: 'fine linen', which however is as yet unknown in Tibet.

ཐེར *ber* 1. **cloak,** *bér-gyi ká-ba* tail of the cloak *Glr.*; *ber ndg-po* a black cloak *Glr.* and elsewh.; *„jol-bér* dress with a train *Wdk., Pth.*; *ben-bér* a cloak patched up of many pieces *Pth.*; *ber-ćen* gown of a priest, sacerdotal cloak, without sleeves, with *gos-ćèn* for a collar; *ber-ćil* fur-cloak. — 2. **strength, sharpness, keenness, pungency,** of spices, spirits, snuff etc.; *ber-ćan* sharp, pungent, piquant; *"ś-rdg-la ber mdù-po yod"* the gin is very strong *W.*; *"bér-ra rag, ltèi bér-la mdù-po rag"* it bites, burns my tongue; *za-bér Ch.* the burning sensation caused by the stinging of nettles; cf. *gur-ba.*

ཐེར་ *bér-ba W., bér-ma, ber-ledg Mil.*, **stick, staff** (cf. *dbyùg-pa*); *rpaì bér-ma* cane, bamboo *Mil.*; *ber-ma ltòg yèig* a simple staff *Mil.*; *lcags-bér* iron-bar, crow-bar; *mnyug-bér* cane, walking-stick.

ཐེལ *bel Ch.* **leather bag.**

ཐོ་ཏ་ཏ *wai-dùr-ga, Sak.*, **azure stone, lapis lazuli** *Dal. wai-dùr-ga dkar-po* and *skòn-po*, v. table of abbreviations.

ཐོ་ཏ་ཏ *wai-ro-ma-na Sak., Tib.*: *rnam-par-snaì-mdzad*, 1. n. of the first Dhyani-Buddha. — 2. a Lotsawa v. *Köpp.* II., 69.

ཐོ *bo*, 1. num. figure: 135. — 2. **affix,** to designate some words as nouns.

ཐ་ཏ*ོ*ག*ས*, ཐ*ོ*ང*ས*ག *bo-ldg-pa, bo-ldù-ba Ts.*, **ankle, ankle-bone.**

ཐ*ོ*ད *bo-de Ch.*: 'n. of a tree, the fruits of which are used as beads for rosaries'.

ཐ*ོ*ད *bo-dhi Sak.*, **wisdom;** also n. of the **Indian fig-tree,** ficus religiosa, *byaì-ćub-ùù*; n. of the **white narcissus** (*Lh.*).

ཐ*ོ*ལ *bd-ba*, prob. pf. of *„bd-ba.*

ཐ*ོ*ལ *bd-ma W.* for *bá-ma.*

ཐ*ོ*ལ *bd-la*, **ball,** for playing *Ld.*

ཐ*ོ*ག*ས* *bog-pa* v. *„bógs-pa.*

ཐ*ོ*ག*ས* *bdg-ra Sch.* **rest.**

ཐ*ོ*ག*ས* *bogs, Ch.*, **gain, profit, advantage;** *bogs „dòn-pa Sch.* to yield profit; wherever I met with the word, it was used only in a religious sense: **gain for the mind,** benefit for the heart, furtherance of devotion of meditation, *Mil.*

ཐ*ོ*ང *boù* 1. also *boùs*, **size, dimensions, volume, bulk,** *boù-ćè, -ćèn* large, *boù ćè don ćuù*, large of size, and small of significance are e. g. the lungs (in as far as roasted or boiled they yield little substantial food) *Mil.*; *ma-boù-ćè, -ćùù, „lriù* big, little, middling, as to size of body, *S.g.*; *boù-ćùù* little in stature; *boù-ćadd, boù-ćadd = rdzogs-po* full size, a full-grown body *Thgy.* — 2. v. *boù-ma.* — 3. also *bdù-ba, Ch.*: 'general name for small stones, pebbles etc.'; in medical works *zùù-gi bdù-ba* are mentioned as remedies; in *Pth.* the word occurs in an enumeration of temporal goods, precluding the above signification. — 4. v. *boù-ba.* — 5. provinc. for *baù Glr.*

ཐ*ོ*ང*ས*ལ *boù-ćrù Sch.* a species of falcon.

ཐ*ོ*ང*ས*ག *bdù-gu* v. *bdù-ba.*

ཐ*ོ*ང*ས*ད *boù-ńd*, various species of **wolf's bane,** aconite, *boù-dkar, -ndg, -dmár, -sèr*, used as medicines, or even as poisons.

ཐ*ོ*ང*ས*ནག *boù-ndg* v. the preceding and the following article.

ཐ*ོ*ང*ས*ད *bdù-ba, Sch.* also *bdù-bo*, 1. **ass,** *bdù-jo* or *jo-bdù* he-ass, *bdù-mo* or *ma-bdù* she-ass, *bdù-ćrùg* colt or foal of an

ass; *boṅ-gyil* an ass's load; *boṅ-sbaṅ* dung of an ass; *boṅ-rdzi* keeper or driver of an ass; *dre-bóṅ Ca.* 'an ass generating a mule'. — 2. n. of insects, *rgyab-poi bhi-ba* sugar-mite, lepisma, *Ld.*; *boṅ-ndg* (parh. *bum-ndg*) dung-beetle *Lh.* — 3. *Ca.*: **blockhead, fool.**

ཏ *bod* 1. *Sek.* **ཏིབ**, **Tibet**, *bód-(kyi) yul* id. 2. for *bód-pa*, *bod ka-ćig* some **Tibetans** *Tar.*, *kyed bód-rnams* ye Tibetans. — 3. for *bód-skad* the **Tibetan language**, *bód-du bsgyur ¸jug* I will have it translated into Tibetan *Pth.*; *bód-skad*, in a more limited sense, also implies the common language of conversation, opp. to book-language *W.*; *bód-pa*, *bód-(kyi) mi* Tibetans, *bód-mo* fem.; *bód-kyi mi-rigs* or *mi-brgyád* the people of Tibet, in contradistinction to other nations, *bod-¸bóṅs* the Tibetan people, opp. to its ruler.

ཏ་པ *bód-pa* 1. v. *bod.* — 2. = *¸bód-pa.*

ཏ *bon* (acc. to *Schf.* = **ཐ**) 1. n. of the early religion of Tibet, concerning which but very imperfect accounts are existing (v. Report of the Royal Bavarian Acad. of Sc., 13. Jan. 1866); so much is certain, that sorcery was the principal feature of it. When Buddhism became the religion of state, the former was considered heretical and condemnable, and *lha-ćos* and *bon-ćos*, or shorter *ćos* and *bon*, were placed in opposition, as with us christianity and paganism; v. *Glr.* and *Mil.*; at the present time, both of them seem to exist peacefully side by side, and the primitive religion has not only numerous adherents and convents in *C.*, but manifold traces of it may be found still in the creed of the Tibetans of to-day. — 2. = *bón-po*, follower of this religion.

ཏ *bor*, v. *¸bór-ba.*

ཏོ *bór ra*, **a sack of corn**, holding about 30 *Ral W.*

ཏ *bol*, *bol-gód* 1. **the upper part of the foot** *Stg.* — 2. **the leg of a boot** *W.* — 3. **clod of earth** *C.* — 4. v. *¸bol.*

ཏོ*ལ*ར *bol-yór* = *ból-ka-ri.*

ཏོ*ལ*པ *ból-po* v. *¸ból-po.*

ཏོ *bos*, v. *¸bód-pa.*

ཕ *bya* 1. abst. **bird, fowl, hen**, cf. the following articles. (*Tib.* *bis* [v. *byis*], *bi*). — 2. vb. fut. root of *byed-pa*, v. this and the abst. *byed-ba.* — 3. *°ja ćó-ćé W.*, **to castrate, to geld.**

ཕག*ས*ར*ན *byá-ka-ra-ṇa*, **ཕ**ག**ས**ར**ན**, prop.: **explanation**, 1. = *luṅ-du-ston-pa* **prophecy**, cf. *Burn.* I, 54 sequ. — 2. in later times: **grammar.**

ཕི *bya-kri Mig.*, *bya-tri Lt.*, n. of a medicine.

ཕག*ས* *bya-rkáṅ*, 1. **a bird's foot.** — 2. n. of a **vein** *Med.* — 3. officinal plant, in *Lh.* a blue kind of orobanche.

ཕག*ས*ད *bya-skád*, also *bya-sgrúṅs*, *bya-ćós* title of a book of satirical fables, in which birds are introduced speaking.

ཕག*ས*ོ *bya-skóṅ* **fowler's net** *Lex.*

ཕི *bya-skyi Stg.*; *Sch.*: **roof, shelter.**

ཕག*ས* *bya-ćóṅ Ca.* **bird-cage.**

ཕུ*ད*, **ཕ**, **ཕ**ུ *bya-ćyúd*, *-ćri*, *-ćrúṅ* = *ćyuṅ*, *ćra* and *ćruṅ-ćrúṅ.*

ཕག*ས*ད *bya-gdg Dzl.* and elsewh., a species of ducks, *Sek.*: **the gray duck.**

ཕད*ས*ད *bya-dgá* **gift, present**, esp. as a reward; *sbyin-pa* to bestow a gift, freq.; *bya-dgár* as a present, for a reward, *stér-ba* to give.

ཕོ*ད* and **ཕ**ུ*ད* *bya-rgód* and *-rgyúl* **bird of prey** *B.* and col.; *bya-rgod-ngoi Med.*, vulgo *la-da-ra* (v. *gla*) *bya-rgod-ćúṅ-poi ri*, **ཕ**ག**ར**ད**ས**ུ; vulture-hill, in Magadha, a preaching-place of Buddha.

ཕི*ད* *bya-rgyá* **fowler's net.**

ཕག*ས*ོ *bya-rgóṅ* n. of one of the smaller lobes of the lungs.

ཕི*ས*ོ *bya-ćyúṅ* v. *bya-rmyúṅ.*

ཕི *bya-tri* v. *bya-kri.*

ཕག*ས*ལ *bya-tsil Glr.* light-gray **bird's dung.**

ག་བདབ་ *bya-ʼdab* 1. lit. a **bird's wing.** — 2. a part of the roof or vertical projection of the same, a kind of façade, admitting of pictorial decoration *Gtr.*

ག་བདེ *bya-ʼdre Sch.*, a winged diabolical creature, **harpy.**

ག་ན *bya-na* (acc. to *Lil.* corrupted from ཕ་ནས) **seasoning, condiment, sauce,** in a legend; prob. also in a gen. sense: **meat, food,** *byi-nai yo-byad Lex.*, *byi-na-ma*, prob. id.; *tsi-ba byi-na-ma bzig kyer-nas* bringing some warm food *Mil.*

ག་ནག *bya-nag* **raven,** or some similar bird *S.g.*; *bya-nag-rdzi-rje Mil.* id., because the raven is said to reach an age of a thousand years.

ག་ནན *bya-nan Sch.* (sub. *byi-ra*) **earnest endeavour.**

ག་པ *byi-pa Ca.* **fowler, bird-catcher.**

ག་ཕ *byi-po* 1. **cock,** the male of the domestic fowl, more definitely: *byi(-po) mdu-ba B.* and col.; *byi-po dzi-po, ynyis-pa* etc., the first, the second cock-crow *C.* — 2. **byi-po skyi-po** *W.* **sparrow.** — 3. *bya-po-tsi-tai Med.*, a medicinal plant, stopping the monthly courses; in *Lh.* the great balsamine, Impatiens Roylei.

ག་ཕུ *byi-spu*, **down** (feather), *byai spu B.* and col.

ག་ཕོ *bya-pho*, **cock,** the male of any bird.

ག་ཕྲུག *bya-phrug* 1. a **young bird.** — 2. a **young fowl, chicken.**

ག་བ *byi-ba* 1. inf. and part. fut. of *byidpa*, q. v. — 2. abst. **deed, action, work,** without any reference to time, *ʼjig-rten-gyi byi-ba* and *ʼčos-kyi byi-ba* secular and religious works, frq.; *mai byi-ba byid-pa* to act as a mother, to perform a mother's part *Tar.*; *byi-ba zin-pa* an action completely past *Grum.*; *byi-ba mnai yai ʼbras-bu ʼčhi-ba* much labour and little fruit, much work and little profit *Tar.*; *der rgyal-po dai blon-po-rnams-kyi byi-ba byai-ba yin* then the affairs of the kings and their officers, the concerns of the state and its functionaries, gained ground; also in an absolute sense *byi-ba* = **secularity, worldliness,** *byi-ba bdzi-ba ʼjig rgyan-du ʼče* a resigning of worldly things is fraught with great blessing *Mil.*; *bya-byai* the doing, doings: *bya-byai nyi-ba ʼjig rgyan-du ʼče* the doing little brings great blessing, and so in a similar manner: *byi-rgyu byai-rgyu ma mnai ʼjig* do not give way to a bustling disposition *Mil.*, i.e. do not permit your contemplative state to be interrupted by a distracting activity of your mind; *bstan-pa-la* (or *bstan-pai*) *byi-ba byas-pai lo-rgyus* an account of what has been done for the spread of the doctrine *Tar.*; *byi-la dai ʼbri-ba* seems to be a grammatical term relating to the verb.

ག་ཚ *bya-bdi* v. *bya-wdi.*

ག་ཚལ *bya-bdi Sch.* **down** (feathers); *Lt.* 121?

ག་ཚལ་པ *bya-brai-pa* one free from business, one that has renounced all worldly employment, **an ascetic,** *Ld.-Gtr.*

ག་ཡ *byi-ma* a **female bird, hen, breed-hen.**

ག་ཡ་ཤ *byi-ma-sta* **courier, scalari.**

ག་ཡ་ཕུ *bya-ma-bum* a tea-pot shaped vessel used in sacrificing.

ག་ཡ་ཕུར་ཁྱུག *bya-ma-byar-skyug*(?) **dandelion,** Taraxacum *Ld.*

ག་ཡ་ཕྱི *bya-ma-byi S.g.*; *Sch.* **flying squirrel.**

ག་ཡ་ལེབ *bya-ma-lib Sch.* **butterfly,** — *yiye-ma-lib.*

ག་ཡི *byi-wo* 1. **the female** of any kind of birds. — 2. **hen, female fowl,** also in conjunction with *mdzi-lu*, cf. *byi-po*(?).

ག་ཡུངས *bya-smyaṅ-ba Sch.*, *bya-smyin* (another reading *smyaṅ*) *byidpa*, **to yawn** *Mil.*

ག་ལངས *bya-ldzir* **flamingo** *Sch.*

ག་ཚང *bya-tsiṅ* **bird's nest.**

ག་ཚེ་རིས *bya-tse-ris Sch.* **the white crane.**

ག་ཚོགས *bya-tsogs* a **flight of birds.**

ག་རྡི *bya-rdzi* **one attending to poultry.**

ཇྱ་ཁྱི *byа-khi S.g.; Sch.:* **night-hawk, goat-sucker, caprimulgus; bat.**

ཇ་ལྷོ་ *"byа-lhoн" Bal.* **egg.**

ཇ་ཤ *byа-sа* **crest, tuft** (of feathers) of birds *Sch.*

ཇ་ཕུག *byа-phug* prob. **owl;** *Sch.* quail(?).

ཇ་ར *byа-ra Ca.:* 'heed, care, caution'. This word belonging to the language of the people and to later literature, is not so much an abstract, as a concrete noun, signifying **a watchman,** superintendent (chiefly by day, cf. *mtа-ba* night-watch); it denotes more particularly that individual of a community, who has to see to it, that the compulsory post-office duties be punctually performed, and that messages from the lord or magistrate of the place be duly dispatched and forwarded to their place of destination; in a more gen. sense *byа-ra byed-pa Glr.,* "*bа-ba*" *W., ytoн-ba Mil. c. la,* **to give heed, to pay attention, to look sharp, not to lose sight of;** also, **to be on one's guard against, to take a thing seriously,** e.g. *nad-la* a disease *Lex.;* "*yа-ra i-mig*" (prop. *yid-mig*) "*bа*", pay strict attention! *W.*

ཇ་ཤ *byа-rog* **crow, raven,** mentioned in S. O. as an inveterate enemy of the *ngu-pa* (owl).

ཇ་ལས *byа-las,* **labour, work,** *zin-pa-med-pai byа-las* endless labours *Mil.*

ཇ་ལོ *byа-lo-pa* 1. v. *lo.* — 2. *Sch.* 'keeping poultry'(?).

ཇ་ལོ *byа-mo-ma Ts., Ld.* **bat.**

ཇ(ད) *byag(-pa)* 1. *Ca.* **pliancy, nimbleness, agility of body;** *lnyag-mkhan* rope-dancer *Lex.* — 2. sometimes erron. for *jog* and *jag-pa.*

ཇ *byaн* 1. **north;** *byaн-phyogs* and prob. also *byaн-ka Mil.* id.; *byaн-gi, byaн-phyogs-kyi* northern; *byaн-ska* north side, northern brow or slope of a hill; also n. pr., *Glr.;* *byaн-thaн* n. pr. the heaths or steppes in northern Tibet, more esp. those bordering in the west on *Ld.* — 2. **northern country,** coinciding with *byaн-thaн: byaн-la bkrog-go* he was banished to the north country *Glr.; byaн-pa* a man from *Jaн-thaн.* — 3. the significations of *byaн-snyom-pa Sch.* **to tailor, to cut to a proper shape,** and of several other compounds, require a different etymology yet unknown. — 4. for *byaн-bu.*

ཇ་ཁ *byaн-rkyaн* **trowsers, small-clothes, breeches** *Mil.*

ཇ་ཁོག *byaн-khog* 1. **the inside of the body,** *byaн-khog-stod* the upper part of the body, cavity of the chest, *byaн-khog-smad* lower part of the belly, abdomen, bowels *S.g.;* "*Jaн-khog-la zug rag*" I feel a pain in my bowels *W.* — 2. **rump;** opp. to *yaн-ldag* limbs *Ld.*

ཇ་ཅ *byaн-ga Ld.?*

ཇ་ལྷ *byaн-lha-mi-myaн* the northern continent of the ancient geography of India, v. *gliн.*

ཇ་ཆུབ *byaн-chub,* **ཇ**ང**ཆ**ུ**ব**, prop. wisdom; with the Buddhists **the highest perfection and holiness,** such as every Buddhist desires to obtain, which however to its full extent only the real Buddha himself possesses, v. *Köpp.* I, 425, 435; *byaн-chub-sems* id., frq.; *byaн-chub-sems-ku sems* (or resp. *kuн*) *skyed-pa* to create the thought of such holiness, to direct the mind to it *Dzl., Glr.;* *byaн-chub ldad-pa* to aim at it, to be anxious to obtain it *Dzl.;* *bin-pa* to attain it; *byaн-chub-sems* the mind intent on and suited for it, universal charity; *snyiн-rje-byaн-chub-sems-kyis kun blaн-nas* submitting to every thing with a loving and charitable mind; *byaн-chub-sems-dpa,* **ব**ো**ধি**স**ত্ত্ব**, frq. with the addition of *sems-dpa-chen-po* the saint that has attained the highest station next to Buddha, merely for the welfare of men still tarrying in this world, designated Buddha, as it were; *Köp.* I, 422; *byaн-chub-sems-ma* fem. of it *Thgr.;* *byaн-chub-kyi,* **বি**দ্যা**ব**, the bodhi-tree, holy fig-tree, ficus religiosa (not indica), emblem of mercy; *byaн-chub-snyiн-po* **ব**োধি**স**ত্ত্ব, n. pr. — *rdo-rje-ydan.*

ཇ་ལྡན *byaн-rdo Ca.* **monument,** prop. inscription-stone.

ཐུན་ *bydi-pa* *bydi-pa* ཐུགས་

ཐུ་ *bydi-pa* 1. v. *byaṅ*. — 2. *S.y.?* *byaṅ-pa-ariu Sch.*: an insect.

ཐུ་ *bydi-ba*, pf. of *bydi-ba* q.v.; *byaṅ-sems* a pure, holy mind *Mil.*, prob. — *byaṅ-ĉub-sems*.

ཐ་ *bydi-bu*, ཐ་ *bydi-ma* 1. inscription, direction, label. — 2. the tablet on which an inscription is written, *sdig-kyi bydi-bu-la* (to write) on a copper plate or tablet *Gtr.*; *yig-bydi*, *ka-bydi*, resp. *ĉal-byaṅ*, = *bydu-bu* †; *sgo-bydi* inscription over a door, *dur-bydi* on a sepulchre; *rtags-bydi* a mark on a thing *Ca.*; *brjed-bydi* list of marked luggage; *mig-bydi*, resp. *mtsan-bydi* list of names *Pth.*; *bog-bydi* cards *Sch.*; *byaṅ-rdo* a stone monument.

ཐ *byad* I. 1. *Ca.* proportion, symmetry, beauty, *dpe-byad Dzl.*, id.; *byad-ĉan* well-proportioned, fair, beautiful; *byad-med* the contrary *Ca.* — 2 face, countenance *Lex.*; *byad spur ldiṅ-pa* a hairy face *Gtr.*; *byad-kyi bkrag Thgy.*, *mdaṅ Lt.*, brightness, radiancy, beautiful complexion; *byad-biṅ* face *Dzl.*, ཐ *Lex.*; *byad-yriga*, *Sch.*: stature, prob. more correctly: countenance and body *Dzl.* and elsewh. —

II. (*Ca.* also *bydd-ma*) 1. enemy. — 2. a wicked demon, *bydd-ma rmd-ĉa-ĉan Wdz.* — 3. also *byad-sems(s)*, *S.O.* and elsewh., imprecation, malediction, combined with sorcery, the name of an enemy being written on a slip of paper and hid in the ground, under various conjurations; *ydaṅ-gyi byad*, *ydi-rol-pai byad-sems* a malediction practised by another; *byad-ĉa* or *sems-su jug-pa*, prob. to curse a person with conjurations.

III. in compounds, *yo-byad*, *ĉa-byad* q.v. — IV. frq. for *byad*.

ཐ *byan* 1. *Ld.* frq. for *byi-ma*, "*jan ĉa-ĉan*, *jdu-ma*" cook. — 2. v. the following.

ཐ *bydn-pa Ca.* married man; *Sch.*: a free man, one divorced from his wife; *byan-mo Ca.* wife, spouse; *Sch.*: 1. a divorced woman. — 2. a whore. Only this latter signification seems to be known among the common people, e.g. "*ā-pi jdu-ma*", as a vulgar abusive term; *byan-ĉad-pa Sch.* 'to allure, entice, seduce'; these significations are, however, not sufficient to explain: *bydn-mai byi-bor* (or *-pur*) *rnaṅ byan ĉad Lex.*, and: *sems-la rnaṅ byan ĉad Mil.*

ཐ *byib-pa* 1. to clean, cleanse, wash, wipe, *naṅ ĉaṅs-ĉdd-la* to clean the whole house *Dowaṅ*. — 2. to take up, to gather with both hands, e.g. barley *C.*; *byab-zal Sch.* instrument for cleaning, brush; *byabs-ĉrus Sch.* shower-bath.

ཐ *byams-pa* 1. kindness, love, affection, *byams-sems* id. — 2. kind, loving, affectionate, used of the love of parents to their children, of the beneficent to the needy, but not in the contrary order, nor of love to inanimate objects; *byams-pai ting-ne-ldzin* the meditation of love, compassion, frq.; *mi ĉiṅ-la byams-ĉiṅ* being kind towards every body; *byams-pai ynyen* kind, affectionate relations, frq.; *byams-pa mdaṅ-na* when I have many well-wishers, patrons *Dom.*; *byams-pa* as a n. pr., also *byams-pa mgon-po* Maitreya, the Buddha of the future period of the world, who at present is enthroned in the Galdan heaven, and who is frequently represented in pictures, v. *Köpp.*; *byams-ĉĉigs* sitting like Maitreya, i.e. after European fashion on a chair, with his legs hanging down, opp. to *ĉub-ĉĉigs*, like Sakyathubpa; yet he is by no means uniformly represented in that posture.

ཐ *byar*, supine of *byed-pa*; *byar-med* 1. prop.: *non faciendum*, not to be done. — 2. abst. inactivity, inaction in the specifically Buddhist sense, apathy, indifference, *byar-med-kyi ngo-la ynas-par gyis Thgr.*

ཐ *byas-pa*, pf. of *byed-pa*; *byas-na* '*si fecerit*', '*sin fecerit*', after a preceding prohibitive *ma byad* also to be rendered by else; as abst. 1. '*factor*'. 2. '*factus*': *byed-pa byas-pa* a doer of deeds, as the first grade of holiness; *byas-pa ĉit-pa*, *yid-ba Sch.* to keep in mind a thing done, to requite, to reward; *byas-ĉos Mil.*, also known in *C.*, seems to be a notion akin to our conscience, "*jhe-ĉi sdi-po*, *ldiṅ-pa*" *C.*, "*jhe-le*" id.

ཇི *byi* 1. *Gtr.*, *Pth.*, *byi byid-pa* **to commit adultery** or **rape of females**, *byi-ṭáid* punishment for it. — 2. v. *byi-ba*. — 3. *Pur.* "*bi*" **bird**, cf. *byin*.

ཇིད(ཀ) *byi-ṭáṅ(-ga)* **a medicine** *Med.*

ཇིད་ *byi-ṭur* or *dur*, 1. n. of an animal, inhabiting caves *S.g.*; *byi-dur-ma Sik.* **porcupine.** — 2. **spine** of a porcupine or a hedgehog *Sch.*

ཇིད་ *byi-dir* a kind of silk stuff? *Wdk.*

ཇིད་ *byi-dir* v. *byi-ṭir*.

ཇིད་ *byi-dir* **the wiping, cleaning**; *pyag-bdar bźi-pa byi-dir-gyi las deṅ min* the word *pyag-bdar* denotes the act of cleaning *Lex.*; commonly *byi-dir byéd-pa* e.g. *ynas-su* to clean, to sweep a place *Dzl.*; spiritually; to cleanse one's thoughts *Mil.*; *byi-bdar byéd-pa Dzl.* **to dress, trim, decorate one's self, to make one's self smart.**

ཇི *byi-po Sch.* **bosom.** — 2. *W.* **male-cat, tom-cat.**

ཇི *byi-ba* L. slant. *B.* and *C.*; col. *C.* "*bhi-ta*" *Ld.*, *Pur.* "*bi-ta*", *Ld.*, *Lk.* "*sa-bi-ti(g)*", **rat, mouse,** and various other animals: *byi-ba-rkaṅ-riṅ Sch.* rabbit (?); *dkáṅ-byi Sch.* white rabbit. — *byi-dkar Sch.* white hare. — *byi-ṭáṅ* mouse-hole. — *byi-rdo Sch.* rat's-bane, arsenic. — *byi-ldém* mouse-trap. — *byi-nág Sch.* fitchet, polecat. — *byi-ṗriṅ* young mouse. — *byi-briṅ Dzl.* mouse-dung. — *byi-bká* v. sub *byi-la*. — *byi-ṭaṅ* mouse-nest, mouse-hole. — *byi-ṭsé* medicinal herb *Med.* — *byi-ˌdzin Ca.* mouse-trap; *byi-bzuṅ Lt.*, "*bi-ziṅ*" *W.*, etymol. id.; but applied to that troublesome plant, **the burr** (burdock), which is stuck into mouse-holes, to fasten ■ the skin of the mice. — *byi-laṅ* etym. blind-mouse *Sch.* mole. — II. sb.: *byi-ba byéd-pa Ca.*, = *byi byéd-pa* 1. **to mouse; to steal, to pilfer.** 2. **to commit adultery.** — III. *pl.* of ˌ*byi-ba* q. v.; *byi-ba spu*, *Sch.*, hair that has fallen off.

ཇི *byi-bo Lex.*; *Sch.* **little child, infant,** = *byi-pa*.

ཇི *byi-bźin* n. of one of the lunar mansions, v. *rgyu-skár*.

ཇི *byi-zé Ca.* = *ṭaba*, **manner, way, method.**

ཇ *byi-ru* **coral,** frq., also *byi-ru; byi-ru mdog* light red *Gtr.*

ཇ *byi-rdy* medicinal plant *Med.*

ཇ *byi-la*, *B.*, *W.* "*bi-la*, *bi-li*" (*Hind.* "*billi*"), **cat**; *byi-loi brum*, cat's dung *Lt.*; *byi-bla Wdk.* id.? In the latter work it is mentioned as the name of a certain monster, whilst *byi-blai rgyal-mtsán* is an attribute of the gods, resembling a flag with a cat's head at the top.

ཇ *byi-ldu Wdk.?*

ཇ *byi-ldú Wdk.?*

ཇ *byin-ba* v. ˌ*byin-ba*.

ཇ *byin-byin-ṭá-ba S.g.* n. of an animal (?).

ཇ *byin-pa* 1. *Ca.* **general, common.** — 2. *Sch.* **hidden, concealed.** — 3. *Ca.* **rest.** The word seems to be a secondary form of *spyi* and *dbyiṅs*, yet in various passages of medical works none of the above meanings is applicable.

ཇ *byin* 1. **pomp, splendour, magnificence,** e.g. of kings; *byin-ṭé-bar bźugs-pa* to be enthroned in great splendour *Dzl.*; *yul-bṗíd deṅ byin ṭe Dzl. mtu deṅ byin Dzl.*; *byin-ṭan* magnificent, splendid, brilliant, *byin-med* the contrary. — 2. **blessing,** a bestowing of blessings, a power working for good, *byin-bab Lex.*, *-pab Sch.*: conferring blessings (?), *bṗom-ṭtan-ˌdzu-kyi byin-gyis* by the blessing, the miraculous power of Buddha; yet also applied to devils, v. below; most frq. *byin-gyis rlob-pa*, pf. *brlabs*, ft. *brlab*, imp. *rlobs*, **to bless,** *mi* a person, *sa-yul* a place *Mil.*, also followed by the termin.: *skye-ṭan-gyi sdug-bsnál ki-bar byin-gyis rlobs* grant thy blessing, that the misery of beings may be assuaged *Mil.*; *bu mtun-rkyén ˌdzém-bar byin-gyis rlobs* bless the son, that all happiness may be accumulated on him *Mil.*; *rgyud gnyén-po bzáṅ-bar* bless my soul, that it may be an efficient help (to these people) *Mil.*; relative to devils: *log-*

„dren bdud-kyis byin-gyis brlab heretical teachers sent and fitted out by the devil; so also *Tar.* 46, 13; **to create, to change into** *Mil., Tar.*; hence *byin-rlab* blessing, *byin-rlabs byéi-pa*, resp. *mdzad-pa* frq., *ráis-ba*, resp. *sméi-ba Ca.*, = *byin-gyis rlób-pa*; *byin-rlabs-can, byin-rlabs dań ldan-pa* blessed, sanctified, highly favoured, men or things *Pth.*; so also *byin-rlabs ciga-pa Mil.*; *„dre-méi byin-rlabs* blessing pronounced against demons, exorcism of devils *Mil.*; meton.: I am the *„phág-pai byin-rlabs* of all of you, he who will help you to go to heaven *Gtr.*

ཇིན་རྟེན་ *byin-rten Ca.*, the **relics** of a saint, or the place where they are kept ('depository of blessings'); also in the shape of pills, which liberal donors receive from their Lamas, and which they swallow, particularly in the hour of death.

ཇིན་ *byin-po* 1. abst. **calf of the leg,** *byin-pa nó-ba* pain in the calf, *byin-séi Ca.* 'hollow on the inward side of the thigh'(?). — II. pf. of *sbyin-pa.*

ཇིན་ *byin-po Sch.* **all, the whole; general;** *byin-gyis phrá-ba* by degrees, more and more fine etc.?

ཇིན་ *byin-rlabs* v. *byin* 2.

ཇིབ་ *byib-pa*, pf. *byibs* 1. **to cover, to wrap up,** *gón-kyis Lt.* — 2. *Ca.* **to hide, conceal, keep secret, hush up.**

ཇི *byis* 1. *Pur.* "*biu*", **little bird, bird** *S.g.* — 2. *Sch.* **alpine hare.**

ཇིལ་ *byil-ba* **to stroke,** *mgó-bo-la byil-byil byéd-pa* to stroke a person's head *Pth.*

ཇིལ་ *byil-mo* **naked** *Sch.*

ཇིས་ *byis-pa* 1. **child,** esp. **little child;** *byis-(poi) nad* disease of children *Med.*; *byis-pa bton-tabs* obstetric science *Med.*; *byis-stón* v. *nd-zla* sub *na* I, 2; *byis-pai blo Ca.* childishness, want of judgment; *byis-poi skyé-bo* **a plain, ignorant person,** a person not initiated *Thgy., S.O.*; *mo-byis* girl, lass *Mil.*; *byis-pa-sním-ñig Ca.*, twins. — 2. **boy, lad,** till about the age of 16 years, frq. (*W.* not in use).

ཇ.ཏ *byi-ru* = *byi-ru.*

ཇུག་ *byug-pa* 1. **unguent, ointment, salve,** whether as colouring-matter, medicine or sweet scent *Dzl., Med.*; *byúg-pa sha* thick ointment, thick plaster; *byúg-pa sla* thin unguent *Ca.* — 2. **foot-bath** *W.*, perh. better: *bhúg-pa.*

ཇུག་ཤ *byug-ri, Lex.* = *gral,* **place,** in a certain succession or row; *byug-ri bcóg* make room, leave a place empty *Sch.*

ཇུགས་ *byugs* v. *„byug-pa; byugs-spos* **anointing-oil** *Sch.*

ཇུས་ *byuś* v. *„byuś-ba; byuś-ćad* **history, story, particulars** of any event, *śiś byuś-ćad dé-ltar yda* that is my story *Mil.*; *byuś-rdzó Sch.* id.

ཇུར་ *byur B.*, esp. of later times and col., *Ld.* also *byus,* **misfortune, mishap, accident,** *byur Ił-bśi bu méi yda-na* if one has the great misfortune not to be able to keep a child alive *Dom.*; *méi-la byur „gél-ba* to draw down misfortune on a person *Dom.*; "*méi-la jur ćug méi*" *W.*, "*jhur*" *C.*, I have had misfortune, I have been unfortunate; *byúr-gyi,* also *byúr-ćan* unlucky, disastrous, perilous. — "*jhur-náy*" great calamity *C.* — *byur-méi* preservative against misfortune. — *rań-byur-rdó* was explained: a sling-stone with which one hits one's self.

ཇུར་ *byúr-pa, Ca.* also *-bu,* vulg. *byur-byúr* **heaped,** a heaped measure of corn or meal; *byúr-por bkań Thgy.*

ཇ *bye* 1. = *byes* **little bird,** *bye-glań* bird's nest *Ma.*; *bye-prúg* a young little bird *Dzl.*, also *bya-prúg*; *bye-brań* bird-dung *Wdz.*; *byes „ár-pa Sch.* **partridge.** — 2. v. *byé-ma.*

ཇེ་ *bye-mgó* 1. **bird's head.** — 2. **an official mineral** *S.g.*

ཇུ *bya-ba* **ten million,** *byé-ba-phrag yaćan dań sé-ya-phrag-drug* thirty-six million; *byé-ba ća-ya,* eleven million; it seems to be among the larger numbers one of the most popular, as the word million is in English.

ཇེ་ *byé-brdg,* ཁ་ཏོ. 1. **difference, diversity,** *Ił-bo dań śań-rgyás bye-brdg śi yod* what difference is there between me and Buddha? *Dzl.*; *bye-brdg „byéd-pa* to find,

to show a difference, c. genit. in, of, between things; to analyze, to explain; variety, diversity *Was.* (266); *bye-brag bśad-pa* = *vibhaśa Was.* (147), also *bye-brag-bśad-mdzod* or *-ṭīk-ṭīkā*, title of books; *byé-brag-can Ca.* different, *bye-brag-med-pa Ca.*, *mi-byéd-pa Dzl.* equal; *bye-brag-tu smrd-ba Thgy.*, *bye-brag-pa*, ཝཻཤེ་ཥིཀ, name of a school of philosophers, Atomists *Köpp.* I, 68. — 2. division, section, class, species, *dmé-groi, rdi-moi bye-brag* a species of animals, a kind of musical instrument etc. *Lex.*; *yul-gyi bye-brag* a part of the country, province, *Tar.* 88, 6; *bye-brag-tu* (to go through) according to the separate classes *Zam.*

ཕྱེ་ma *byi-ma* (*C.* "*jhi-ma*", *W.* "*bi-ma*") 1. sand, frq. — 2. sandy plain, sands, *yuṅ-gyi byi-mai dkyil-na* in the middle of a plain of gold sand *Glr.* — 3. gravel (disease) *Schr.* — *byi-ma ḅru ṅyig* a grain of sand *Ca.*; *gaṅ-gai kluṅ-gi byi-ma tsam* as much sand as there is on the Ganges; *bye-mahi-ra* brown sugar, ground sugar, *Hind.* चीनी, *C.* — *bye-dkar* white sand, *bye-nag* black sand. — *bye-ldiṅ La.* sandy water, water standing on sandy ground. — *bye-ljoṅs* a sandy tract *Ca.* — *bye-ldiṅ* a plain of sand, a sandy desert *Glr.* — *bye-ṭsuṅ* sand raised by a whirlwind. — *bye-rdi* (*Schr. hrid*), small sugar-balls, Indian sweet-meat, imported into Tibet, *C.*

ཕྱེད་pa *byéd-pa* I. vb., pf. *byas*, fut. *bya*, imp. *byos*, vulgo *byas* (*Sp.*, *Bal.* "*bèd-pa*"; in *Ld.* and *Lh.* instead of it gen. "*bi-ba*"), resp. *mdzad-pa*, eleg. *byéd-pa*, 1. to make, to fabricate, with the acc., e.g. a house, an armour etc.; with *las* or *la*, to make out of or of: *yuṅ-las* out of gold, *śiṅ-la Tar.* 160, 11 of wood; with the acc. and termin. to form to, to work into, *pags-pa log-log-tu* to work or manufacture skin into parchment *Dzl.*; with the instrum.: to do with, to make of: *ḅdé ci big bya* what are you going to do with it, to make of it? *Dzl.* to cause, to effect: *thiṅ-ba da nas byas-pa yin Mil.* it was I that caused this falling; with the supine, to take care that: *byéd-par ḅdul-par byéd-pa* to make him inclined to do it *Dzl.*, *ma ḥbr-bar byos big Pth.* take care, that he do not escape; *yód-par byéd-pa* to produce, procure, provide, *dei ynas-kani-la ṅgo-pa byas-nas* he provided for him a dwelling with appurtenances *Dzl.*; to fit out, equip (a ship) *Glr.*; to act: *rgyal-po, drań-srońi* etc. *byéd-pa* to act a king, a saint, as much as: to rule as a king, to live as a saint *Dzl.*, *bla-ma byéd-pa* to be a priest *C.*; in a gen. sense: to do: *byé-ba dań byas-ba-ma-yin-pa stoṅ-pa* to teach what man ought to do and what they ought not to do *Thgy.*; to commit, perform, execute: *ṅan-pa byed-byéd-pa* one that has repeatedly committed himself, *las* or *byé-ba byéd-pa* to perform an action, *las ci big byed* what are you doing, what is your business? *ḥdas yód-da byéd-mkan med* there is an expediant, but no one that carries it into effect *Mo*; *mi byar mi rńé-ba* as it must be performed, lit. as it cannot remain undone *Dzl.*; *bsam-pa ḥbar myur-du byas-na* if an intention is speedily executed, performed; *las byéd-pa* to work, to be efficient (of a medicine); to act, proceed, pretend, affect: *ci ltar byas-na legs* how proceeding is good? i.e. which is the best way to proceed, how shall I manage best? *Glr.*; *bsam-ptan-la yód-pai ḥuṅs byas* preteaded, affected to meditate *Glr.*; *dei ḥuṅs-su byas* I will act as he does, I will do like that man *Glr.*; *gó-la byéd-pa Mil.* to proceed slowly, to be slow; to take, to assume, to count: *ḥag bźi-pa ddań-par byas-na* if the fourth day be taken for (counted as) the first *Wtn.*; *byéd-pa* with the termin. of the inf. is frequently used periphrastically or to give force to other verbs; such forms are: *ynid-par byéd-pa* to kill, *pa-mds śi-par byos* (or *gyis*) *big*, resp. *yab-yum-gyis mkyen-par mdzod ḅig* dear parents, you must know! *Dzl.*; on the other hand: *pá-la rig-par gyis ḥig* let your father know about it *Tar.* 87, 7; in such cases the proper sense is merely to be gathered from the context. Besides the simple fut.: *ḅdig-par byoo* I shall remain *Tar.*, *ḥá-mo grogs byé-*

yin as I shall be with you *Gir.*; — the form *byao* frq. serves to express necessity: *bsoḥ-bar byo* I must seek *Dzl.*; esp. with a negation: *brjod-par mi byao* they are by no means to be pronounced; the participles in the short forms of *ytoi-byed* and *ytoi-byd* differ, in as much as the former is used in an active sense, e.g. one giving, a giver, the latter in a passive sense, one to be given; they may be formed of any verb. For specific combinations, in which *byed-pa* is differently to be translated, as *dpa byed-pa*, *ytd-la byed-pa* etc., refer to these words. — 2. **to say, to call**, yet chiefly only in the pf. tense: *ser bydr-pa Dzl.* thus said, so called; *snar byds-pa bzin* according to what has been said before *Dzl.*; *byas-byas* though saying *Pth.* — and in the fut., which in that case, however, frq. stands for the present: (*ka*) *byd-bai sgra byuṅ-ne* a voice thus speaking was heard *Gir.*; *dé-la dbyaṅs ka byao* these are called vowels *Gram.*; (*ka-*) *byds-pa*, or more frq. *byd-ba*, the so called, being often joined to a name, that is mentioned for the first time, e.g. Anu, the so called, whilst we should say, a man, called Anu, or of the name of A.; *byd-ba* also implies: of the purport, to the effect, just as *bśa-pa* is also used: *'tsol-bźig' byd-bai ka byuṅ-nas* an order being given to make a search *Gir.* — 3. **to go away, to disappear**: *byas soṅ* he disappeared *Gir.* —

II. abst. 1. *byed-pa* and *byed-mKan*, the person that does or has done a thing, **the doer, performer** etc.; **author**, *bstan-bcos byed-mKan* the author of the work *Tar.* — 2. *byed-pa* **the instrumentative case** *Gram.* — 3. *byed-pa* **the doing, dealings**, with noun in the instrum. case: *dé-ḍire-ba mi-rigs-pa rgyal-pos byed-pa* such wrong being done by the king, such unjust dealings of the king *Dzl.*; in the genit. case: *bla-yi byed-pa dbyiṅs-su sbas* hide the working of your understanding in the heavens, i. e. let it disappear in nothingness; **effect**, also with the noun in the genit. case, *Wdz.* — 4. *byed (-pa)-po*, **doer, accomplisher** etc., *mKhd-sbyin byed-pa-por bos* he invited him as sacrificing priest *Tar.*; *„dul-bar byed-pa-po* converter *Tar.*; *bkra-śis spel-bai byed-po* augmenter of eternal happiness (from a hymn); *byed-pa-po* **instrumentative case** *Gram.*; as the twelve *byed-pa-poi skye-mched* I here cite the following from *Wilk.*, without being able to offer an explanation: *bdag*, *skyes-bu*, *srog*, *„gro-ba*, *yid-ba*, *skyés-bu*, *gsoi-zdg*, *bdéan*, *ded-bdag*, *byed-pa-po*, *ṭsér-ba-po*, *bde-pa-po*, *mtśés-ba-po*, where, by the by, it is to be observed, that thirteen are here enumerated, *byed-pa-po* being mentioned again with the rest (a want of accuracy, which is not unfrequently to be met with in the scientific works of the Tibetans). — 5. *byd-ba* q. v.

ཕྱུ་ *byu* (also *byin* q.v.) **little bird**; *byu-ziil byed-pa* v. *ziil*; *byu-la-phug Sg.*, a medicinal herb *Ca.*

ཕྱེ་ར *byér-ba* v. *„byér-ba*.

ཕྱི *byes*, *Lex.* and col.; **foreign country; abroad**, *byes ṭap-rin-ba* a far distant country *Ca.*; *byés-su „gro-ba* to go abroad, to travel; *byés-su „dés-pa* to remove, to emigrate *Lex.*; *byés-nas ślib-pa* to come from abroad *Lex.*; *byés-pa* traveller, foreigner, stranger; *"lam-rig bés-pa yód-pa yén-ta"* *W.* proceeding together as fellow-travellers.

ཕྱོ *byd-ba Ca.* *rnd-ba byd-ba* **to hear, hearken, listen.**

ཕྱོ *byés-po* v. *„byés-po*.

ཕྱ *byél-ba* v. *„byél-ba*.

ཕྱ *byol-sés* **animal**, esp. **quadruped**; *byol-sés-kas glén-pa* more stupid than a brute *Mil.*; *byol-sés rgyál-po* the lion *Mil.*

ཕ *brd-ba* v. *ṭá-ba*.

ཕ *bra-ngé*, n. of a lunar mansion, v. *rgyu-skár 2.*

ཕ *brd-ba*, 1. abst., n. of a small **rodent**, living under ground (not mole *Ca.*, but rather **sable, earless marmot** *Sch.*); *brd-phu Ld.* a similar animal (= *pra-lif*); *bra-mkár*, *bra-ṭsés Ca.*, burrow of it; *bra-bran*

Lex., *bra-ril Ca.*, dung of it; *bra-lpdgo* skin of it. — 2. vb. **to have** or **to be in great plenty, to abound** (?), *rdzi-gis za ma bra, bsai ma bra, gos ma bra* she allowed herself no abundance of food, drink, or clothing; "*za-, tsi-, ẓin-, lab-, ẓir-ḍha-ta*" eating, drinking plentifully, walking, speaking, talking a great deal *C.*; "*tha-, ḍho-, ḍhdi-ḍha-ta*" being very hot, warm, cold *C.*

ཟླ་ *brd-ba* (prov. "*brai*", *Pur.* "*bro*") **buckwheat**; *bra-ṗyi Lex.*, *rjim Sch.* buckwheat flour; *bra-sig* buck-wheat straw, serving as a poor sort of fodder during winter.

ཟླ *brag* **rock**, *brag rtse-ṗsim-ṗo* a three-pointed rock; *brag-skid* the middle height of a rock, opp. to *brag-mjug* and *rtse* its foot and top *Ca.* — *brag-spdz* prob. an aromatic herb, used for incense *Le.* — *brag-skibs* beetling rock. — *brag-rgyal* a prominent, high and precipitous rock, towering rock. — *brag-ẓa*, *-ẓa* echo; also fig. for something unsubstantial, shadowy, not existing *Mil.* — *brag-mjug* foot of a rock *Ca.* — *brag-ṗug* rock-cavern. — *brag-ṗye* dust produced by hewing stones *Glr.* — "*ḍhag-bkdi*" = *ṗa-bdi C.* — *brag-dmar* name of a rock in or near Lhasa, alledged not to be identic with *dmar-po-ri* (*Sch.*). — "*ḍag-tsil-sa*, *ḍag-ldg-ṗo*" mite, tick *W.* — *brag-rtsdi* rock-lizard. — *brag-rtsé* top of a rock. — *brag-bin* mineral pitch, bitumen, is said to cure fevers and even fractures. — *brag-ri* rocky hill. — *brag-rtsé* fall of a rock. — *brag-rdzi* chasm in a rock, ravine. — *brag-ldg* v. *brag-rtsil-ba*.

ཟླ *bran* 1. resp. *sku-brdzi* **chest, breast**, (cf. *nu-ma*); *bran rdzin-ba* to beat one's breast *Glr.*; "*ṗa-gu ḍdn-la ẓir-te kyer-ba*" *W.* to carry a child pressed against one's breast. — *bran-kyéd* (?) *Ca.* a high, prominent chest. — *bran-dbyil* middle of the breast, cardiac region. — *bran-lbdg Mil.* prob. = *ldg-ma*. — *bran-skds Sch.* the dorsal vertebrae opposite to the chest. — "*ḍan-kad*" **string** of the *bran-kés* (*-gus*, *-kos*, *-gos*), **pellet-bow**, a bow furnished with two strings, to shoot pellets or small stones, *bran-rdi* or *-rdzu*, with it *W.* — "*ḍhan-ldg*" *C.* cardiac-region, pit of the stomach. — *bran-sgrd* snake, serpent (like *lto-grd*). — *bran-bir* the middle convex part of the *rdzi-rje Ma.* — *bran-ẓig Lh.*, prob. heart-burning. — *bran-(y) bdl Ca.* dew-lap. — *bran-ze Mil.* prob. breast-bone, sternum. — *bran-ṗyés Sch.* tame, gentle. — *bran-ru Med.* breast-bone. — "*ḍan-ldg*" *W.* the hands crossed on the breast. — *bran-so Glr.* breast, brisket of a butchered animal. — 2. also „*brai*, gen. „*brdi-sa*, sing. *wdis-brdi* (q.v.), resp. *ṗzim-brdi*, *bsags-brdi* **night-quarters, halting-places**, whether under a roof or in the open air; also as much as **stage** (of a journey); *brdi-sa „dbs-ṗa Tar.*, prob. also "*bdr-ba*" *W.*, to take up night-quarters; **dwelling**, particularly a temporary one, **lodgings**; but also a permanent **abode**, esp. in *W.*; "*ḍdi-so tdi-ba, ydr-ba*" to take in, to lodge a person over night *W.* (cf. *ynas* 2). — *brdi-Ean*, dwelling-house, dwelling-room *Pth.* — *brai-grdzs* house-mate, bed-fellow. — *brai-dpon* master of the house, landlord. — *ṗo-brdi* v. *ṗo*; *bla-brdi* v. *bla*.

ཟླ *brai-rd Lex.* = *brai-rd*.

ཟླ *brdi-ṗa* v. „*brdi-ṗa*.

ཟླ *bran* 1. **slave, servant**, *mi-brdi 'dir servus' S.g.*; *bran byéd-ṗa* to be a servant, to serve *Ca.*; *brdn-du „gyur-ba* to become a servant *Ca.*; *brdn-du „bdl-ba* to make another be a servant, to use him as a servant *B.*; *brdn-du skul-ba* to engage a person as a servant, to get him to work for one's self *Glr.*; *brdn-du Ean-bdis-so Pth.* they promised to serve him; *ḍa sag yid ynas brdn-du ṗil-ba* devoting heart, mouth, and body to his service *Pth.*; *nai nub lto-gis-kyis brdn-du bal* morning and night I am a slave to food and clothing *Mil.*; **subject**, one owing allegiance, "*la-ḍdgs-ni gyál-ṗo-la ḍdn-yul-ba*" a village subject to, belonging to, the king of Ladak *W.*; *brdn-ṗo* servant, slave *Tar.*; *brdn-mo* maid-servant, female slave; *bran-ldl*, *bran-ṗyóg* = *bran*; also collectively, servants, domestics, household. — 2. **tenure**, in the

compound *tags-brin byed-pa* to weave *Mil.*; *nye-brin Mil.* seems to be some decoration of the shoes; *nio-brin Mil.* something similar. — *Ye-brin Glr.*, and *mtha-brin ??*

ཁྲན་པ *bran-pa* **to pour out** *Tar.*

ཁྲན་ཚོ *brin-mo* 1. v. *bran* 1. extr. — 2. also = "*dpu-tsér*" *W.* **finger, toe.**

ཁྲབ་པ *brab-pa* v. „*brab-pa.*

ཁྲམ་ཟེ *brim-ze*, from ཁ་ལ་ 1. **Brahmin,** Hindoo priest; *brim-ze-mo* female Brahmin; *brim-ze rig-byed „don-pai sgra* the voice of a Brahmin reciting the Vedas, being taken as a sign of good luck; *brim-ze-pa* an adherent of Brahma. — 2. **a priest** in general *S.O.* (Acc. to *Feuc.* transl. of *Gyatch.* 18 and 52 also = *brahmaya*, the theological part of the Vedas; this is however against the tenor of the Tibetan text, which requires the word to be taken in the former sense.)

ཁྲལ *bral* v. „*brál-ba.*

ཁྲི *bri* v. „*bri-ba.*

ཁྲིད་པ *brid-pa* 1. *Sch.* **to continue, to reiterate, to repeat continually;** *brid-la ytón-ba* to give again and again'. — 2. v. „*brid-pa.*

ཁྲིད་ཁྲིད་པ *brid-brid-pa Sch.* **to float,** to move confusedly, before one's eyes.

ཁྲིད་ཐུ *brid-rtsa Lt.!*

ཁྲིམ(ས)ˇ *brim(s)* v. „*brim-pa.*

ཁྲིས *bris* v. „*bri-ba*; *bris-sku*, *sku-bris* **picture of a saint,** drawn or painted *Ca.* — *bris-ljór* the art of painting and carving images. — *bris-mo* written book. — *nag-bris* a drawing *Ca.*; *ston-bris* a coloured picture.

ཁྲུ *bri-ba* v. „*bri-ba.*

ཁྲུ་བ་ཏེ *bru-ba-tié Lex.* **hunger.**

ཁྲུ་ཏ or ཁྲ་ཏ *bru-tá* or *bra-tá Wdk.*, prob. = *gru-tá* and *gra-tá Pth.*, „*bru-tál* or „*bra-tál Ld.-Glr. Schl.* 19, b. 21, a. name of a country to the west of Tibet, bordering on Persia.

ཁྲུག་པ *brug-pa* **to flow, to stream, to gush** *Ca.*; *shal.* **current, flow, flux** *Ca.*; *ka brug-pa* flowing-water *Lex.*

ཁྲུམ *brum* **dirt, dung, excrements,** *mi-brum*, *bya-brum*, *sbrul-brum* etc. feces of man, birds, flies etc. *Med.* and elsewh.

ཁྲུལ་པ, ཁྲུལ་ལ་པ *brúl-pa*, *brúla-pa* v. „*brul-pa.*

ཁྲུལ *brul* **small particles, fritters, bits, crumbs,** *bag-brul C.* crumbs ■ bread; *brúl-ba Mil.*, *C.* **to fall,** into an abyss *Thg.*; to fall off, fall out, fall down, of leaves, seeds etc.; *brúl-ba*, *brul-ba* = *brul W.*

ཁྲུ *bru* v. „*brú-ba.*

ཁ *bre*, "*dé*", *Sakr.* ཏ্ৰোণ. 1. a measure for dry things as well fluids, about 4 pints; acc. to *Ca.* ½ of a „*bo*; *bré-bo ché*, *bren chúng* large and small *bre*, *Ca.*; *yser-gyi bre gsum Glr.* one (small) measure of gold-dust; *bre-do* two measures; *bré-la ytón* that will just fill a *bre Zam.*; *bren bkur-ba* to measure with a *bre Lex.*; *lha-khán bre-tsad tsam ing* a miniature temple, not larger than a *bre Glr.*; vulgo also that part of the *Chod-rten*, which has the shape of a corn-measure; in a general sense, **measure,** *bre-srói ytán-la „béba-pa Glr.* to regulate measures and weights. — 2. "*bre*" *Ld. Lh.* "*bre-sé*" *Kun*, Eremurus spectabilis, a plant of about a man's height, belonging to the asphodels. — 3. v. *bri-ba.*

ཁྲེ་ཀོ *bré-ko* **basin for washing** *C.*

ཁྲེ་ཚ *bré-ga* **medicinal herb;** *bré-ga*, id. (perh. the same plant) *Med.*

ཁྲེ་བ *bré-ba* v. „*bre-ba*; *bla-bré*, *ka-bré Sch.* **capital, chapter,** upper part of a column or pillar.

ཁྲེ་ཆོ *bré-mo Sch.* **unfit, useless, worthless;** *bré-moi ytam Thgy.*

ཁྲེགས་ཕ *bréga-pa* v. „*brég-pa.*

ཁྲེ་ཚ *bréi-ba* v. „*bréi-ba.*

ཁྲེད་པ *bréd-pa* ■ **be frightened, afraid,** in fear = *rtsib-pa*, *B.* and *C.*; *sbrúl-gyis dkata-téi bréd-pa* to be frightened by a snake *Wdk.*, or *bréd-téi daidis-pa Pth.*;

bdud-kyis bréd-na if you are afraid of the devil *Gtr.*; *bred-ˌtsma Lex.*; *ḍhd'-po* fearful, frightful, terrible *C.*

ཕྲེལ་བ *brél-ba* 1. vb. (not the same as ˌ*bréi-ba*) 1. **to be employed, busy, engaged, to have business** or **work on hand**, *ried mkar-las-kyis bred-nas loi mi ˌdug* being engaged in building, we have no time to spare *Mil.*; ˌ*dod ḥi-nas brél-na* if one is entirely taken up with lust and pleasure; *dbu-rtsi ṅé-la ḍhél-wa ye', *sni-nyin ḥog** to-day I have a great deal to do, some to-morrow *C.*; *brél-ba* on account of much business *Dzl.* — 2. synon. with *pówa-po* **to be poor, to be without, wanting, destitute of**, c. instrum.: *lens-spyod-kyis brél-ba Dzl.* 72B,7; more frq. with a negative: *ḍa kyaṅ mi brél-bar byas-so* they did not let him want anything *Dzl.* 72B,17, *Sch.*; ˌ*ṅé-bai yo-byád-kyis mi brél-bar* abounding in every necessary of life *Dzl.* 25S,3 (acc. ■ a better reading); combined with another word: *pówa-brél-ba*; *brél-pon-med-ṅái Dzl.*, *mi brél-bar* not sparingly, scantily, niggardly, e.g. to bestow *Dzl.* frq. — II. sbst. 1. *C.* and *B.*, a being engaged in a **multiplicity of business** v. I, 1. — 2. *W.*: **business, affair, concern**, *ṅé-la *ḍil-wa ḥig yod** I have some particular business, concern, suit; *ḍil-wa *ci yod** what do you want, what are you about, what are you doing there?

ཕྲེ *bre* 1., *W.* also *bré-kyu* **manger**; *rta-bré* manger for horses. — 2. v. *bre.* — 3. v. ˌ*bri-ba.*

ཕ *bro* 1. **oath**, *bro -ṅdi -ba* to take an oath (?) *Ptk.*, *bro* ˌ*bór-ba* id., *dbu-bcuyaṅ dai bro bór-ra Gtr.* they swore by their heads, inf. — 2. **dance**, *bro skrdi-pa Lex.*, *brdzi-ba Gtr.*, resp. *kabs-bré mdzéd-pa Mil.* to dance, leap, gambol, as a manifestation of gladness and mirth, whilst *gar byéd-pa* is a regular kind of dancing, with gentle and waving motions of the body; *rta-bré* drama and dancing *Gtr.*; *bré-mkan Ca.* dancer. — 3. *Pur. bro* v. *bré-ba.* — 4. v. *bré-ba.* — 5. *bro-nád Lex.*, *Mil.* and elsewh.; *Sch.* 'an epidemic disease'; *bro-ˌdód Sch.* 'cold (in the head), cough, catarrh;' *Tur.*: *pówa-pa lo mnaṅ-por ṅu-bro* ˌ*brab-ta*; *Mil.*: *bin-tu bro-ˌdód-bar gyur-ma.*

ཕ *bré-ba*, I. vb. 1. **to taste, to smell**, vb. a. & n.; *ynyid kyaṅ mi bré-bas*, not even enjoying (tasting) sleep *Dzl.*; *ḥá-ro skyi-ba bro* one has an astringent taste in the mouth *Med.*; *spos bro-o* it smells of incense *Dzl.*; *dri-yaṅi ḥim-pa bro-o* it has a pleasant smell *Dzl.* — 2. *C.* **to desire, to wish**, = ˌ*dód-pa*, *blá-bro-ba* id.; *ḍa bré-ba* being about to weep *Mil.* — II. sbst. **taste, savour, flavour**, col. *bro-bldg* (*ḍob-ldg*), *bin-tan ḥa-zas kún-gyi bré-ba skyed* salt imparts flavour to any kind of food *Sg.*; *bro ṅá-ba* or *nyoṅ-ba*, col. *ḍob-lag nyoṅ-ba* *W.* to taste, to savour; to try the taste; *bré-ba-ban Ca.*, *ḍób-lag-ḥan* *W.* savoury, pleasing to the organs of taste, exciting the appetite; *bro -(ba-)med* tasteless, insipid *Ca.*

ཕ *bré-wa* v. *gré-wa.*

ཕ *brég-ba* v. *prég-ba.*

ཕ *brod*, = *bré-ba*, **taste** (*ḥim-po*) *ḍhe'-ḥin* *C.*, *ḍód -ḥan* *W.*, well-tasted, savoury; *ḍhg' *ḥim -po** *C.* of a strong, powerful taste.

ཕ *bród-pa* **joy, joyfulness**, *bród-pa skyid-pa Mil.*; *dga -bród* id. *C.*; *ḥi -bród* readiness to die *Mil.* — Here may be quoted also *drod* 2 and 3.

ཕ, ཕ *brob*, *brol* v. ˌ*brób-pa*, ˌ*bról-ba.*

ཕ *bros* 1. v. *bro* 5; *bros -ḥém Sch.* — 2. v. ˌ*bros-pa.*

ཕ *bla* I. the space **over, above** a thing, chiefly occurring in compounds; *bla-na* above *Lex.*; *bla-na-méd-pa*, ཐུན་ལས, having nothing higher over it, the upper-most, the very highest, e.g. *byaṅ-ḥób*, *ḥa-rób* and the like frq.; *bla-na-méd-pai lam*, *bla-med-rdo-rjei ṅig-pa*, = *ṅáṅs-kyi ḥam*, the mystical method, v. *méd* 3; *sá-bla*, above the earth, above ground, opp. to *sa-stéṅ*, *sa-ˌóg* upon and under the earth. Generally fig.: **superior, better, preferable**, *bai-mdzód stoṅ yaṅ bla* then even an empty treasury is preferable *Dzl.*; commonly with the pf. root of a vb.:

ba ,jin kyaṅ blao Dzl. then I will rather die; less frq. with *na*: *ki-na yaṅ blai* since even death is to be preferred *Dzl.*; frq. it may be rendered by 'may', *rgyal-bar gyur kyaṅ blao* then may rather . . . gain the victory (than that I should . . .) *Dzl.*; also pleon.: *kyod mig-gis mi mthoṅ yaṅ blai* be it that you do not see it (it is of no consequence whether you see or not) *Dzl.* ཀ,7. In the passage *Tar.* 128, 8 *bla* seems to stand as an adv. for 'very', *Sckf.* —

Comp. *bla-gab, bla-gos* (*W.* vulgo "*tsi-dar, tsi-sar*") = *ysim-gos*, upper garment, cloth, serving Indians, and occasionally also Tibetans as a covering, = toga, ᨾᨶᨿᨾ; *bla-gab jrig-pa ysig-tu ydar-ba* to throw the toga over one shoulder, frq.; *bla-gab-med-pa*, 1. without upper garment *Dzl.* 2. having no wish, no desire, free from passion(?) — *bla-bri*, also *bla-ve*, canopy, dais *Dzl.* and elsewh. — *bla-ma* ཟླ་ 1. **the higher, upper, superior**; *bla-mar byed-pa* to esteem highly, to honour, syn. ᨾ *bkur-sti byed-pa Dsmaṅ*, *Tar.*; the exact grammatical explanation of *mi bla-mai čos-kyi čo-,grol Dzl.* ᠴ,4 or of the similar passage *mii čos bla-mai rdzu-,grul Burn.* I, 164, offers some difficulties, although it is evident, that *Burn.* has hit the sense better than *Sch.* Of later date is the signification: 2. **the superior**, i.e. spiritual teacher, father confessor, ᨾᨶᨿᨾ, with the genit. of the person *Pth.*; in a more gen. sense: **ecclesiastic, priest, 'Lama'** *Thgr.*, *Pth.*; ᨾ East. Tib. a title designing a high eccles. degree, something like 'D.D.' v. Desg. 247, 371; *bla-mčhod* for *bla-ma daṅ mčhod-ynas* ecclesiastic and sacrificing priest, whether it be one and the same person, or two different individuals *Pth.*, *Mil.*; *bla-(ma-) čhen (-po)* **chief Lama, Grand-Lama.** — *bla-brań* resp. for dwelling-room or house of a Lama or Lamas, whilst *ysim-khań*, *pho-brań* are the resp. expressions for secular dignitaries. — *bla-slob*, *bla-ma daṅ slob-ma*, the Lama and his disciple *Sch.* — *smon-gyi-bla* v. *smon.* —

II. *Sch.* **'soul, life'**; acc. to oral explanations: 1. **strength, power, vitality**, e.g. ᨾ food, scents etc., just like *bsud.* — 2. **blessing, power of blessings**, like *ysyaṅ*, e.g. "*ḥim-med mi-la la čhe-po mi dug = yaṅ mi čog*" C., no blessing attends a contemner of the law. — 3. an object with which a person's life is ominously connected; thus very commonly *bla-ṡiṅ* a tree of life (gen. a juniper or in *W.* a willow-tree, *sal-lohi*), planted at a child's birth; *rgyal-poi bla-gyi* the king's turkois of life *Glr.*; *bla-dar* a little flag on the house-top, on which benedictions are written; *bla ynaṅ* the omen is lasting, propitious, *nyams* it is vanishing, foreboding danger; so prob. also *Dzl.* ᠴ,17, where it is not at once equivalent to 'soul' (*Sch.*). —

III. frq incorr. for *sla*. — IV. in some combinations it has a signification not yet accounted for, e.g. *bla rdol-ba Sch.* to find fault with, to blame, abuse, without a reason; *bla-the*(?) *Lex.*

ᨾᨶᨿᨾ, ᨾᨶᨿᨾ *bla-gab, gos* v. *bla* I.

ᨾᨶᨿᨾ, ᨾᨶᨿᨾ *bla-čhen, -mčhod* v. *bla-ma* sub *bla* I.

ᨾᨶᨿᨾ *bla-ynyaṅ Med.*?

ᨾᨶᨿᨾ *bla-khiba Lex.*

ᨾᨶᨿᨾ *bla-ldog Gram.*; *Sch.*: 'a primitive word, an abstract noun'.(?)

ᨾᨶᨿᨾ *bla-ma* v. *bla* I.

ᨾᨶᨿᨾ *bla-bor Sch.*: 'well! that may be! so much the better!'

ᨾᨶᨿᨾ *bla-brań* v. *bla-ma* sub *bla* I.

ᨾᨶᨿᨾ, ᨾᨶᨿᨾ *bla-ṡi, gla-ṡo Sch.*: **hereditary portion, inheritance.**

ᨾᨶᨿᨾ *bla-ysyaṅ*, ᨾᨶᨿᨾ *bla-khi* v. *bla* II.

ᨾᨶᨿᨾ *bla-ri* v. *bla-bri* sub *bla* I.

ᨾᨶᨿᨾ *blag* 1. sub *bdag-blag* q. v. — 2. sub *bsod-blag* q. v.

ᨾᨶᨿᨾ *bldg-pa* 1. pf. *blaga*, *rnal-ba bldg-pa = rnal-ba ytad-pa Lex.*: **to incline one's ear to, to lend one's ear, to listen to** (*bldg-pa* not by itself 'to hear' (*k.*). —

2. *mčí-ma bldg-pa* to shed tears. — 3. in *bldg-pa mdd-pa*, the free translation of [illegible], *Burn.* I, 309 takes it in the signification given by *Sch.* to *bde-bldg*, and explains it by 'bare of every convenience or comfort'.

bldi-ba v. *lin-pa*.

bldd-pa to chew, secondary form to *lddd-pa Lex.*

bldn-pa = *gldn-pa Ca.*

blar, frq. incorr. for *slar*.

blú-ba, pf. *blus*, to buy off, to ransom, to redeem, *mi da blú-ra ytán-ba* to pay in order to redeem a man, to pay as a ransom for him *Glr.*; *phag-rom-gyi srog blus* he redeemed the life of the dove *Dul.*; *„di-dag-gis rgyal-poi ngo blu-o* therewith I will redeem the king's head *Dul.*; to recover, ■ redeem, *ytá-ba*, a pawn, pledge, security *C.*; *blu-rin* the money or price paid for the redeeming of persons or goods, ransom.

bldg-pa v. *ldag-pa*.

bldga-sku molten image; *bldga-pár* casting-mould; *bldga-ma* cast metal, statues, reliefs (cf. *„bár-ba*); *bldga-ysér*, *dgán-bldga* v. *ysér*; *jd-bldga* urn-shaped vessel for pouring out tea etc.; *spyi-bldga* v. *spyi-bo* sub *spyi*; *mér-bldga* oil-pitcher.

bldd-pa 1. vb. *ldud-pa*. — 2. abst. to *blú-ba*, release, ransom, redemption *Sch.* — *bldd-ba* v. *rtsd-ba*.

bldn-pa dull, stupid; stupidity, foolishness; *bldn-po* stupid, foolish; fool, idiot; *bldn-po la-lá* . . . *„dain* some fools consider it . . .; *bldn-poi lugs* foolery, fool's opinion, fool's wisdom, expressions frq. used in scientific works to defeat antagonistic views; *dgé-ba mi byéd-pai mi ni bldn-po yin* the man without virtue is a fool; *„dod-ydn-la ‘ings bin-ta bluu* to be given to lust is folly *Pth.*; *byol-ení-ghyigs-pas bluu* more stupid than a beast *Mil.*; *bldn-ytam*, *bldn-tsig* foolish talk, foolery; *bldn-dad* superstition *Mil.* (cf. *dnos-dad*).

blus v. *blú-ba*; *blus-ma* ransom *Ca.*

blo I. rarely *bló-ba* mind (*Was.* 314 [illegible]) 1. the intellectual power in man, understanding, *mkhás-poi blo dan ldan-pa Dul.*, *blo rno-ba Glr.* talented, gifted; *blo čén-po* (*čúng-ngu*) of great (small) mental abilities *C.*; *blo ysál-te* of a clear understanding, sharp-witted *Dul.*; *ies-poi blo* sagacity, intelligence, judgment *Dul.*; *blo-rgyá Sch.* comprehensive intellectual power; *blo-myur-ldán* being of quick comprehension, sharp *Dul.*; *blo-rtib*, *-„brin*, *-dmán-pa* of sound, moderate, weak intellects or mental faculties *Mdg.*, the last expression is frq. used in modestly speaking of one's self *Glr.* and elsewh.; *bló-ymún-pa* intellectual darkness, a darkened mind *Glr.*; *blo-bag* narrow-minded, weak in intellect *Sch.*; *Ryod ni blo mér-ro* you are mistaken; *blos-lítag-pa* 'to be competent in mind or judgment' *Sch.*; *bló-na-„bab* 'I understand' *Sch.* (?) — 2. mind, thought, memory, *čos dan yi-ge-la blo jug-pa* to direct one's thoughts to religion and to learning to read *Glr.*; *bló-la sbyár-ba* to impress on the mind, to inculcate *Glr.*; *bló-la bzúng-pa* what is retained by, treasured up in the memory *Tar.*; *bló-la brtsé-ba* to learn by heart *Glr.*, *W.*: "loa or *ló-na zúm-te*"; *blo-tag-čód* v. sub *tdg-pa* I. — 3. mind, sentiment, disposition (here in part = *yid*), *bló-la „ddd-pa* to desire; *blo „dún-pa* interest, concern, v. *„dún-pa*; *mdód-pa byéd-poi bló-ben de* he that has a mind, is disposed, to sacrifice *Dul.*; *rai bdé-bar „ddd-poi blo mód-par* without any regard ■ his own welfare *Thgy.*; *blo nyé-ba* friendly sentiment; also: kindly disposed *Glr.*; *sdúg-bai blo* a hating mind, malevolent disposition *Lt.*; *blo gróba Sch.*: 'to get soft, moved, touched, sad', acc. ■ a native authority: to be agreeably affected by; *blo mtún-pa* to be of the same mind, like-minded, with supine also: to agree *Glr.*; perh. also: ■ be unanimous, peaceable, on friendly terms *Sch.*; *Ryód-kyi blo dan mtún-pa* agreeably to your wish *Mil.*; *blor ma ion Sch.* 'the mind could not take it in' *Tar.* 51, *f*, *Schf.*: 'it did not please

me, I could not reconcile myself to it'; "*blo skyel-ba*" *W.*, "*lel-ba*" *C.*, *lel-ba Ca.* (?), ■ rely, to depend upon, *blo gel-ba* to hope *Sch.* (the correct spelling as yet doubtful); *blos ytsis-ba* to give up, resign entirely, to risk, venture, e.g. *rdzi-gi srog Glr.*, *Mil.*, *blo spsis-ba*, id. *Mil.*; "*ta-,di lj-tsin*" monk *C.*; *,o-čag blos ma tsis-par* as she was so much attached to us *Mil.*; *rang-blos ma tsis-pa* a man attached to himself, in love with himself; *blo ytsid-pa Schr* ■ trust, confide (cf. compounds); *dé-las blo zlog-pa Thgy.*, to subtract, to draw off, divert, dissuade from; *blo brid-pa* to deceive, impose upon, cheat *Glr.* (*bld-yi bdag* 'conscience' *Sch.*, acc. to *Schr.* not an authenticated expression).

Comp. *blo-ldan-čé* confident, courageous, intrepid, undaunted. — *blo-grés* **sense, intellect, understanding;** *blo-grés-kyi ldo-byu* what is to be discerned by the understanding; *blo-grés dan ldan-pa*, *blo-grés-čan* sensible, judicious (of persons), *blo-grés čen-po C.* of much sense, of an excellent understanding, *čuń-ma C.*, *čuń-pa Mil.* of little understanding; *blo-gros-med* unintelligent, injudicious; *blo-gros-rgyal-po* n. of a medicinal plant, = *seng-čen Wdz.* — *bld-čan* having mind, sense; *byis-pai blo-čan* having the mind or sense of a child, thinking like a child *Ca.*; having a mind, v. above *mčód-pa byéd-pai bld-čan da.* — *blo-nyés* **ill-meaning, malicious** *Glr.* — *blo-ytsid*, *blo-ydsés* **hope, confidence, assurance,** *bdag-gi blo-ydsés sú-la ,ča* in whom am I to place my confidence. — *blo-ydsés čés-la byéd-pa Glr.*; *W.*: "*lor-med* or *lo-dsés čé-ce, kyel-ce (e)*", c. *la.* — *blo-rdog* prob. = *blo-grés*, *blo-rdog ta-dsid-pa Pth.* people of different mental abilities. — *blo-stóbs* 1. *C.*, *W.* **courage.** 2. *W.*, **generosity, magnanimity,** or perh. also **equanimity, self-command,** e.g. if a person remains kind and forbearing towards disobedient servants. — *blo-tsés* counsel, expedient, *blo-tsés sód-ba Ma.* — *blo-bde* **cheerful, happy.** — *blo-,dód* **covetous, greedy.** — *bld-ma* 1. *bld-ma man-ba Glr.* was explained by our Lama: having manifold thoughts, being restless, flighty, giddy. 2. *W.* disposition, turn of mind, "*lo-na rés-ma*" slowness, irresolution, also longsuffering, "*lo-na ,čés-se*" resoluteness, determination, promptness, both also adj.: slow, irresolute, and: resolute, determined etc. — *blo-méd* injudicious, foolish *Ca.* (*Dzl. 74.4*, 18 makes no sense, there being prob. an error in the text. The translation of *Sch.* seems to be a mere conjecture). — *blo-ldzin* 'sound sense', col. "*lob-zan*", a very common name of persons. — *blo-bód Sch.* 'memory, intellectual power'. — *blo-sems* **mind, soul, heart,** *blo-sems-bdé* = *blo-bdé Mil.* — *blo-ldan* intellect; *W.*: "*lo-sem méd-ran*" foolish, one not knowing what he is about.

II. frq. incorr. for *glo*.

ཁ *bld-ba* I. vb. **to be able** = *ydód-pa*; *Kyod mi ló-na* if you cannot; "*di mi lo*" that you cannot (dare not) do, prob. only *W.* vulg. — II. sbst. = *blo*, frq. used by *Mil.* for the sake of the rhythm.

ཁ *bld-bur* = *glé-bur* **sudden, suddenly;** *Kyod dé-ltar-gyi dód-pa bld-bur yin* thy present faith is new, but just sprung up in thee *Mil.*; *mi-spyod bld-bur-du ,gyur* the conduct of men suddenly changes *Ma.*

ཁ *bldn-mo*, for *ldn-mo*, **bones** or **knuckles** used as dice *Mil.*

ཁ *blom* 1. *Lex.* = *gros*, *blon ,dób-pa* **to give advice, to counsel;** *Ca.*: to make arrangements. — 2. v. the following.

ཁ *blon-po* **officer** (prop. counsellor), any magisterial officer of higher rank; *blon-po dan ,bada* commanding and obeying, higher officers and subalterns *Glr.*; more particularly **minister** (of state); *blon(-po) čen(-po) Glr.*, *blon-po bka-la ytógs-pa Glr.*, more commonly *bka-blon(-po)*, **high officer of state, minister, governor;** *Krims-blon* minister of justice, officer of justice; *rgyal-blon* king and minister, also = council, privy-council, *Glr.*; *čós-blon* 1. (opp. to *bdud-blon*) an orthodox, faithful minister etc. 2. *ka-blon čos-pa* minister of public worship *Glr.*; *rje-blon* the same as *rgyal-blon Glr.* — *spyi-blon* chief officer *Ca.* — *jyi nań bar yum-gyi blon-po Glr.*, lit. outer, inner, middle

minister, a distinction not quite intelligible. — *dmag-blon* military, *yig-blon* civil officer *Ch.* — *nai-blon* 1. v. above *jyi-nai* etc. 2. *Lh.* country-judge.

ཏ *bha*, sometimes written for ཁ, either from ignorance, or in order to appear learned, as is also ད for ར, and so forth.

ཏ་ཀ *bhá-ga Sak.* the female genitals, *Pth.*

ཏ་ར་ཏ *bhá-ra-ta*, *bhá-ra-tai dbyu-bu*, *bhár-ta*, *bár-dha*, *Sak.* भरतवर्ष country between Lanka and the Sumeru, viz. Hindustan; also North-India, *Mil.* and elsewh.

ཏ་ལ *bha-lad*, *Urd.* بلاد, *Beng.* balati, 'a far distant country', — *phi-tai*, for Europe.

ཏ *bhaṅ-go W.*, *Sak.* भङ्ग, hemp.

ཏ *bhe-da* v. *be-dha*.

ཏ *dba* 1. *Lex.* — *be-ca* reverence, respect, obs. 2. (or *rba*) = the following.

ཏ *dba-bldaṅ Glr.*, *rba-bldaṅ Mil.*, *Dul.*, *dba-rldbe* wave, billow; *rba-skyes* whitish waves *Mil.*; *dba-ṡub* surge, roar, turmoil of waves *Ch.*; *dba-byi* water-rat?

ཏ *dbag-pa*, pf. *dbags Sch.*, v. *dbog-pa* and *bag-pa*.

ཏ *dbaṅ* ('*waṅ*, vulg. '*aṅ*') 1. **might, power, potency**, *bkra-po dbaṅ lda-pas* because the minister was very potent *Glr.*; *dbaṅ dge-ldan-la ṅad Glr.*, not only: 'he granted great privileges to the priesthood' *Sch.*, but: he invested it with magisterial power and jurisdiction; rarely used of physical power or strength *S.g.*; *bdad-dbaṅ-med* it is not in my power to stay *Thgy.*; *bkra-pa jo-mo'i yin-te dbaṅ ma ṡuṅ-so* as the pitcher belongs to my mistress, I have no power over it, I have not to dispose of it *Dul.*; *sdod-dbaṅ-med-par* having no strength, not being able to wait (from eagerness, avidity etc.) *Glr.*; *dbaṅ-med*, prob. *sdod* to be supplied (if the text be correct), this won't do so any longer *Glr.*; (*rań-*)*dbaṅ-med-du* or *par* involuntarily, not being able to help it, e.g. to weep, rejoice, believe, *Mil.*: *dbaṅ-med-du mčil-ma ,ldir-du ,jig-pa* to make one weep; *dbaṅ-med-du ,bdl-ba* to make a person powerless, to force by absolute power *Glr.*; *dbaṅ-du ,gyur-ba* to get into another's power, to be overpowered *Tar.*; *,ded-pai* to get into the power of the passions, to be led away by them *Dul.*; *dbaṅ-du gyur-pa* seems also sometimes to mean: he who has brought every thing into his power (?), along with *nyon-mons-pa-med-pa* and *sems-rnam-par-grol-ba*; *dbaṅ-du sdud-pa* to reduce under one's power *Pth.*; *snyiṅ-rje* to make the principle of mercy one's own, to practise it freely *Glr.*, (where *,du-ba* stands); *,grol-ba* to comprise all beings, *Glr.*; *dbaṅ-du byed-pa* id.; *dbaṅ byed-pa* c. la, 1. to rule over, to govern, frq. 2. to possess, *bdag-gis dbaṅ byar med-pa* what one does not possess *Thgy.* — *dbaṅ-sgyur-ba* c. *la*, to govern, to rule, frq.; *dbaṅ ,grub-pa* id. seldom. — *dbaṅ skur-ba* v. *skur-ba* and *dbaṅ*, 2. "*waṅ tsi-be*"*W.* to make efforts, to exert one's self, also = the next. — *dbaṅ sá-ba* to offer violence *Dzl. 9,D*, 3. — *dbaṅ-gis* like a postposition, by, by means of, in virtue of, in consequence of, e.g. *las-kyi* of former actions *Glr.*; *ma-rgyal-gyi dbaṅ-gis* from or in consequence of pride *Tar.* — 2. more especially in mythology, *dbaṅ bcu Dzl. 9,D*, 14, also *stobs-bcu Trigl.* 8, 6; *Gyatch.* II, 46, *Burn.* II, 781 seqq. 1. the ten powers of knowledge of Buddha, v. *Kłpp.* I, 437 seqq. 2. in later times *yeṅs rjes-su ,dzin-pai dbaṅ bcu* ten powers tending to the benefit of others are ascribed to the Bodhisattva, *Thgy.*: *tsé-la dbaṅ-ba* (respecting this form v. below) power over the length of one's own life; *sems-la dbaṅ-ba* power according to one's own pleasure to enter into any meditation; *yo-byad-la* to shower down provisions for the support of creatures; *las-la* to mitigate the punishments for their sins; *skyé-ba-la* to effect one's own re-birth in the external world, without danger of being infected by its sin; *mós-pa-la* at pleasure to change one object into another; *smon-lam-la* to see every prayer for the welfare of others fulfilled; *rdzu-,phrul-la* to exhibit wonderful feats for bring-

ing about the conversion of others; *ye-śes-la* to understand all writings on religion (*zi f.*); *čos-la* to convey the publication of religion to all creatures at the same time and in every language. 3. in practical mysticism: various supernatural powers (v. *skur-ba*), e.g. *ṗyi nai ṗdzi-gi dbaṅ skur-ba Pth.* is alledged to signify: to convey externally, i.e. into the mouth, the power of *mnaṅ-ba-mfa-ṗdz* (this and the two following are names of Buddhas and demons), internally, into the body, the power of *spyan-ras-ṗzigs* and lastly into the mind perfect purity, i.e. the *rta-mgrin*, and together with it power over the demons. — 3. **regard, consideration**(?). In later writings the composition of *dbaṅ-du byas-na* (*mdzad-na* etc.) c. genit. (instead of which in *U.* also *dbaṅ-du bor-na, ṅaṅ-na* are said to be in use), is frq. to be met with, signifying as much as: when... is concerned, when... is in question, for the purpose of, or merely: respecting, as regards: *lṅa-pai, ṗga-pai, bsdu-pai* when beauty, firmness, formidable appearance (*of* a royal castle) are concerned, are the points in question *Gtr.*; *sdigs-kyi dbaṅ-du rtsis-pai ltd-ka* prob. the Slokas being numbered with a regard to the Mantras, i.e. including the latter *Tar.* 127, 16. — 4. symb. num.: 5 (*dbaṅ* being taken for *dbaṅ-po*).

Comp. and deriv. *dbaṅ-bskur* consecration, inauguration, initiation *Was.* (189), = *dbaṅ-bskyur* might, power, e.g. *sems-rgyas-kyi Gtr.* — *dbaṅ-grdl* the row of those that are to be ordained or consecrated. — *dbaṅ-ldan* mighty, powerful *Ca.* — *dbaṅ-ṗdzin* 1. **might**, = *mna-ṗdzin, dbaṅ-ṗdzin-med-pa* low, mean, of inferior rank *Del.* 2. **time, chronology** *Lexx.* 3. **destiny, fate, predestined fate**, or rather the destiny of any creature consequent to its former actions, *las dan dbaṅ-ṗdzin*, frq.; *dbaṅ-ṗdzin-med-pa* may therefore imply: having no destiny, i.e. no particular destiny. — *dbaṅ-ˌdus-ṗjo-brdzi* 'Angdophorung' of the Indian papers, n. of a fort in Tibet. — *dbaṅ-ldan* mighty, powerful; *dbaṅ-ldan-gyi ṗyogs Domsai, dbaṅ-poi ṗyogs Sbk.*, is said to be north-east. — *dbaṅ-po* v. the next article. — *dbaṅ-ṗgyig* 1. adj. mighty, also abst.: *dbaṅ-ṗgyig ṗzin-las čé-ba Gtr.* 2. symb. num.: 11. 3. **name proper** a. Iswara, Siva *Gtr.*, hence also the Lingam as his emblem *Gtr.* b. Avalokitesvara *Gtr.* — *dbaṅ-ba* 1. vb. c. *la* = *dbaṅ byéd-pa*, e.g. *rgyal-srid-la mi dbaṅ* he does not succeed to the throne; gen. with accus. *ṗyig ˌdi dbaṅ-ba yin* one ... belongs to this one *Mil.*; *bdag dbaṅ-bai rgyal-ṗrán* the vassals under my sway *Del.* 2. abst. = *dbaṅ*, e.g. *čaṅ-la dbaṅ-ba* (v. above). — *dbaṅ-ris* prob. domain, dominion. — *dbaṅ(-po)-ldig(-pa)* a medicine, said to be prepared from a viscid, aromatic root, shaped like a hand. — *dbaṅ-ldn* perception, by means of the organs of sense *Was.* (278).

ཁབས་ཅན་ *dbaṅ-po* 1. **possessed of power, dominion**, *mčó-gyi dbaṅ-por gyur Del.* (*Ma.*); **lord, ruler, sovereign**, esp. divine rulers: Indra, also *lhai dbaṅ-po*; further *rgyál-bai dbaṅ-po, ṗsób-pai dbaṅ-po* the highest of the Buddhas *Gtr.* — 2. **organ of sense**, *dbaṅ-po lṅa(-po)* n. the five organs of sense, eyes etc., also *dbaṅ-poi ṗyo lṅa Med.* ▪ *Trigl.* 17, 6, five immaterial, transcendent senses of Buddha, which are in unison with his five powers, *stobs lṅa*, as stated by *Burn.* II, 430, v. *Köpp.* I, 438. In natural philosophy six organs of sense frq. are mentioned, ཡིད་ being added as the sixth; medical writings also treat of *dbaṅ-po dgu* or *dbaṅ-poi ṗyo dgu*, v. *bu-ga.* — 3. **sense, intellectual power**, *dbaṅ-po rnon-po* of acute intellect, *dbaṅ-po rdul-po* of obtuse intellect, also as common expressions for sagacious or dull *Del.*; *dbaṅ-po nyams* the senses are weakened, become dull *Mel.*; *las sems dbaṅ-po* body, soul, and senses (are glad, are pure etc.) *Dom.*; *dbaṅ-po ṗsó-ba* to gladden, strengthen, revive, the senses *Mil.*; *rnal-gi ˌbras-las dbaṅ-poi rnam-ˌdés ˌbyuṅ* out of the spirit (of the personality which during the time between two periods of existence is in a disembodied state) the sense-endowed soul (of the new individual) is generated (in the process of conception)

ཏ
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S.g. — 4. **genitals**, *Wdz.* and elsewh.; *dbdi-po ldg-pa* v. *dbdi-ldg* sub *dbdi*.

ཏ *dbdr-mi Sch.* **a faint-hearted, timorous man.**

ཏ *dbal Lex.* — *tog* and *rtsé-mo* **top, summit, point** e.g. of a *mčod-rten Gir.*; the point, or acc. to some the grooves of the *phur-pa* or exorcising dagger; *rtsé dbal bzaṅ-ṅan Lex.*† — *dbdl-ba* v. *ˌbal-ba*.

ཏ *dbu* resp. for *mgo*, **head**, frq.; **beginning, commencement**, e.g. of holy doctrine *Gir.*; *"'u ldn-čé" W.*, the mode of greeting between Lamas, by touching each other with their fore-heads; **to bless** (a layman by imposition of hands); *dbu mdzdd-pa* **to be the head, the principal person**, e.g. in an assembly of believers *Mil.*; more definitely: *dbu mdzdd-du* he was my instructor *Mil.* — *dbu-skrd* **the hair of the head.** — *dbu-rgyán* ornament of the head, diadem *Mil.* — *dbu-rnás Sch.* pillow. — *dbu-čan* **furnished with a head**, i.e. with a thick stroke at the top (of a letter), hence the name of the Tibetan printing characters. — *dbu-čen* 1. **higher officer.** 2. *dbu-čuṅ* **subaltern officer** *Ca.* — *dbu-rje* **Reverence, Reverend**, title of Lamas. — *dbu-snyiṅ bčás-pa Sch.*, *dbu-snyiṅ daṅ bro ˌbór-ba Gir.* resp. to swear by one's head. — *dbu-téd* **royal cap, crown.** — *dbu-mtáṅ drúṅ-du* resp. the same as *kuḷa drúṅ-du* in directing letters: To . . . — *dbu-ˌphás* **elevation, high rank, dignity**, *snód-pa* to praise, *smód-pa* to despise, to revile (dignities). — *dbú-ma* 1. n. of the goddess **Durga**, the wife of Siva. 2. **principal vein**, v. *rtsá-ba*. 3. **the middle** (-doctrine), **middle-road, मध्यम**, which endeavours to avoid the two extremes *Was.*, also *dbú-mai lam* or *lói-ba*; *dbú-ma-pa* an adherent of this doctrine *Sch.*, cf. however *mdo* extr. — *dbu-méd* **the Tibetan current hand-writing**, cf. *dbú-čan*. — *dbu-ráṅg Zam.* w.e.; in *W.* "*gyál-po 'i-móg to big*" is said to signify: Long live the king! — *dbu-rtsé* the top, pinnacle, of a temple, monastery *Gir.* — *dbu-mdzdd* (cf. *dbu mdzdd-po* above) **chairman, principal, warden**, in convents an official that takes the lead in performing the prayers. — *dbu-bcud* cap. — *dbu-ldg* **title-page** *Sch.*

ཏ *dbú-ba* v. *lbú-ba*.

ཏ *dbugs* 1. **breath, respiration**, *dbugs rnób-pa daṅ ˌbyin-pa* or *ˌbyáṅ-ba* to respire, to inhale and exhale air *Mad.*, *W.* "*ṅin-čé*" for *ˌbyáṅ-ba*; *dbugs ˌbyin-pa* to stop for rest, to recover one's breath *Sch.* (and perh. *Pth.*); *dbugs-dbyáṅ tób-pa* to be eased in one's mind, after despondency *Tar.*; "*ug gyáṅ bór-čé*" *W.* to stop, to keep back one's breath; "*ug sub* or *kor tsú-čé*" *W.* to choke, suffocate, strangle, throttle; *skyé-ˌgro ṅamo-čód-kyi dbugs lén-pa* to take away the breath of beings (which is ascribed to the demon *pe-dkár*) *Gir.*; *gyí-dbugs* seems to be the last breath of a dying man, but *mdú-dbugs* is some fantastic physiological notion *Thgr.*; *dbugs mdú-ba* and *mi-bdú-ba* an easy and a hard breathing *Med.* frq.; *dbugs-thú* short breath; *dbugs rdzáṅ-ba* or *brdzáṅs-pa* shortness of breath, asthma, as a complaint of old age *Thgy.*; *dbugs lheb-lheb byéd-pa* to pant, to be pursy *Med.* — *dbugs-rgód Lt.*† — *dbugs-ṅán Sch.* flatulence. — *dbugs tsó-rél Sch.* 'in one breath'† — 2. **a breath, one respiration**, as smallest measure of time — ཡིན *ḥyin* = 4 seconds.

ཏ *dbuṅ Lex.* = *dbus*.

ཏ *dbób-pa* v. *ˌbebs-pa*.

ཏ *dbur* termin. of *dbu*, *Sch.* **first, at first.**

ཏ *dbúr-ba*, also *ˌúr-ba*, *'úr-ba* **to smooth**, *ldg-bu* paper, *rus* woollen stuff, *ybál* a pavement *Ca.*; "*ur gyág-pa*" *C.*, "*gyób-čé*" *W.* to iron, to smooth linen etc., "*ur-čag*" smoothing-iron.

ཏ *dbúl-ba* I. vb. v. *ˌbúl-ba*. — II. adj. **poor, indigent** *Dzl.*; abst. **poverty, want, penury**, *dbúl-ba sél-ba* to relieve want *Gir.*; *dbul-čén ˌphás-pai rigs* a poor and indigent generation *Dzl.*; hence frq. *dbúl-phás* poor, a poor man, pauper *Mil.*; poverty *Gir.*; usually *dbúl-po*, fem. *dbúl-mo*, poor.

ཏ *dbus* (*Ld.* "*ur*", *C.* "*ṅ*") 1. **middle, midst, centre**, *ḥdy-pai dbus mdzés-du*

ɣyin-**nas** having proceeded about to the middle of the rope *Dzl.*; *skyé-bai dbés-su* in the midst of the people *Tar.*; *ɣaṅ ɣyiṅ-kyi dbus-ri* the hill (mountain) in the middle between the two plains *Glr.*; *dbus-kyi ri-rgyal* Sumeru standing in the centre (of the world) *Mil.*; seldom relative ■ time: *bkrag-pai dbús-su* whilst he was sitting *Glr.*; in metaphysics: *'dbus dsi mta* 'the medium and the extremes' *Ch.* Asiat. Researches XX, 577 — *dbus-mo* the middle one (of three or more persons) *Mil.*, (of inanimate things) *Glr.* — 2. in a specific sense: **the central provinces** of a country, a. of India, hence = **Magadha**, the holy land, land of Buddha *Thgy.* b. of Tibet, the province Ü: *'bus-pa* an inhabitant of it; *dbus-ɣyuṅ* 1. and *Tsaṅ.*

dbén-pa **solitary, lonely**, e.g. a road *Dzl.*; **solitude, loneliness**, *dbén-pa ,di-na* in this solitude *Dzl.*; *dbén-par ,gró-ba* or *ɣnas-pa* frq.; *dben*, id.: *dbén-la dga Ma.*; *dben-(pai) ɣnas*, a solitary place, esp. **hermitage**; *dbén-ɣnas čen-po brgyád-kyi* as earth from the eight great hermitages, sacred places of pilgrimage in India *Glr.*; like *bstsis-pa* the word is construed with the instrum. case: *mas dbén-pa*, solitary as to a mother, i.e. motherless; *mytsi-pos dbén-pa* = *mytsi-po med-pa Tar.*

dbo 1. n. of a lunar mansion, v. *ɣyu-skár*, no. 27. — 2. the belly-side of fur.

dbó-ba v. *,bó-ba.*

dbón-po (*W.* "'*on-po*", *C.* "'*ym-po*") 1. *B.* resp. for *tsa-ba* **grandson; nephew**; *dbon-ards* id. *Glr.*; *dbón-mo* fam.; *mes-dbón* ancestor and grandchild *Glr.*; *dbon-ldsi Glr.* 95 seems to denote son-in-law and brother-in-law, with which also *Sch.'s* Mongol transl. agrees, Geschichte d. Ost-Mong. p. 359 med. — 2. **Lama-servant** *C.* — 3. a certain sect of Lamas, clad in red, shorn, and married, = "*sor-kyim-pa*", *C.*, *W.* — 4. a Lama skilled in astrology, who for instance, when a person has died, performs those ceremonies, that serve to avert harm from the survivors *W.*

dbál-ba *Ch.* = *rtsál-ba*, *'Lan.* *rdzsá dbál-ba.*

dbyaṅs, "*yaṅ(s)*" 1. **singing, song, tune, melody**, *ɣku-dbyaṅs* id.; *bai-lstsin-gyi dbyaṅs* prophetic song, psalm *Mil.*; *dbyaṅs(-su) len-pa*, *dbyaṅs byéd-pa* to sing *Dzl.*; *stód (-pai) dbyaṅs* song of praise, hymn of thanksgiving, "*jké'-pa*" *C.*, "*jód-ce*" *W.*; *ɣduṅ-dbyaṅs* a song of aspiration *Mil.* — *dbyaṅs-ɣcan Glr.* a deity, prob. = *,jam-dbyaṅs-can-ma* Saraswati, goddess of euphony. — *dbyaṅs-smyén* sweet singing. — *dbyaṅs-pa* singer *Ch.* — "*yaṅ-ba*" bow for a violin, fiddle-stick *W.* — 2. **vowel**, hence *dbyaṅs-yig* 1. the (four) **signs of the vowels**, *Gram.* 2. *Ch.*: **notes** (of music) or **any contrivance for marking the modulation of sounds**; so perh. also *Glr.*

dbyar **summer**, in India: **rainy season** (cf. *dus*); also *dbyár-ka*, *dbyár-ka Mil.*, *W.*, *dbyár-dus*, *Ch.* *dbyár-mo*; *dbyar-dgun-med-par* summer and winter *Mil.*; *dbyar B.*, *dbyár-ka-la* col. in summer; *dbyar-ɣnas* 1. summer-abode, *Sch.* 2. the solitary summer-fasting of the monks; *dbyar-skyés* 'summer-born'; *dbyar-rná* summer-drum, po. expression for **thunder** *Ch.* — *dbyar-čúr* summer-rain *Ch.* — *dbyar-ɣsa* summer-hat.

dbyár-pa (*Pur.* "*sbyár-pa*", elsewh. "*yár-pa*") **poplar**, various kinds of which tree are found in the vicinity of villages, cultivated or growing wild. (*Wdd.* also *sbyár-pa.*)

dbyi ("*yi*, com. '*i*") 1. **hyæ**, *dbyi-mo* the female of this animal, *dbyi-ɣrúg* a young one; *dbyi-ɣsás* lair of it. — 2. in Ü: **bear**, = *ɣsái.*

dbyi-gu = *dbyig-gu* **little stick**, cf. *dbyig-pa.*

dbyi-ba, prob. only fut. ■ *,ɣyi-ba*, **to wipe off, to blot out, to efface**, *Lan.*: *ri-mo*, a drawing. *Sch.* however notices also a perf. *dbyis.*

dbyi-mo **flax** (?).

dbyi-moi medicinal herb, used against delirium *Med.*; *Ch.*: 'a plant

of an acrid taste, used as tea'; in *Lh.* Potentilla Salesovii, of which neither the one nor the other fact is known to me.

དཔྱིག(ས)' *dbyig(s)* 1. = *nor* **wealth, riches, treasures**, *nor-dbyig* id. *Dzl.*; *dbyig-can* rich, *dbyig-med* poor *Ca.*; *dbyig-mdzö Lex.* — 2. prob. = *dbyig-pryén*, **precious stone** or a kind of such *Glr.* and elsewh.

དཔྱིགས *dbyig-pa* **stick**, = *dbyig-pa*.

དཔྱིགས *dbyig-pa Sch.*: 'implement for cleaning, scouring, polishing'.

དཔྱི:ཞ' *dbyi-ża Sch.*: **summer-hat** (?).

དཔྱིགས *dbyiis* 1. syn. with *klaṅ*, com. *nam-mkai dbyiis* or *dbyiis* alone: **the heavens, celestial region**, *rgyab-la brag dmar nam-mkai dbyiis* red rocks behind and the expanse of heaven *Mil.*; *kyen dbyiś-su yal* the youth disappearing was carried up to heaven *Pth.*; *dbyiis-na bżugs-pai dki-ki-ma Mil.* — 2. **height** *Schr.*; the above passage was also rendered: red rocks behind, as high as heaven. — 3. in metaphysics an undefined idea of **extent, region, space, वाग्**, (cf *klaṅ*), *ćos-kyi dbyiis*, धर्मधातु, not 'the wide diffusion of religion' *Sch.*, but a mere fanciful notion, or as it is expressed *Wts.* 143: le monde intellectuel de Bouddha; of highly learned Lamas the words are used: *ṅaṅ-dgońs ćos-dbyiis-su ćin C.*; and also *dbyiis* alone: *błd-yi byéd-pa dbyiis-su sbas Glr.* hide your mental activity in the heavens, i.e. let ■ be reduced to nothing; so prob. also *Tar.* 38, 10, *jńń-pa łhag-mo med-pai dbyiis-su*, where nothing of the skandha is left remaining. *Sch.*: *dbyiis-su* in a body, in one mass, whole, entire(?).

དཔྱིད *dbyin* or *pyin byéd-pa Sch.*, ■ **incite, instigate, set on.**

དཔྱིགས *dbyibs* **shape, figure, form**, *byá-dbyibs-can* having the shape of a bird *Lt.*; *śiń-rtsai dbyibs dań ‚dra* shaped like a waggon or carriage *Glr.*; *skyés-pai dbyibs-la ńés-bzuń-ba* to learn the nature (of plants) from the shape in which they grow; *"ă-mo yib dug"* he quite resembles his mother in shape *W.*; *dbyibs lńa-pa B.* a fine figure, *"sdig-po"* an ugly figure *W.*, or also: of a handsome (or ugly) form; *dbyibs zlum-por yod* it has a round shape *Glr.*

དབྱུགས, **དབྱུ**' *dbyug-pa*, *dbyú-ga* 1. **small staff, wand, rod**, e.g. used as a magic wand, sun-dial etc. *Ca.* — 2. *Lex.*: = *ża-ṡad* q.v.; *Sch.*: *dbyig-gu ra-bźi*, 64 equal parts of weight or measure; 64 quarters of an hour, or ■ hours'; but 64 *ża-ṡad* would make as much as 25½ hours.

དབྱུ' *dbyig-rdo W.* **sling-stone**; *B.*: *rdo-rying*.

དབྱུགས *dbyug-pa* I. vb. pf *dbyugs* 1. **to swing, brandish, flourish**, a stick, a sword; **to wag**, *rid-ma* the tail *Ca.*; *"yug yug jhi'-pa" W.*, to swing to and fro, to dangle; *"yug tań" W.*, swing! dangle! — 2. **to throw, cast, fling**, *"gyal-kur-ne de" C.*, to fling a stone through a window; to throw away, to throw down, *"ying-le bog" C.* (= *"ýéń-te bor" W.*), throw it away! — II. sbst., **stick**, *C.*; *"ying-pa gyób-pa" C.* to strike, to beat with a stick. *dbyig-to Glr.*, *dbyig-to*, id. (*Sch.* club?) *Lex.*: = *bér-ka*, ■; *dbyug-to-can* wielding a stick; n. p.

དབྱུ:ཡ *dbyiń-ba*, fut., and in *C.* secondary form to the pres. ‚*byin-pa*.

དབྱེ' *dbyé-ba*, (regular pronunciation *"ye-wa*, com. *'é-wa"*). I. vb. fut., and in *C.* secondary form of ‚*byéd-pa*. — II. sbst. 1. **parting, partition, division, distinction, classification** *Thgy.* — 2. **section, part, class, species**, *dbyé-ba ńyi-ku pruńs* twenty different species are named *Lt.*; *yi-ge ‚di dbyé-ba pryis* these letters are divided into two classes; hence like *sna-tsogs*: *sgyu-rtsal dbyé-ba* manifold arts, artifices *Smbh.* — *dbye-brdl Lex.*: **discord, dissension.**

དབྱེ' *dbyéń-pa* (*"yin-pa*, com. *'éń-pa"*, = *dbéń-pa*), **difference, dissension, discord, schism**, *dge-‚dun-gyi dbyéń-pa byéd-pa* to create discord, to cause a schism among the priesthood *Dzl.*; *dbyen ‚byéd pa* to make a difference, to discriminate *Sch.*

དབྱ' **ད**' **ད**' **ད**', **ད**' **ད**' **ད**', *dbyer-med*, *dbye-ru-med-pa*, *dbyer-mi-jyéd-pa* la-

separable, not to be distinguished, quite the same, identical *Gir.* and elsewh.; *bla-mar dbyer-med* prob.: identical with a Lama; esp. in the higher philosophy in reference to the impossibility of distinguishing between good and evil (!).

ཕྱེས *dbyes Schr.*: **magnitude, size, dimensions,** so perh. where *dpríl-bai dbyes Ts* is mentioned as a characteristic of beauty.

ཕྲག *dbrag*, v. *‧prag*, **intermediate space, interstice; ravine,** glen, defile, *C.*; *Sch.* also: vise, handvise.

ཕྲད་པ *dbrád-pa* v. *‧brád-pa.*

ཕྲལ་ *dbrál* v. *‧brál.*

ཕྲལ་ *dbrál-ba* v. *‧brál-ba.*

ཕྲི *dbri-ba* v. *‧bri-ba.*

ཕྲི་ཁྲོལ་ *dbre-khról* (?) *Sch.*; *Lex. dbre-khog* dirt, filth.

ཕྲིག *dbrig-pa* v. *‧prig-pa.*

ཕད *‧ba Sch.*: 'seizure, distraint'; or rather the liability of paying higher interest, payment not having been made at the appointed time; *‧ba-gan*, *‧ba-gon-yig* warrant for thus proceeding against a debtor *C.*

ཕ་ཆ *‧ba-ča Wdh.*; *Sch.*: **lees** from distilling brandy.

ཕ་ལ *‧bá-po* **magician, sorcerer, conjurer;** *‧bá-mo* sorceress, witch *Ca.*, *W.*

ཕ་ *‧bá-ba* 1. **to bleat,** *W.* *'ba tón-čé'*. — 2. **to bring, to carry,** *‧bá-ḥog* bring it hither! *Sik.*, *‧ba-soi* take it there! — 3. **to commit adultery** *C.*

ཕ་ *‧bá-ba*, *Ca.* = *‧pug-pa*, **hole, cave, cavern,** *‧brig-gi* cleft in a rock, grotto; *‧bá-ba-ḥon* **hollow, excavated.**

ཕ་ *‧bá-byi* **a kind of cake,** baked of parched rice or maize meal, frequently eaten with the tea *C.*

ཕ་ *‧bá-ḥig B.* **only, solely, alone,** *bdag ‧bá-ḥig čar-ro* I alone escaped *Dzl.*; *rkáṅ-pa ‧bá-ḥig* the foot alone (appeared party-coloured) *Dzl.*: *blón-po de ‧bá-ḥig-gi čhi-ma* only this officer's wife *Dzl.*; **mere, nothing but,** *ṅer dai dísi ‧ba-ḥig-gis gaṅ Sbh.*

ཕ *‧bag* 1. **mask, guise, disguise;** cf. also sub *sgo-la.* — 2. **imitation, effigy, likeness, figure,** *‧dra-‧bág* resp. *sku-‧bag*, *ḥol-‧bág* id.; *‧dra-‧bag-gyon-mi* masked persons *Pth* — *‧bag-‧čam*, prop. **masquerade,** masked ball; *Ca.*: buffoonery, grimaces.

ཕ *‧bág-pa* I. vb. pf. *‧bags*, fut. *dbag?* cf. *sbag-pa*, **to defile, to pollute one's self,** *bud-méd dai* with women *Dzl.*; *‧dod-čágs-la* through lust *Dzl.*; **to defile, to soil, to dirty,** *snód-la* a vessel *Dzl.* ཐ?, 7? — 2. *C.* **to take away, to steal, to rob; to covet, to wish to take,** c. *la Mil.* (acc. to oral information).

ཕ *‧bag-‧bág* **a slight elevation, hillock** *W.*

ཕ *‧bag-rdg* **spider,** *‧bag-rdg-gi ḥod* cob-web *Sik.*

ཕ *‧bags-ḥag* **rest, remainder, remnant** (of food) *Mil.*

ཕ *‧bád-ba* **to be soaked, macerated,** softened by soaking *Ca.*, cf. *sbád-ba.*

ཕ *‧bais* **subject,** *rgyál-po ‧bais-su ‧oṅ* the king turns into a subject *Ma.*; *‧bais byád-pa* to obey, *ákai ‧bais byád-par* (or *bka-‧bais-su*) *ḥas-blais-so* they promised to obey, to perform the commandment *Mil.* frq.; *ábis-su byád-pa Ca.* to reduce under one's dominion; gen. collectively: **the people, the subjects,** opp. to *blón-po* officers, magistrates, or *rje, rgyál-po* etc. — *lha-bais Tar.* 165, 22 *Schf.*: slaves belonging to a temple.

ཕ *‧bád-pa* I. vb., imp. *‧bad*, **to endeavour, to exert one's self, apply one's self,** c. *la* or the termin.; *dus-rgyún-du ḥdo-la ‧bád-pa de* this (habit of) constantly applying one's self to religion *Mil.*; also c acc.: *dká-ba brgya-prig* to perform a hundred exercises of penance; col. **to cultivate, raise, rear, take care of,** *ḥis* or *sa-yi* to cultivate the ground, *rgwa-‘brím* to grow vines, *ḥbád-‘gro* to breed cattle; *slób-per* to apply one's self to learning, *glíṅ-mo ḥó-mar* to devote one's self exclusively to public speaking, preaching *C.* — II. abst.

application, study, exertion, *‚bad-pa drag-pos* with most persevering application; *‚bad-pa dus rtsal-ba med-par* without any exertion *Gtr.*; hence *‚bad-rtsal* id.; *skyes-bu srib-pai ‚bad-rtsal* an assiduous rubbing with a human hand *Wdh.*; *dei ‚bad-rtsal-gyis* through his endeavours *Thgy.*; prob. also: volition, energy of will *Sg.*; the passage in *Thgy.*: *byan-čub ci čub-la ‚bad ‚dzin-to*, is perh. not quite correct.

ཨབ ‚bab 1. a fall of snow *Mil.* — 2. tax, duty *Sp.*

ཨབ་པ ‚bab-pa, pf. *bab(s)*, imp. *‚beb Ca.*, *beb Gtr.*, to move downward 1. to descend, *la-nas* col., a defile, in *R.* gen. with *las*, e.g. *rta-las Dzl.*, also *rta-la-nas Gtr.* to alight from a horse, mostly with *la*, although *ri-la ‚bab-pa* may also mean: to alight (flying) on a mountain *Dzl.* ཤ་ཟ, 2. — 2. to fall down, *ynam-la ču-ba ‚bab* snow falls from heaven *Dzl.* — to flow, the usual word; to flow off; *mi-ytsa ‚bab-pai ytsa-čuś* sink-hole, for dirty water to run through *Lex.* — 4. to alight on, to enter into, of demons *Lt.* — 5. in a general sense, like to get: *nya skam-la ‚bab-pa* a fish that has got on dry ground; *ňa-la ri-mos ‚bab Pth.*, or *ran ‚bab Tar.* it is my turn; *srog-la ‚bab-be Dzl.* life is at stake; frq. in reference to time: *či-bai dus-la bab-be* it has come to the time of dying, the hour of death has arrived; without a genit.: it is time; *skabs-la bab-be* there is now an opportunity *Dzl.* — *‚bab-ču* river, rivulet, brook; also rain. — *‚bab-steg* access or descent to the water, steps leading to a bathing-place *Hind.* *ghāṭ*. — *‚bab-mo** *W.* condescending, affable.

ཨབམ ‚bam 1. *rkań-‚bam* a disease of the foot *Sch.*: gout. — 2. *‚bam-yig* v. *yi-ge.*

ཨབམ་པ ‚bam-pa *Ca.* putrefaction, rottenness; to be putrid, rotten, cf. *bam-pa.*

ཨབར་ba (vb.n. to *sbar-ba*) 1. to burn, *me ‚bar-bai ldań-pa* a burning house *Thgy.*: to catch fire, to be ignited; to blaze *Dzl.*; also in reference to the passions frq.; to beam, radiate, *‚od-du* in light *Tar.*; *‚bar-du rań-ba Ca.* combustible. — 2. to open, to begin to bloom, to blossom, frq. — 3. to talk, tattle, to be garrulous, babbling, *"‚bar ‚i-ga mo"* it is not worth while to talk about it *C.*; *ňo ňa-la mdzo-pa ‚bar ‚dug* he treats me to a long gossip *C*; esp. to brawl, quarrel, chide, *ka-‚bar* quarrelsome, brawling *Mil.*; *mdzi-du ‚bar-du byań-ba-las* as she was going to brawl still longer *Mil.*; *"bar-kad ldzi-ba"* to rail at a person *W.* — 4. *dpal ‚bar-ba Ca.* to be celebrated, famous.

ཨབ་ཨབ ‚bar-‚bar 1. abst. a high, pointed hill, cf. *bag-‚bag.* — 2. adj. uneven, rough; pock-marked.

ཨབལ ‚bal-bu, used only with *skra*, 1. to part, dress, arrange, the hair, as it is customary with the monks and nuns of certain sects; in Kham also national costume; *skra ‚yas ‚bal ‚yon ‚bal byed-pa* (of a nun) *Pth.*; *"bal-‚go-čen"* a person wearing the hair thus dressed *C.*; *skra-‚bal-čan*, prob. id.; *C.*: name of an old Indian sect. — 2. as a sign of mourning, to have the hair dishevelled, hanging down in disorder *Pth.*; so also *Dzl.* ཇ, 17, acc. to correct reading; *‚bal-‚bil* shaggy *Sch.*

ཨིལ ‚bi-‚bi small lamps of clay *Ca.*

ཨིག(ས)པ ‚big(s)-pa, pf. *‚jigs*, fut. *dbig*, imp. *‚jig(s)* and *‚big(s)-pa*, *‚jug*, *dbug*, *‚gug*, also *‚jig-pa*, *‚jug-pa*, 1. to sting, of insects *Sty.*; to pierce, *rdo-rje-gis ni rin-čen ‚jug* the diamond pierces the precious stone *Pth.*; to bore, *śiń-la ‚big-pa ‚beg-pa* to bore holes into wood *Gtr.*; in a gen. sense, to make a hole, *rkań-pa ‚kyis ‚jug* the dog bit my foot *Mil.*; *ldań-pa ‚big-pa Thgy.* and elsewh., to break into, to break open; *"‚big gyab-pa"*, id. *C.*; *ču-‚gugs ‚bigs* it removes strangury *Med.* — 2. *C.* to deflower, to lie with, obscene. — *"big-te" W.* to make remarks on an absent person, to criticize. — *bigs-byed*, n. p., n. of the Vindhya mountains (v. Firuz).

ཨིམ ‚bim, *"ham-bim" *C.*, resp. *"sol-‚bim"* tea-pot.

ཨིལ(ས)པ ‚bib(s)-pa = ‚bib(s)-pa *Sch.*

ཀུ „bu worm, insect, any small vermin, esp. euphem. for louse; „bu-ariu, ariu-„bu, id.; „bu-skyegs small Med.; „bu-tags Ch., cob-web; "bu-yiu" (prob. a mere corruption of bun-bu) humble-bee W.; "„bu-riu" snake W.

ཀུ་ལུ „bú-lu, pf. „bus 1. to open, to unfold, of flowers, esp. with ka Pth. — 2. (s.: to be lighted, kindled, set on fire.

ཀུ་ལུ „bú-ma Sch.: tool used in forging nails.

ཀུ་ཤ „bu-ša a coarse silky material, stated to be imported into Tibet from Nepal, and to come from some other insect than the silk-worm.

ཀུ་ཐ „bú-ta 1. C., W. shoe of plaited straw. — 2. C.: "kó-ren bú-ta", a kind of leather, resembling chagreen.

ཀུ་ཐ„ „bu-ta-kha medicinal herb Med.

ཀ„ „bug Sch. awl, puncher; chisel.

ཀ„ „bigs-pa v. „blgs-pa.

ཀ„ „bíns-pa, prop.: to fall upon in a body, to rush in upon, — ríb-pa; čos-la „bíns apply yourselves with might and main to religion! it is also used of one person: „bad „bíns he summons all his strength, strains every nerve Dal.

ཀ„ „búd-pa I. pf. bus, pu(s) (the latter form prob. transit., the former intransit.) fut. dbu, imp. pu(s) 1. vb. n. to blow, lús-kyi rlun „búd-čés whilst the wind of works is blowing; čos-kyi dun bus the trumpet of religion blew (was blown). — 2. vb. a. to blow, dun the trumpet: to blow away, rlun-gis abér-ma bús-pa ltar like chaff blown off by the wind Dal.; to blow up, to fan, me the fire, frq.; to blow into, to inject, e.g. to apply a clyster C.; to blow or breathe upon, bsér-bus to be encountered by a cold wind Med.; to inflate, to distend by injecting air, lus kun bús-pa ltar skrans Mig.; „bud-„dun Wdk. = dun trumpet. Cf. sbud-pa and pu. — W. "pú-čé". — II. pf. imp. pud, fut. dbud W. "pud-čé", tra.: 1. to put off, pull off, take off C., W., the turban, hat, coat, ring etc. Gtr. and elsewh.; to throw down, pud bkag-go Gtr., = "„pun-ste" bor W., v. sub „pén-pa. — 2. to drive out, expel, cast out, chase away, with the accus. of the person and place, yul out of the country Tur.; yul-pud an exile Schr.; drag-pos by force Mil.; to let out (out of a cage); to set free, to set at liberty, to allow to pass W.; to lay out, to spend, "rnul tsam pud soń" how many rupees have been laid out, spent? — 3. to pull out, tear out, extract, uproot, as a tooth, C., W. — 4. to take away, to subtract, "gíns (or gi bag-ne) ki pud-pa (or pud-na) so bur" 4 taken from 9 leaves 5 W. — III. pf. „bud, vb. n. (limited perh. to W.) 1. to fall from, escape from, drop, fall down, "bag-pa-ne bud soń" it escaped, dropped out of my hand; to fall off, of leaves; to fall through, "sél-ma da-mig-ne bud soń" the coals are fallen through the grate. — 2. to go away, to leave, e.g. to leave the service. — 3. to go out of sight, to disappear, "nyi-ma bud soń" the sun is gone down; "búd-čan" a departed (deceased) person; the ancients, those of old, pristini; to pass away, "dus-tsél bud" time passes away (make haste!); "pid-ka bar-ma gun bud soń" when spring begins, winter has passed away; "bud čag-čé" to cause to be lost, or to suffer to be lost, to lose.

ཀ„, ཀ„ „búm-pa, bum-pa to itch; "bum, sé-bum" the itch, itching W.; "bum ray" I feel an itching (B. ryé-ba).

ཀ„ „búb-pa, pf. bub, imp. bub(s), 1. to be turned over, upside down, frq. with ka, ku-„búb-tu nyal he lies with his face undermost; ka-„bub-tu bkag or bor it is placed with its top lowermost, inverted, tilted, turned over; lag-„búb (or -bubs) byéd-pa Sch.: stumbling to fall on the hands. — 2. fig., to be overthrown, destroyed, spoiled, with regard to meditation Mil.

ཀ„ „búb-pa, pf. imp. pub(s), fut. dbub, W. "pub-čé", to put on a roof, or something for a roof; ting to make, construct a roof; gur to pitch a tent; gru-„búb corner-pavilion S.g.

ཀ„ „bum one hundred thousand, „bum-čo id.; nyyai dmag „bum-čo bla

500 000 Chinese *Gtr.*; „*bum-jirdg yèig* a hundred thousand; „*bùm-ten drug* 600000; *mgur-„bùm* the 100 000 songs, v. *mgùr-ma*.

ཕུར་པ „*bùm-pa* **tomb, sepulchre** *Cs.*, *sku-„bùm, ytsùb-„bùm* Cs., id.; *sku-„bùm* ("*bum-bùm*") n.p., a large monastery on the Chinese frontier, v. Huc, also *Köpp.*, who traces the name back to the preceding word.

ཕུར་བ „*bùr-ba*, I. vb. 1. **to rise, to be prominent,** *sbèb-la brdg-ri „bùr-ba yèig* a rocky hill rising from the green-sward *Mil.*; „*bùr-du dòd-pa* v. *dòd-pa*; „*bùr-du rèb-ba* to emboss, to work out relievos *Gtr.*; "„*bur-ki gyèb-pa*" *C.*, "*bùr-la tòn-tè*" *W.* id. — 2. **to spring up, come forth, bud, unfold,** "*so bur dug*" it is getting green *W.* — 3. **to increase, augment,** "*so kyi-ma ñ-ma bur dug*" when the fields are getting green, milk becomes more plentiful *W.* — *kyòd-„bur* gold and silver ornaments in relievo on some other metal. — *glo-„bùr*, *blo-„bur* seems to be a technical term for some part of a building *Gtr.* — *brù-„bùr* paintings and sculptures. — „*bùr-rko-mkan*, „*bùr-bzo-pa* engraver. — „*bùr-sku* relief-picture — „*bur-rgyùd* (s.l.c.) *Ld.-Gtr.*, *Schl.* 17, b., mentioned among various musical instruments(?). — „*bur-jòms* with *byèd-pa* to reduce elevations, to smooth uneven ground; fig. *Mil.*, to prostrate an opponent in disputation. — „*bùr-po* 1. *Sch.*: **projecting, prominent; a protuberance, tumor,** *rùs-pai „bùr-poi ldèb* near the protuberance of the bone *Med.* 2. **having protuberances, uneven, rough,** opp. to „*jòm-po*, of the skin *Med.* — „*bùr-ma* embossment, relievo — II. sbst. **protuberance,** e.g. a boil, pustule etc.

ཕུར་ཕ „*bùl-ba* 1. vb., pf. imp. *ybùl*, fut. *dbùl* ("*ul, yl*"), *W.* "*ybùl-tè*" 1. **to give,** when the person receiving is considered to be of higher rank (cf. *ynòi-ba*), *ñi tsam ùig dbùl-bar byyi* how much shall we give you? *Fier Introd.* p. 70, 18; **to bring in,** e.g. to place a criminal before the king *Dzl.*; *gar dai rtsèl-ma rgyèl-po-la „bùl-ba* to perform dances etc. before the king *Dzl.*; *ytsùg-lag-kań rgyèl-po-la ytsùg-par „bùl-ba* to show the king the convent-temple *Gtr.*; **to lay before, represent, report,** like *ynòl-ba*, *ñòl rgyas ybùl-bas* as they had given him a minute report of the manner in which . . . *Mil.*; *ybùl ùig* communicate it to me *Mil.*; „*bùl-bar ybùl-nas Mil.*, prob. proposing to give, offering; *lam* to put a person in the way of, to put in a condition, to enable *Mil.*; specifically in dating letters: *dkar-mdòs-nas ybùl* given at Kardang. — 2. **to add** (arith.) *Wdk.* II. sbst. **offering, gift, present,** „*bùl-ba mnai-po ybùl Mil.*, also *byèd-pa Ptk.*

ཕུར-ཕ „*bùs-pa* 1. v. „*bù-ba*. — 2. = „*bùr-bar*, **prominent.**

ཕུར-ཤིང „*bus-ùiń Sch.* **a coppice of young trees.**

ཕེ-ཏ „*be-dha* ("*bè-da*"), a class of **itinerant musicians,** cf. *mon W.* (This seems not to be a Tibetan word, but to belong to one of the mountain dialects; its spelling also — acc. to *Ld.-Gtr.*, *Schl.* 25, b. p. 15 — may be wrong).

ཕེབ „*ben Ptk.*, "„*bem*" *W.*, *C.*, 1. **aim, goal, target,** „*ben „dzùgs-pa* to set up a target; „*bèn-la ytsòd-pa* to aim, to take aim; „*bèn-sa* the place where the target is to be set up; specifically: the central part of the target, the mark. — 2. **scope** *Cs.* — 3. **petrifaction** *Sch.*, = „*bam*.

ཕེབ-ཏུག „*ben-dùg Cs.* **rags, tatters.**

ཕེབས-ཕ „*bèbs-pa*, pf *ybù*, fut. *dbù*, imp. *ybù W.* "*ybù-tè*", causative to „*bèb-pa* 1. **to cast down, throw down,** *lùi-ba sa-la* to cast one's self on the ground *Dzl.*; *sa-rdùl „bèbs bùg* he made (the pigeon) throw down dust *Gtr.*; **to cause to rain** (e.g. jewels) frq.; *ñyòn ñu „bèbs-kyi ri-mo* a picture representing two youths who, driven by piety, conveyed by means of an elephant skins filled with water ▦ the fishes in a dried-up pool *Gtr.*; *mig ma-rtsèr* to keep one's eyes directed towards the tip of the nose. — 2. **to subject** *Dzl.* ᨾᨿᨶ,13. — 3. **to put off, to lay aside,** e.g. *bag* 1. — 4. used in a variety of phrases: *ynas „bèbs-pa W.* "*ñi ybù-tè*" to take up one's residence in a place; *dpyn „bèbs-pa*, with *la*, to impose

taxes *Tar.*, cf. „*bab*; *skyon* „*bébs-pa* to impute a crime to a person, to calumniate *Glr.*; "(*s*)*kad* „*pab-ce*" *W.* to translate; *blo*, resp. *kugs*, e.g. *yul-ḡyogs* „*di-ru* „*bébs-pa* to direct one's thoughts to a certain place, to have a mind to settle there; *ytám-la* „*bébs-pa* v. *ytam*; "*nó mál-la* „*pób-ka*" to turn the barley into money *Kun.*

ཨཔེར „*ben* v. *ben*.

ཨཔེར „*ber* *Ca.*: 'a sort of plastic mass used by smiths'.

ཨཔེལ(ས) „*bel*(-*ma*) the hair on the forehead of a horse *Ca.*

ཨཔེལ་ཕོ „*bél-po* *Sch.*: 'temperate, saving, economical; „*bél-po* „*dug* a good deal has been saved (by economy), ample provision has been made; „*bél-du* „*jig-pa* to enjoin temperance, frugality (?).

ཨཔོ „*bo* a dry measure, which seems to be very variable as to quantity, and little used; *Ral-bo* *Ca.* bushel.

ཨཔོ་བ „*bó-ba*, pf. „*bos*, *bo*, *jo*, fut. *dbo* *W.* "*bo-ro*, *jo-ce*", to pour out, *krag* „*bó-ba* to shed blood *Ma.*; *ma bó-ba byúń-nas* there being no spilling *Glr.*; *bdud-rtsi* „*jó-bas* pouring out nectar *Glr.*; "*jos tsó*" *Ld.* pour out! — 2. to swell (up), to rise, "*bde-te rag*" I see it has swelled *W.*; „*bde-pai nas* *Sch.* swelled barley; *sróa-ma* „*jóa-pa* *tsam* as big as a swelled pea *Lt.*; *mid-ma* „*jos-pás* grain swelled, and afterwards parched. — 3. to sprout, shoot forth, of wild-growing plants, *sa* „*bo* „*dug* the ground is verdant *C.*

ཨཔོག „*bog*, a kind of upper-garment, *pho*-„*bóg*, for men, *mo*-„*bóg* for females *Ca.* — 2. *W.*: a square cloth, for wrapping up and carrying provisions, also "*bog-ka*", hence "*bog-ḡi ce*" a burden thus formed. — 3. *W.*, a small hillock; "*sa-bóg*, *be-bóg*" a sand-hill; "*ri-bóg*" a projecting hill, also a clod; "*pań-bóg*" a piece of turf.

ཨཔོག་ཆོལ „*bog-čol* v. *slug-čol*.

ཨཔོག་ཏུ „*bog-tú*, *ḡsud-mo* „*bog-tu* *Ca.*, hat with a broad crown of yellow cloth, and trimmed with long-haired fur.

ཨཔོག(ས)-པ „*bog*(*s*)-*pa*, pf. *bog*, *pog*, fut. *dbog*? *W.* "*bog-ce*", to be rooted out, uprooted, pulled out, of teeth *W.*; to be put out of joint, *ṅaḡs* *W.* — 2. to be taken down (opp. to „*gél-ba*), *Fúl-rnams* *pog* *Glr.* the loads were taken off; "*nań mé-ṅi*" the kettle from the fire *W.* — 3. to grow loose, to come off, to drop off, leaves from a tree *C.* — 4. to sink down, to fall to the ground, esp. in a fainting-fit, „*bog-čúń* *brgyál-ba* *Thgy.*, *brgyál(-čúń)* „*bóg-pa* *Pth.*, id.; „*bog* *yun-rúń-na* *Lt.* prob.: when the fainting-fit has lasted a long time; *mayo*-„*bóg* madness, insanity, „*byuń* sets in, takes place *Glr.*; „*bog-ń* being quickly carried off, by cholera etc. *W.* — 5. to wade, to dip into, to submerge, *ṭú-la* *Dzl.* also *ṭu* *Lex.* to wade through the water.

ཨཔོགས-པ „*bógs-pa*, pf. *pog*, fut. *dbog*, *dbag*, imp. *pog*, 1. to give, to impart, *ytams-čag*, *ḡsó* counsel, advice, directions *Tar.*; *Vrid.* *bstób-pa* *Mil.* instruction; *sdóm-pa* to impose religious duties, i.e. to receive into holy orders *Glr.*; to bequeath, to give (?), *nor* *Lex.* — 2. *yól-ma* to fit up a dwelling, — „*bébs-pa* *Glr.*; *gro* „*bógs-pa* to take breakfast. — 3. to blot, stain, pollute, v. „*bág-pa*.

ཨཔོ-ཕ „*bó-ba* *Ca.*, roundness, rotundity, „*boń*-„*bóń*, round; acc. to my informants "*boń-bóń*" loose, slack, incoherent *W.* —

ཨཔོད „*bod* 1. v. „*bód-pa*. — 2. v. „*bód-pa*.

ཨཔོད-པ „*bód-pa*, *bód-pa*, pf. imp. *bos*, *W.* "*bo-ro*, *bos* (*boi*, *bo*)", 1. to call, to exclaim, *sdod* *čig* *ḡes* *bos-so* he exclaimed: wait! *Dzl.*; *mi* *ḡig* *B.*, *mi* *ḡig-la* col., to call a person; *rdzar* *Glr.*, *mdún-du* *Pth.* to call near; *nań-du* to call in; „*bód-pai* *byda* or *čig* interjection *Grom.*; *čań-la* „*bod-pa* to call, to invite, to a cup of beer *Dzl.*; *ma* *bde-par* „*di-ba* to come uninvited *Dzl.*; *

-ba* „*bód-pa* *Wdz.*, „*bod-gróg-pa* *Dzl.* to cry repeatedly; "*bde-ra*" *Ld.*, "*bod-ra*, *bó-ra*" *Lh.*, "*tań-ce* or *gydb-ce*" id. *W.*; *sa-*„*bód* howling, v. *sá-ba* — 2. to call, to name, to denominate, *yál-skad*... „*bód-pa* commonly called, styled ... *Wdz.*

ཕོ་ཕ་ „bobs, not exactly 'stocking' (*Sch.*), but a soft, warm stuffing of the stockings; "*bob-sgo*" a shoe provided with such stuffing *C.*

ཕོ་ར་ „bór-ba, pf. imp. *bor*, 1. **to throw, cast, fling**, e.g. the mendicant's bowl up in the air, the sword in the ground *Dzl.*; *sdu-pai* „*dg-tu* to precipitate a person from a bridge *Dzl.*; *jyir* to cast out *Thgy.*; "*ma bkor-ccu jhe*" *C.* don't throw it away! "*bkor soi*" I've lost it *C.* *bor-ytér*, *bor-stér*, *bor-dér*, *dór-*„*bor-ba Mil.* and elsewh. id.; to throw away, pour away, *ka* water *C.*; to waste, to squander *Dzl.* — 2. **to leave, forsake**, *kyim-tab* husband or wife *Dzl.*: to leave behind, *mi kig bód-du* to leave a person behind in Tibet; *yab-kyis bór-bai tse* when I was left by my father, when my father died *Pth.*: *de bór-la foi* let that alone, give it up, keep away from it *Mil.*; "*da lé-ka bor tsó yin*" *W.* I shall now leave off working, I shall put aside my work. — 3. = „*jóg-pa*, **to place, put, lay**, in *W.* the word commonly used, in *C.* and *B.* only in certain phrases: "*ĉ-ru bor*" put it here! "*ldan-ni ĉnr bór-ĉé*" to seat a person on the carpet, to invite to a seat on the carpet; "*mi ldag-tu ĉ'in bór-ĉé*" to place a charge into somebody's hands; "*nyér-pa sé-ma bór-ĉé*" to appoint a new manager; frq. with gerund: "*kyi ldag-tu bór-ĉé*" to fasten a dog (to a chain). — 4. in particular combinations, e.g. *góm-pa*.

ཕོ་ལ་ „bol (v. *bol*) **cushion, bolster, mattress**; *snye-*„*bdl* pillow, v. *mye-ba*.

ཕོ་ལ་ཕོ „ból-po *B.*, *C.*, "„*ból-mo*" *W.* 1. **soft**, of the ground, beds, leather, fruit etc.; **soft, gentle, pliable**, also as to disposition of mind; „*ból-le ldg-pa sdód-pa* to sit still, to remain quiet, tranquil *Mil.* — 2. *C.* = *sdód-pa*.

ཕོ་ཝ་ „bov 1. v. „*bo*. — 2. v. „*bo-ba*. — 3. sbst. **boil, bump, tumour** *C.*

ཕྱི་ཡ་ „byai-ba **to clean, cleanse, purify** *Ca.*, „*byai-ltyid* custom *C.*, *W.*

ཕྱི་ཡ་ „byám-pa, pf. *byams Ca.*, **to flow over, to be diffused**. „*byam-ldán-pa Lex.*, *Ca.*: unlimited, infinite: *rab-*„*byams Lex.*, *Ca.*: widely diffused, far spread; *rab-*„*byams-pa Ca.*: a man of profound learning, a doctor of theology or philosophy; also *Sakr.*; *Köpp.* II, 253.

ཕྱིར་ „byár-ba v. „*bytr-ba*.

ཕྱི་ „byí-ba, pf. *byi*, also *jyi* and *pyin*, vb.n. of *pyi-ba* **to be wiped off, blotted out, effaced** *Ca.*; **to fall off**, of the hair *Dzl.* and elsewh.

ཕྱིན་ „byín-ba, pf. *byin* 1. **to sink in, to sink down, to be swallowed up**, *ldi-ria byé-ma-la* „*byin Glr.* the carriage sticks fast in the sand; *gru ĉu-la* the ship sinks in the water *Dzl.* and elsewh. — 2. **to grow faint, languid, remiss**, *rig-pa byin-ba bér-ba* to lift up again one's fainting soul *Mil.*: *byin-rgod* seems to signify **languor, distraction**, *byin-rnaga Mil.*, id., *byin-rnaga-méd-pai sgom*; so also *byin-ldn Lt.*; *sems-byin-ba* **drowsiness, indolence, depression of spirits**. — 3. *C.* "*jhin soi, jhin log soi*", they have dispersed, separated, are all gone home. — 4. v. *jhi*, 2.

ཕྱིད་ „byid-pa, pf. *byid*, *jyid* 1. **to glide, to slip** *Lex.* = „*dréd-pa*. — 2. **to disappear, to pass away**, e.g. *mi-tse* „*byid* human life passes away *Lex.*; in *W.* "*tse jéd-ta*" vb.n., to earn a livelihood, "*gér-ra ĉé-ta*" by smith's work (*C.* *ĉo sé-ba*).

ཕྱིན་ „byín-pa, pf. imp. *phyin*, fut. (in *C.* also pres.) *dbyin Ld.* "*jhi-ĉé*", trs. of „*byin-ba*, **to cause to come forth**: 1. **to take out, to remove**, a pillar from its place *Dzl.*; "*jhin(ĉoi)*" take it out (out of your pocket, out of the box etc.) *Ld.*; **to draw out, pull out**, a sword, a thorn etc., frq.; **to tear out, to put out**, one's eyes etc., *mig dbyin-ba dé-dag* the men whose eyes are to be put out *Dzl.* p. ᨊ, 10, acc. to an emended reading; **to draw forth, produce, bring to light**, something that was hid *Dzl.* — 2. in a more gen. sense: **to let proceed from, to send out, to emit**, rays of light, frq.; *ku-la Ersg* to draw blood by scratching one's self *Dzl.*; *mi-ma Glr.* to shed tears; *skad* to make the voice to be heard, of a bird *Dzl.*; *sdug-bsngl-gyi skad* to utter

complaints, lamentations *Dzl.*; *skad ʼbin-po* to cry aloud *Dzl.*; **to exhibit, to exhal,** *bstan-pai ʼčí-ba* the grandeur of the doctrine *Tar.* 48, 9, *Schf.*; **to drive out, turn out, expel,** *ynas* „*byin-pa Tar.*, *"yin-ro" Tr.*, to banish, so also *Ld.* *"*pin-ba"*; **to cast out, throw away** *Th.*; **to save, rescue, liberate, release,** *nas* from, *Dom.*; abol. *Tar.* 121, 19. — 3. particular phrases, such as *ʼčí-ba byin-ba*, *yid* „*byin-pa* etc. v. in their own places.

ལ ལ *byin-pa*, pf. and imp. *byugs* 1. **to wet, moisten, smear, spread over, anoint,** with *la: ba skam-la ʼčad-ʼbu byugs-pa* salt-meat *Glr.*; *yčán-la sol-smin* „*byug-pa* to daub one's face with coal-salve *Glr.*; also with accus. and instrum.: *lha-rten spos dai byug-pos* covering the little temple with spices and ointments *Dzl.*; *yser* „*byug-pa* prob. to gild *Pth.* — 2. **to strike, to pat,** *sgyd la* a person's head *Dzl.*

ལ ལ *byin-ba* 1. vb., pf. imp. *byuṅ* (intr. of *byin-pa*) **to come out, to emerge,** often with a pleon. *phyir* etc., from the water, from an egg, a vessel etc. *Dzl.*; „*ʼčar-ba-las* — to be set free, to be liberated *Dom.*; to go out, *byin-nas Dzl.*; *phyi-rol-tu* „*byin-ba* to go out into the open air *Dzl.*; **to make one's appearance, to become visible** *Dzl.*; **to show one's self, to appear** *rgyal-poi rmi-lam-du byin-bai lha-ʼčig* the princess that appeared to the king in a dream *Glr.*; also: *ʼdi-la rmi-lam bzin-po byuṅ* I have had an auspicious dream *Mil.*; *sprin-mor* „*byin-ba* to go abroad naked *Dzl.*; **to be heard, to resound,** *skad* frq.; **to be said, to be told** *Tar.*; **to turn out, to prove, to be found,** *ma bri-ba ma byin-ba* he who is found not intoxicated *Glr.*; *ʼdzin-pa byuṅ* it proved to be ill founded *Mil.*; ... *pa ma yoṅ ma byuṅ* none was to be found that ... *Pth.*; to step forward, from the crowd; to step forth, to appear *Glr.*; **to step up to,** with *rtsar* to *Glr.*; *brgyags-nas byuṅ* they came running up or near *Pth.*; **to go to, to proceed to, to come,** *rši rtsi-mor Dzl.*; *"ka-ndi-na ma jiṅ-na" W.* if no order (permission etc.) comes; *dbugs phyir byuṅ-nas* when breathing returned, when they recovered from fainting *Dzl.*; *mam-pai bskal-pa ʼbu-ʼbrgya byuṅ-ste* then came, followed, 500 dark Kalpas *Pth.* — 2. **to rise,** as kings, frq.; **to arise, to originate, to become,** with *nas, las*, from, in consequence of, by, *dé-nas byuṅ* it derives its origin from that *Glr.*; „*brdu-ba* „*byin-bai bin* trees on which fruit is growing *Sig.*; *mi* „*byin-par* „*gyur ba* not to come to a fair beginning, to be suppressed in its first beginnings *Glr.*; *ʼkyu ʼbig byuṅ* „*dag* by that time a boy had become of it *Glr.*; *ynyis-su byuṅ* they became two, they split in two (systems of doctrine); *rab-tu* „*byin-ba* to become a priest, v. *rab*; to come in (money); **to happen, to take place,** very frq., *ʼdas ci byuṅ* what signs have taken place? *Dzl.*; *mi ʼbig-la nyés-pa ʼbin-po byuṅ* — a man has committed etc. *Dzl.* frq.; *ro* „*di-rnams-la ci byuṅ-ba yin* what has happened to these corpses, what is their history? *Glr.*; *ster byuṅ-ba* and *ma byuṅ-ba* things heard of and unheard of *Tar.*; *Ed-jye-nor yid-pa di-ni de dás-su byuṅ-ba* 'at that time also the opened position (of the hands of the image) took place' *Glr.*; *ʼdi-ma-la yoṅ byuṅ ldys-sam* did the same thing happen to your Reverence? *Mil.*; *ʼdi-kyis* „*di-ʼbin byuṅ* it is I that brought this thing about *Glr.*; *phyis-byuṅ* or „*byuṅ* the later time, time to come, also adv. afterwards, latterly, *Tar.* — 3. The word more and more assumes the character of an auxiliary in such phrases as the following: „*gro-ʼtub-pa byuṅ* they were able to proceed (the possibility of proceeding was brought about) *Glr.*; *de bla-ma der ʼbugs-pa byuṅ-na* in case your Reverence should stay there *Mil.*; with the supine: „*bsil-du, bér-du, stón-du byuṅ-ba-la(s)* as they gave, said, showed *Mil.*; *ʼtugs-ʼdun* „*jiṅ-par byuṅ* meditation increased; lastly, with the root only: *bod dan* „*brel byuṅ* came into communication with Tibet *Glr.*; *slob byuṅ-ba-la* when he appeared *Mil.*; *rdo dbyug byuṅ* he threw a stone; and so it is commonly used now, esp. in *C.*; it supplies the place of a copula in: *yuṅ de ʼkun sems-la ʼbin-tu* „*ʼčad-pa ʼbig byuṅ* this song was truly heart-affecting *Mil.*

Comp. *„byéi-ñuis* 1. = *ñu-mig* **a well, spring** *Sambh.* 2. **origin** *Pth.* 3. **ablative case** *Gram.* — *„byéi-ñuis-kyi ñamu* *Ca.*, 'a mineral, *byéi-ñuis-kyi ñdma-kyi ñcud* a mineral elixir'(?) — *„byéi-ynás* (ཡུལ), **place of origin** (cf. *padma „byéi-ynás*); **primitive source,** *yón-tan ñamu-ñid-kyi „byéi-ynás* source of all accomplishments; *byéi-bai yéi* id.; *ñan-bdé ñamu-ñid „byéi-bai ¡ki* primordial source of all happiness. — II. sbst. 1. **a coming forth, an originating, the state of being,** *„byéi-ba-nyid Tar.* 4, 4 *Schf.* the true state of a case. — 2. **element,** usually 4: *„byéi-ba bźi ynód-pa* damage done by fire, water, wind and sand *Glr.*; *„byéi-ba ñid ku* the physical body, very frq.; *„byéi ba ¡yo* the elements are in motion, are raging *Ma.*; higher philosophy numbers 5 elements, adding the ether, *aka*, as the fifth; accordingly physiology teaches, that in the composition of the human body earth constitutes the mucus of the nose, water the saliva, fire produces the pictures formed in the eyes, air the sensations of the skin, ether the sensations of the ear; even 6 elements are spoken of, v. *Köpp.* I, 602. — 3. symb. nom. for 5.

ཁ„byéi-po (ཕུག) 1. **being, creature,** *„byéi-po kun* all beings *Ca.*; *„byéi-po ¡ñen-po* the great being, Buddha *Ca.* — 2. **demon, evil spirit, foul spirits,** frq., *„byéi-po-srás* a preservative, talisman, against such; *„byéi-mo* fem. *Ca.*

ཁ„byé-ba, pf. and imp. *bye*, *W.* "*be-ñe(s)*", intrs. of *„byéd-pa* 1. **to open,** *padma ñé-bye-ba* a lotus-flower that has opened *Glr.*; *mnal ñé-bye-nas* when the mouth of the womb has opened itself *S.g.* — 2. **to divide, separate, resolve,** *sha sha ¡ynis-su bye* it resolves into thick and thin matter *Med.*; *dém-bu stón-du dbyé-bar „gyur* it separates into a thousand pieces *Glr.*; *bye-brdg ma byé-bai bár-du* as long as the separation has not evidenced itself *Dul.*

ཁ„byéd-pa, pf. and imp. *¡ye*, *¡yed*, *¡yes*, fut. *dbye*, *W.* "*¡é-ñe(s)*", pf. and imp. "*¡e(s)*", vb. n., 1. **to open,** "*ño ¡e(s) ¡ód*" *W.* open your mouth; *ngo ¡yis-nas „jóg-pa Pth.*, "*¡é-te bór-ñe*" *W.* to open the door without shutting it again; fig. *ñé-kyi ngo rnám-par „byéd-pa*; *mig* to open one's eyes, opp. to *„dzum-pa*; *lóñ-bai mig „byéd-pa* to open a blind man's eyes *Dul.*; to open again what had been shut or stopped, to restore, *dká-ga, yé-ga B.*, *Ram W.* the appetite; *ba-¡yéd* the open b, b pronounced like w, *Gram.*; to get out, work out, fetch out, stone-chisels by means of a chisel *Glr.* — 2. **to separate, to keep asunder, to disentangle,** threads *W.*; to dispute, to set at variance, *dé-dag dbyé-bai ¡yéu* in order to set them at variance, to create enmity between them *Sig.*; to part, separate, *byaí-ñdg-stód-smad mñén-drís dbyé-ba ste* the cavity of the chest and the abdomen being separated by the diaphragm *S.g.*; **to divide, classify,** *rigs-kyi ngó-nas dbyé-na* if they are classified according to the different species *Lt.*; **to pick, to sort,** pesse; hence, **to pick out, choose, select,** "*¡é-te kyoñ*" make your choice, and bring it here! *W.*; *séms-ñan-rnams lás-kyis rnám-par ¡ye* the beings are severed by their deeds *Thgy.*; *ñé-¡ye-ba* to open, to separate, e.g. when hands, that were laid in each other, are separated again *Glr.*; *ñé-¡ye-ba* also **to open, to begin to bloom;** *„byéd-pa* **to dissect, to anatomize** *Thgy.*; esp. with *rnám-par*, **to analyze,** to explain grammatically and logically, *don*, the sense, import, *Stg.* frq.; as *sdéd-pa* is the opposite of it: *„byed-sdéd* **analysis and synthesis** *Ca.*; *„byed-sdéd-kyi ¡yu* term for the affix *ám*, the disjunctive particle (*ni* f.) *Glr.*; *mi-¡yéd-pa* **inseparable, indivisible, imperishable,** *ám Sch.*; **unshaken, immovable,** *dód-pa Mil.* frq.

ཁ„byed-dpyéd *Sch.* **tongs, pincers.**

ཁ„byém-pa, with *byéd-pa*, 'to act with promptness, determination and good success' *Sch.*

ཁ„byér-ba pf. and imp. *byer*, **to disperse in flight,** to flee in different directions *Dul. ñón-„dus byér-nas mi „dóg-ste* the market-people having fled, and no body remaining *Pth.*; **to give way, to be**

removed, of diseases *Lt.*, opp. to *rygyas* and *bsgo*.

ཁ་ཁྱབ་ ‚byd-ba, pf. *jyo*, *jyos*, imp. *jyo*, *bye*, *byos*, **to pour out, to pour into another vessel, to transfuse** *Lex.* and *Ca.*

ཁ་ཁྱགས་ ‚byag-pa, pf. *byoys* **to lick** *Lex.* and *Ca.*

ཁ་ཁྱེ་བ ‚byéi-ba I. pf. *byéi-ba* 1. **to be cleansed**, purified, v. *byéi-ba*. — 2. **to be skilled, well versed**, *rig-byéd-la* in the Vedas *Tar.* — II. pf ‚*byoṅs-pa* **to be finished, perfect, complete**, frq. with *mṇóṅ-rje Mil* and elsewh., to exercise full compassion(?) cf. *sbyóṅ-ba*. (The above arrangement is nothing more than an attempt; in order to arrive at any certainty as to these roots, a far greater number of observations would be required.)

ཁ་ཁྱོ་ བ ‚byóṅ-pa, pf. and imp. *byoṅs*, resp. **to go, proceed, travel**, *dé-nas byóṅ-pa-na* then in proceeding on the way *Gir.*; **to arrive, appear, become visible**; also for ‚*byéi-ba*, e.g. *raṅ-byóṅ*; with root of the verb: *phír-byoṅ-pas* preparing to fly *Mil.*; *ma-byóṅ-pa* — *ma-‚dás-pa* future (Buddhas) *S.O.*; to rise, to appear; with dat. inf. — ‚*jóg-pa* **to begin, to set about** a certain work *Tar.* 125, 16.

ཁ་ཁྱོ་ ‚byór-pa **wealth, riches, goods, treasures**, ‚*byor-po zad-mi-ldan-pa dan ldán-pa* one possessing inexhaustible wealth, *bdé-ba dan* ‚*byór-pa* joy and treasures *S.O.*; ‚*byór-pa drug Pth.*, prob. six kinds of temporal goods; *rdzi-gi* ‚*byór-pa lña* and *yuṅ-gyi* ‚*byor-pa-lña* five subjective and five objective goods, of a similar nature as those mentioned sub *dal-‚byor*, yet without any evident reason for being thus divided *Thgy.*; ‚*byor-ldán* rich, mostly used as a noun personal.

ཁ་ཁྱོ་ ,ཁ་ཁ་ ‚byór-ba, ‚bydr-ba I. intr. of *sbyór-ba* 1. **to stick to, adhere to** *Med.*; "*lyag-la jar soṅ*", it is frozen fast *W.*; ‚*bydr-byed spyin* glue *Lex.*; ‚*byor-smon* sticking-plaster *W.*; **to infect**, of diseases, ‚*byor-nad* an infectious disease *Ca.* also mentally: "*la* or *sem-la jur*" it sticks fast, is remembered, borne in mind.

2. **to be prepared**, ready, at hand, extant, *ka ma byór-ma* there being no meat prepared *Dzl.*; ‚*jrdi-du* ‚*by'r-ba ma yin* that is not at once in readiness *Dzl.*; *bi* ‚*byór-ba des mdód-pa byéd-pa* to offer sacrifice of such things as are at hand *Dzl.*; *ci-ste* ‚*byór-bar mi* ‚*mṇór-ma* but if he has not such a thing at his disposal *Samāh.* — 3. **to agree**, *mi-‚byór-ba lá-ḅig* some disagreements, contradictions *Tar.* — II. resp. **to come, arrive**, *W.*, *C.*; "*kyú-kyi ka dón-du jér-gyu yin*" I shall appear before your Honour *C.*; "*nyér-du jur yoṅ*" I shall immediately attend *C.*

ཁ་ཁྱོལ་ ‚byól-ba, pt. and imp. *byal*, fut. (and pres. in *C.*) *dbyal* **to give** or **make way, to turn out of the way, to step aside**, *ṅíg-gis ṅíg-la Dzl.*; ‚*byól-te* ‚*gro* in walking I make way (to people) *Dzl.*; *W.* with accus.: "*rtsi, las, dig-pa* ‚*jól-ce*" to step out of the way of, to shun, a serpent, toil, sin. Sometimes ‚*jól-ba*.

ཁ་ཁྱོ ‚brá-yo n. of a medicine *Med.*

ཁ་ཁ ‚brá v. *brai* II.

ཁ་ཁ་ཁ ‚brá-rgyás *Mil.* **sacrifice**, offering of eatables.

ཁ་ཁ ‚brás-ba 1. pf. ‚*braṅs*, imp. ‚*broṅ*, **to bear, bring forth, give birth; to litter**, *brúṅ-mo* an animal going with young, bearing *Ca.* — 2. also ‚*bréṅ-ba*, pf. ‚*braṅs*, imp. ‚*breṅs Mil.* (‚*broṅ Sch.?*) **to follow, to walk at another's heels**, with *jyir*, *jyi-bás* (-*du*), *rjés-su*, *W.* "*tsu-la*" with genit., **to follow, pursue, hunt after**, *dbyig-pas* with a stick *Pth.*; **to pursue**, in one's thoughts.

ཁ་ཁ , ཁ་ཁ ‚brád-pa, ‚*drád-pa*, pf. *brad*, imp. *brod* **to scratch, to scrape**, with the nails, claws etc.; **to lacerate by scratching**, *ydsu Dzl.*; also **to gnaw, nibble at**.

ཁ་ཁ ‚brdb-pa, pf. *brab*, imp. *brob* 1. **to catch suddenly, to snap away, snatch away**, a fly with one's hand, the prey with a bound. — 2. **to beat, to scourge**, *thar-ldg-gis* with thorns *Thgy.* — 3. **to throw out, to scatter**, magical objects, such as grains of barley etc.

ཁ་ལ་ ‚bral-ba, pf. *bral*, imp. *brol*, intr. of ‚*phral-ba*, **to be separated, parted from, deprived of**, c. *dan*, e.g. from one's retinue, of the light of doctrine *Dzl.*; ‚*bral-bar mi jod ba-ma Lgod* thou, my daughter, from whom I am not able to part *Glr.*; *ñiñ-iu-mas pha-ma yuyis dan bral-te* from a child bereft of parents, an orphan from infancy *Pth.*; **to lose, to be bereft**, frq. used in reference to the death of near relations; *mdo-sdé dan ldag-pa mi bral-ñiñ* as the sacred writings never come out of his hands; *skóm-pa dan bral-bar gyur-to* he got rid of his thirst; *nad dan bral-bar gyur-to* he recovered from his illness, frq. (in such cases often confounded by the illiterate with *ndal-ba* *bagral* etc.); more particularly: *mog dan* etc. **to die, perish**, frq.; ‚*jig-ćiñ* ‚*bral-bar* ‚*gyur-ba* to be dissolved, of the human body *Dzl.*; ‚*ldé-ba ydd-na* ‚*bral-bar oi* what was solid, is dissolved in dust *Dzl.*; ‚*bral(-bar)* 'med (-*pa*) **inseparable, indissoluble**, frq.

ཁ་ལ་ ‚*bras*, *C.* also ‚*bras-ma*, resp. *bsaś-bras* (*Pur.* "*brai*", *Ld.* "*dai*", *Lh.* "*dai*", *C.* "*dé*") 1. **rice**; ‚*bras-dkar(-mo)* white rice, ‚*bras-dmar* red rice (the inferior and cheaper sort); of the former there seem to be distinguished: ‚*bo-ma-li* (*Hd.* "*bamati*"), *rgyal-ma-yuśi*, *hum-dzin*, ‚*dzin*-‚*dzin* the second sort, acc. to *Ca.*; ‚*bras-kyi sma* peeled rice *Sch.*; ‚*bras-sé-ba* 'wild rice' *Sch.*; ‚*bras-ro-ba* *Sch.* and *Sahr.*, rice not husked ‚*bras-mo spos-śél* or *dkar*-‚*dzin* *Ts.* maize.

Comp. ‚*bras-ldan* rice-wine, rice-beer. — ‚*bras-ćan* boiled rice. — *la*-‚*bras* rice mixed with small pieces of meat. — ‚*bras-ćag* rice-soup. — ‚*bras-ćiñ* rice-field. — ‚*bras-sdn* dish of rice. — ‚*bras-yés* parched rice *Med.* — ‚*bras-sil* *C.* boiled rice, got up with butter, sugar, apricots etc., *W.* "*pa-śi*, *pa-śi*", پاشی. — 2. **tumour**, esp. larger swellings in the groin etc.

ཁ་ལ་ལྷ་ཁང་ ‚*bras-l(dé*" ("*ds-*)*dé*") n. p., **Sikim.**

ཁ་ལ་ས་ཁྱེ་ ‚*bras-spéś* n. p., monastery near Lhasa.

ཁ་ལ་ཏུ་ ‚*bras-bu* 1. **fruit**, e.g. *śiñ-gi Mil.*; ‚*bras-bu yu-mdzi-kyi sa* a country producing no fruit *Thgy.*; **corn, grain**, ‚*bras-bu śor-ba brśi-ba Mil.*; ‚*bras-ñan* a failure of fruit. — 2. **testicle** *Wdn.* cf. *rdig-pa*; *mig*-‚*bras* **apple of the eye**. — 3. fig. **effect, consequence**, esp. as opp. to *rgyu*, hence *rgyu*-‚*bras* cause and effect, more esp. in moral philosophy — **retribution, requital, recompense, reward**, three grades being distinguished: 1. *rnam-par smin-pai* ‚*bras-bu* full recompense, in the worst case by the punishments of hell; 2. *rgyu blam-pai* ‚*bras-bu* by adversity during life; 3. *dbdi-gi* ‚*bras-bu* by unpleasant local circumstances, — so *Thgy.*; *rgyu*-‚*bras* and ‚*bras-bu* also directly denote **the doctrine of final retribution**, ‚*bras-bu yi bden* the doctrine of requital is not true *Thgy.*; further: ‚*bras-bu* reward of ascetic exercises, the various grades of perfection, of which four are distinguished: a. *rgyun-du-ćugs-pa* ས্রোতাপন্ন or as partic. ས্রোত, he who enters the stream (that takes from the external world to Nirwana); b. *lan-ćig-phyir-*‚*oi-ba* সকৃদাগামিন্, he who returns once more (for the period of a human birth); c. *phyir-mi*-‚*oi-ba* অনাগামিন্ he who returns no more, being a candidate of Nirwana; d. *dgra-bćom-pa* অর্হন্, the Arhat, the finished saint; v. *Köpp.* I, 398.

ཁ་ལ་ or ཁ་ ‚*bri-ñiñ* or -‚*gsal* sect of Lamas and monastery in Tibet, ‚*bri-ñiñ-pa* member of that sect.

ཁ་ལ་ ‚*bri-sa* a form of medicine, prob. a kind of extract *Med.*; ‚*bri-ta-sa*-‚*dzin* medicinal herb, an emetic, *Med.*; in *Lh.* Cascuta, which however does not agree with the descriptions.

ཁ་ལ་ ‚*bri-ba*, I. pf. and imp. *bri*, intr. of ‚*phri-ba* **to lessen, decrease, diminish**, of water, frq. in conjunction with *ka*, at the surface, used with regard to size, number and intensity (synon. ‚*grib-pa*). — II. pf. and imp. *bris* (*Glr.* also *bri*) 1. **to draw, design, describe**, *dkyil*-‚*kor śig* to describe a circle or other figure; also to paint *Glr.* 2. **to write**, *yi-ge* letters, a letter (epistle); *yi-par* 'literis mandare', to record, to write down something from hearing *Dzl.*: ‚*bri-mying* writing-reed, pen, pencil etc.

ཁྲི་ཟོ „bri-mo, चमरी, tame female yak; *rgod-„bri Pth.*, or *„brod-„bri Ch.*, wild female yak; *„bri-zal* young female yak *Ld.-Glr.*, *„bri-o* yak-milk; *„bri-mar* yak-butter; *„bri-mdzo* (*W.* *"brim-dzo"*) bastard of bull and yak.

ཁྲི་ནགས་ „bri-nág medicinal herb *Med.*

ཁྲིན „brin **middle, midst, mean, middling, moderate,** *„brin big* something moderate, of middling quality, = *tsúl-sna* or *tig-tadd W.*; *brin-po* the middle one, of three sons *Dal.* and elsewh.; between *stobs-ćé* and *ćhú-ma Lt.*; *bzan man „brin yang*; *rnal-„byór „brin-po* one that is moderately advanced in contemplation *Thgr.*: *zid-ba „brin-po v. zlo-ba*; *„brin-gis* **middling, moderately,** adv.

ཁྲིན-ཅ „brin-ba, in *kabs-„brin byéd-pa* for *brdú-ba Mil.*

ཁྲིད-པ „brid-pa 1. also *„dréd-pa*, pf. *brid*, **to deceive, cheat, impose upon,** *bla „brid-pa* id. *Glr.*; *„brid-de rnód-pa-las Tar.*, as she wanted to seduce him deceitfully; *ka-mdar-brid* deceitfully, insidiously sweet, being followed by a nauseous, acrid or burning taste *Med.* — 2. *Ca.* = *„jri-ba.*

ཁྲིམ-པ „brim-pa, I. vb., pf. *brim(s)* 1. **to distribute, deal out, hand round,** sweet-meats, flowers, poems *Dzl.*, *Tar.*; ... *la*, to ... — 2. *Ld.* **to throw away,** what is worthless, = *"jdú-ćes"*. — II. sbst. **distributor, dispenser, waiter at table** *Dzl.*; *„brim (-pa) -po*, id. *Ca.*

ཁྲུ „bru **grain, corn, seed,** frq.; grain of sand, *byé-ma „bru rni ndá-ma* on every grain of sand *Glr.*; *„bru „tag-pa* to pound grains *Lex.* — 2. **a single grain, piece, letter,** *yi-ge „bru ybig* a single letter; also without *yi-ge*: *„bru drúg* the six letters = *yi-ge-drúg-pa*, v. *drug.* — 3. collectively, **grain, corn,** in gen. *„brui ltaí* a load of grain *Dzl.*; *„brú-sna mi „brunn* no kind of grain is growing *Glr.*; *„bru gsá-bu-ćas* pulse, legume *S.g.*; *nor dus „bru-rnams „jíd* money and corn multiply. — *„bru-rdúg* grain of seed. — *„brú-sna* v. above. — *„bru-bdá* granary. — *„bru-„bú* corn-worm, weevil *Ch.*

„bru-mdór oil extracted from seeds; lamp-oil *Dzl.* — *„brú-tsoi-pa* oil-merchant.

ཁྲུ-ཐེ „bru-thé, n. of a superior sort of tea.

ཁྲུ-བ, ཁ-ཅ „brú-ba, bru-ba, pf. and imp *brus*, *„drú-ba*, *drus* 1. **to dig,** *ldín-bu*, *dur*, *doi* (cf. *rúd-ba*). — 2. **to chisel, carve, cut.** — 3. *Sch.* **to look through,** *yig* a writing; **to examine,** *„bru* grain; hence *mtsan „bru-ba* to spy out, smell out, faults, stirring up brawls and quarrels by it, *Stg.* **to irritate, vex, provoke,** *mtsan „brú-bai tsig* provoking words *Lex.*; *smyad, smyon „brú-ba* **to accuse** *W.*

ཁ-ཅ „brú-ma **tumour, swelling, weal** *Sch.*

ཁ-ཅ „bru-ćo an angular kind of Tibetan current handwriting, v. *Csoma Gram.*

ཁ-ལ, ཁ-ཏ „bru-ldí, „bru-ld v. *bru-ld.*

ཁ-ག „brug (*Ral.* *"blug"*) 1. **thunder,** *„brug-sádd*, *„brug-agrá* id.; *skad-ćen „brug* loud thunder; *„brug „bód-pa Ca.*, *grág-pa Dzl.*, *ldír-ba Lex.* and elsewh., thundering. — 2. **dragon** (to which thunder is ascribed *Sch.*); *yya-„brug mdm-po* blue dragon *Glr.*

ཁ-ག-ཅ „brúg-pa I. sbst. 1. **sect of Lamas,** clothed in red, *Schl.*78., established in the province of Bhotan, acc. to *Sch.* = *ba-dmár*, = *sd-skya.* — 2. **Bhotan.** —

II. vb. for *„brúb-pa Mil.* frq.

ཁ-ད „bréd-pa, = *„brú-ba*, also *„dréd-pa.*

ཁ-ཕ „bréb-pa 1. gen. with *ću*, **to cause to overflow, to push, to spout forth to flow over,** *Mil.*, *Tar.* and elsewh.; *ću-„brub Lex.*, *„brubs Sch.* water that has flown over (?). *„brub-po* **fluid, liquid; fluidity, a fluid.** *Ca.* (?). — 2. *Ca.* **to deal out.** — 3. *Sch.* **to shut up, wrap up.**

ཁ-ཁ „brim-pa 1. *Ca.* **grain, minute particle,** *„brum-rdog*, *„bru-rdúg* a single grain, = *„bru*; **fruit,** *rgun-„brim* grape; *se-„brim* hip (fruit of wild brier) *Sik.* — 2. **pustule, pock,** gen. *„brim-ba*; *„brum-nad* small-pox; *„brum-nág* black or deadly small-pox; *„brum-dkár* white small-pox; *„brum-ldá* coloured small-pox *Med.*, *„brum-*

pa and „brum-pa nag-po as name of a disease of the groin, prob. bubo *Med.* — „brum-rjes pock-mark. — „brum-po a large grain *Ca.*; „brum-ba a small grain; pock, pustule, v. above.

ཁྲུམ-ཐ-མོ „brum-tha-mo *Sch.* a tutelar goddess of little children, worshipped by the Shamans.

བྲེ-བ „bré-ba, pf. and imp. bras **to strew over** or **before, to spread, to stretch,** a net *Glr.*, a curtain *Glr.*, a canopy, awning *Lex.*; **to wrap a thing up in a cloth,** in order to carry it, as books, a corpse *Thgy.*

བྲེག-པ „brig-pa, pf. brag(s), imp. brog(s), also „drig-pa **to cut off,** ñiñ-ta-lai ka-mo brags-pa a plantain branch cut off, as representing a being irremediably cut off from its former state of existence *Mil.*; **to mow** *Sch.*; of parts of the body: ske to cut off a person's neck *Thgy.*, yo-mñam the membrum virile *Sch.*, rtsi rkyg-pa the foot of a horse, prob. only the tendon of it, as much as to lame, to disable *Glr.*; also ■ sever with a saw; most frq. in reference to the hair, to cut off, **to shave,** with the scissors or a razor, skra dan Ed-spa frq.; „brig-mkan **barber, hair-cutter** *Dzl.*; „brog-spyad a sharp small knife *Sch.*

ཁ-ལ „brin-pa *Ca.*, brin-ba **strap, rope,** ko-„brin leather strap; ka-„brin *Mil.*; „brin-tag *Ca.* cane-ribbon, made of buck-leather; leading-rope, guide-line. — „brin-ba *Ca.* cobbler's strap.

ཁ-ལ „brin-ba frq. for „brin-ba.

ཁ-ལ „bral abst. v. „brél-ba II.

ཁ-ལ-ལ „brél-pa **connection, conjunction,** yet only in certain applications: 1. **connection between cause and effect,** used also at once for **effect, consequence, efficacy,** smon-lam-gyi „brél-pa the efficacy of prayer *Mil.* frq.; „jog-pa to apply, make use of it *Mil.* — 2. **the vascular and nervous system conjunctively,** the two systems in their totality, ni f., *Med.* — 3. **genitive case,** the sixth case of Tibetan Grammarians, „brél-pai sgra, the termination of it, kyi. — 4. **a small quantity, a little, a bit,** zas-kyi „brél-pa ñig dgos I ask for a little bit to eat *Mil.* frq.; ños(-kyi) „brél(-pa) ñib-pa to snatch up a little bit of religion *Mil.*

ཁ-ལ-ལ „brél-ba I. vb., intrs. of sbrél-ba, 1. **to hang together, to cohere, to ■ connected,** rtsa dan rus-pa tsam „brél-ba connected only by veins and bones, nothing but skin and bone *Dzl.*; „od-zér-gyi drá-ban „brél-te covered with a continuous net of rays *Glr.*; gen. with dun, bod dan rgyal „brél-ñid the connection with, or the intercourse between Tibet and China *Glr.*; de dan „brél-bai las the functions connected with, and peculiar to (a certain organ) *Lex.*; „brel-mtsams 1. **joint,** or **rivet** of pincers etc. *S.g.* 2. **boundary,** *W.* — 2. **to come together, to meet, to join,** „brél-ytam gossipings in meeting on the road *Mil.* — 3. **to meet sexually, to cohabit,** de dan las „brél-ba to cohabit with (him or her) *Glr.*; (thám-da) „brél-ba-la(s) bu ñiñs they having cohabited, a child was born *Glr.* — II. abst. „brél-ba or „brel **union, communication, connection,** bod dan „brel byun the union with Tibet took place *Glr.*; rgya bod ynyis „brel ñid the union ceases *Glr.*; "nor-dkil ñó-ba, nor-dkil-la ñé-be" *W.*, to form a mercantile connection, to enter into commercial intercourse. — las-„brel = las-„jiro q.v. — ynyis-„brél, ysum-„brél a double, triple consonant, e.g. sk, skr.

ཁ-ལ „brog **solitude, wilderness, uncultivated land,** esp. **summer-pasture** for cattle in the mountains; thus „brog-skyoi-ba *Ld.-Glr.*, *Sakl.* 15, 8 might imply: to attend to a mountain dairy; gdan-„brog a near, rgyáb-„brog a remote summer-pasture; „brog-kyi *Ca.* a large shaggy shepherd's dog; „brog-dgon, „bróg-stoñ, „bróg-sa = „brog. „brog-ynas 1. **pasture-land** 2. **people occupying it.** — „brog-pa, „brog-mi id.; more particularly, **inhabitants of the steppe,** nomadic Tibetans *Sch.*, „bróg-mo wife, „brog-phrug child of such a nomad. — „brog-ñid *Sch.* rude, rough, boorish, „brog-bod stón-pa to be rude etc.

ཁ-ལ „broñ 1. (ཁ-ལ) = rgyag-rgod, **wild yak** *Glr.*; byáñ-ñai „broñ, the yak of

Jang-thang; „*brói-„bri* cow, „*brói-prig* calf, „*brói-ko* skin, leather, „*brói-ša* flesh, „*brói-ru* or *-ra Glr.* horns of the wild yak. — 2. v. „*bráń-ba.*

ཁྲོམ་ „*brom* noun personal; „*brom-stóń* a celebrated Lama and scholar in the 11th. century.

ཁྲོར་ „*bró-pa*, pf. and imp. *bros*, **to flee, to run away** (*W.* **hor-ce**), „*bró-ši gźib-pa* to flee and hide one's self *Dzl.*; *jyir* „*bró-so* (the army) took to flight *Glr.*; „*bró-pai yaus Dzl.*, „*bró-sa Glr.* place of refuge; fig. *mig ḥuń-du bros* his eyes are sunk, hollow *S.g.* — „*bros-ka* a large dorsal muscle *Med.* — *ynyid-„bró-pa* = *ynyid-big-pa* (?) *Dzl.* ནམ, 9.

ཁྲ *rba* v. *dba.*

ཁད *rbad* 1. *Sch.* **a large species of eagles.** — 2. *W.* **crutch,** = *pań-ka.* — 3. — *rbab.* — 4. **great** (?) v. *ka-rbad*; *rbad-sgra* a strong voice *Sch.*; cf. *rbód-rbód.* — 5. **quite, wholly, entirely** (?) *rbád-ycód-pa, rbad-tsir ycód-pa Mil.* to cut off entirely, to extirpate; **ḥag-ši be'-źig** **resolute** *C.*

ཁད་ཟློག་ *rbad-skyógs Sch.* **residue, residuum, dregs, husks** etc.

ཁད་ *rbód-pa* 1. vb., imp. *rbod*, **to set on, incite,** *Tar.*, *C.*, e.g. *kyi*; **to excite, instigate, animate,** *Ch.*; *rbod-ka S.g.* an inciting talk (?). — 2. adj. **undulating, undulatory** *Sch.*

ཁད་ཁྲོད་ *rbad-rbód*, **thick, dense, clean, strong, great** *Ch.*, *skra rbad-rbód Lex.*

ཁབ *rbab*, 1. *Med.*, *Sch.*: **a kind of drapery,** *skya-rbáb Sch.*, also *ka-rbab Lt.* id. (?) — 2. **the rolling down,** also *rbad*, e.g. *rdo-rbáb* loose stones rolling down, a frequent annoyance in high mountains *Pth.*, *rbab kibas* after the rolling of detritus had ceased *Mil.*; **bad ḥog ton** **a piece of rock rolling down hit him** *W.*; *rbab sgril-ba Lex.* to roll down, tra.; *rbáb-pa* id. intra.; *mar-la rbáb-ta* for it rolled down and away *Mil.*

ཁ *rba Sch.* **'the fur of the stone-fox'.**

ཁ *rbo Sch.* **milt of fish.**

ཁོད *rbod* v. *rbód-pa.*

ཁྲ *lbá-ba* 1. **wen, goitre.** — 2. **knots, excrescences** on trees, on account of their speckled appearance often worked into drinking-bowls; *lbá-ba Med.*, prob. a kind of salt, used as a curative of goitre.

ཁ *lbag* **bubbles** (?), **ču bag gyób-ce** to strike the water, so as to make it splash and foam *W.*

ཁ, ཁ *lbú-ba, dbú-ba* **bubble, foam, froth, slaver**; *ču-lba Lex.*; *lbú-bcas nyuń* producing little froth *Lt.*; *lbú-ba bcal-ba* to scum or skim off *Ch.*; *grogs ču-yi lbú-ba dań* „*dra* a friend is like water-bubbles.

ཁ *sba* v. *spa.*

ཁ *sba-ndg Sch.* **a mean house, hovel, hut.**

ཁ *sbd-ba* 1. vb. fut. of *sbed-pa* q.v. — 2. sbst. **privy parts, pudenda** *Stg.*

ཁ *sbag-pa*, pf. *sbags*, imp. *sbogs* (cf. „*bdg-pa*), **to soil, stain, defile, pollute,** *dri-ma Lex.* — 2. **to mingle, intermix,** *Lex.*

ཁ *sbáń-ba* v. *sbód-ba.*

ཁ *sbań-ma* malt from which beer has been brewed, v. *čań*; *sbań-stóń* id. dried, *sbań-ḥyi* id. reduced to flour (of an inferior quality) *Ch.*; *gźum-sbań Ts.* = *sbáń-ma*; *sbań-ču* barm prepared from it *W.*

ཁ *sbaṅs* dung of larger animals, *rtoi sbaṅs Glr.* (**stal-bdń(s)* Ld.*), *bań-sbaṅs*, *glań-po-ḥei sbaṅs Ch.*; *sbaṅs-ḥid* id., used for manure; *sbaṅs-skóń* id. dried for fuel.

ཁ *sbáb-ba C.*, **sbáb-ja** *W.* **a certain number or quantity of trading-articles,** e.g. of paper, a quire of 10—100 sheets, a bundle of matches etc.

ཁ *sbám-pa*, pf. *sbams*, imp. *sbomo*, **to put or place together, to collect, to gather,** *ḥyoṅs yiṅ-tu Lex.*; *smyig-ma sbómo-pa* „*dra* like reeds laid together *Wdh.*

ཁ *sbér-ba*, v. *sbór-ba.*

ཁ *sbér-mo* v. *spár-mo.*

ཤྭ *shal* (perh. the same as the following *shal-pa*), *lág-pai* the soft muscles of the inner hand, cf. also *phyag-shál*; the soft part of the paw of animals.

ཤྭལ་པ and ཏ *shál-pa* and *-ba* **frog** (rather scarce in Tibet), one *Lex.* ཤ་ཀ, **crab, crawfish** (?); *shál-pa dkár-po Stg.* stated to be a large species of frog; *nágo-shal Lt.* prob. tree-frog; *rúa-shal* **tortoise**; *shal-ché* or *-chóí Pth.* 1. a young frog, **tadpole** *Ch.* 2. vulg. (from ignorance) **lizard**; *shal-rgyáb S.g.* tortoise-shell.

ཤྭ་ཧ *shal-mig* **bud, eye, gem, sprout, shoot**, „*ton* comes forth, „*bye* opens *Stg.*

ཤེད་ཕ *shéd-pa Ts.* for *shéd-pa* **bellows**, instrument for blowing.

ཤུ *shú-ga* **hollow, cavity**, in the stem of a plant or a grass-blade *Mil.*

ཤུ *shú-ba* v. *lhú-ba.*

ཤ་ལ *shá-la-ka Ts.* — *bka-blon-sram* **sable**, *mustela zibellina.*

ཤ་ཐིན *sha-thin Ts.* (*'ba-khin'*) **plane**, tool used in joinery.

ཤུ་ཆོལ, ཤ་ཆལ, *shug-čól, shab-čál Ch.*, „*bay* - „*čol*" (?) *Ld.-Glr.*; "*shug-čál, shum-čál*" *W.* **large brass cymbal**; "*dbín-čo, pláb-čo*" *W.* to play the cymbals.

ཤ *shig-pa* = „*bíga-pa*, **to perforate, to pierce.**

ཤ(ཤ)ོ *shug-(shug-)po Ch.* **hollow.**

ཤ(ར) *shug(s)*, more frq. *shubs*, **hollow, cavity, excavation, interior space**, *khá-bui Lex.* tubular cavity, in bones etc. *S.g.*; **subterraneous passage, conduit, sewer** *Ch.*; *shúbs-su* „*jug-pa*, *shúbs-nas* „*ldón-pa* to put into an underground hole or recess, to come forth from it *Glr.*, *Mil.*; *shúg-tu nor shó-ba* to "hide money in such a place *Lex.*; **hiding-place, hidden recess**, = *sai-sei*; **hole** for inserting the handle of some instrument *Sch.*; *ldín kyi shubs phyín* hollow, expanded nostrils *Ch.*; *shubs* - „*byár Med.* disease of the penis, prob. stoppage of its orifice by gonorrhoea, cf. *sjo.*

ཤ *shug-kag* (*'bu - kág*") 1. the **panting** of a dog *Sit.* — 2. **bassoon** with a large and nearly globular bell-mouth *W.* —

ཤ *shéd-pa* 1. vb. **to light, kindle, set on fire**, seldom, *Lex.*: *mé - ŕas shéd-pa* q. v. — subst. **bellows**, usually consisting of two skin-bags, the orifices of which are opened and shut by the hands, and which are then squeezed together, so that the compressed air passing through a tube is driven into the fire; *shéd-pa* „*bód-pa Ch.* or *rgyás-ba Sch.* to blow or work the bellows; *shed-rgyál* = *shéd-pa.*

ཤ *shin-pa* v. *spín-pa.*

ཤ *shen-ptér Pth.* a small building in the style of a monument, in which sacred writings are deposited.

ཤ *shur* **ant** *Ch.*, prob. identical with the following (cf. *grág-shur*).

ཤ *shúr-pa* **beetle**, *čú-shur S.g.*; *shur-čén, -čúi, -dmár, -mgyógs Ch.*, denoting various kinds of beetles.

ཤ *shúr-ma*, = *shúr-pa*, **chaff, husks** etc.; *rlúng-gis shúr-ma bás-pa ltar Dzl.*, *sóg - shur čus pyín-ba ltar Pth.* like chaff scattered by the wind, carried along by the water; *shu-lín* or *-lúi* **amber** *Wis.*

ཤ *shé-ga Lex.* w. e.

ཤ *shé-ba Sch.* **to scuffle, wrestle.**

ཤ *shéy-pa* **lean, lank, thin** *S.g.*

ཤ *shéd-pa*, pf. *shas*, fut. and common secondary form *sha*, imp. *shos*, *W.* "*shó-ta*", pf *shos*, **to hide, conceal**, *ptar* a treasure, *wdzód-du* in a store-house; *mi-mo shéd-pai phug* cavern in which a Mamo is concealed *Mil.*; *dpúl-gi tsogs ldál-du* to conceal troops in a wood *Dzl.*; *ptér-du* to deposit as a treasure *Glr.*; *sai „ág - tu* in the ground *Dzl.*; also as much as to inter, to bury *Dzl.*; "*shás-ta* or *bi-ta bor - ta*" *W.* = *shéd-pa*; "*shás-ta*" **secretly, clandestinely, by stealth** *W.*; *mi 'dig-čan-la las sha phyir* in order to hide our form before sinful men, in order not to be recognized by them *Mil.*;

to hide from, to guard, secure, protect from, *srún-bái shó-ba* id.; to keep, preserve, *sha-ri-med-par* (to bestow) freely, amply, without restriction.

ཤོད་ཅ *shód-ma* a veiled woman; name of a wife of Buddha *Ca.*

ཤ *sho Sch.* the upper part of the belly; *sho-tail* bacon *C.*; *sho-rkin-po* pickpocket *C.*

ཤོ་ *shó-ba* pf. *shos* = „*bó-ba* 2, to swell(up), to distend, *lú-bo shos Lt.* the belly is swollen, turgid; *shó-„krog-pa Sch.* 'to wheeze from inflation' (?).

ཤོག(ས)་པ *shóg(s)-pa* v. *shóg-pa*; *rán-gi bú-tsai ñiy-shóg Mil.*, seems to imply a man that is receiving abusive language from his own sons (?).

ཤོད་ *shód-ba*, pf. *shoés*, fut. *shoi* to sleep in water, to soak, to drench; **bód-te bor* W.* soak it in water!

ཤོད་ *shód-pa* tassel, tuft.

ཤོམ་ *shóm-po*, more frq. *shóm-po* thick, *phu-ba-las ziog shóm-po Zam.* the contrary to *phú-ba* = *shóm-po*; *shom-phri dan rín-thi mnyam* of equal length and thickness *Del.*; stout; coarse, clumsy, heavy, also applied to sins; *shóm-ma* a stout woman *Ca.*; abst. thickness, stoutness, heaviness.

ཤོར་ *shór-ba*, pf., fut. and secondary form *shar*, trs. of „*bár-ba*, to light, kindle, inflame.

ཤོ་ཅོ *shó-lo* Anemone polyantha *Lk.*

ཤུ་ *shydi-ba* v. *shydi-ba*.

ཤུ་ *shydr-ba* v. *shydr-ba*.

ཤ *shydr-pa Wdh.*, n. of a tree, prob. = *dhydr-pa*.

ཤ *shyig-pa*, *shyig-ma Lex.* w.c.

ཤ *shyin-pa*, I. vb., pf. and imp. *byin*, 1. to give, to bestow (in *B.* a common word, in *W.* almost unknown; yet v. *mnyo-pa* II.), without any ceremonial difference between high and low; to hand, deliver; to give up, deliver over; to give back, give for a present; to offer, prefer, hold out, *rin-la byin-no* be offered as an equivalent *Pth.*; *ma byin-par mi lén-pa* v. *dgé-ba*. — 2. to add, to sum = *Wdk.* —

II. abst. gift, present, alms; the expression *shyin-pa yuan* comprises: *zan-zin-gi* the bestowing of goods, *mi-„jigs-pai* the affording of protection, and *ché-kyi shyin-pa*, the giving of moral instruction *Ca.*, *shyin-ytán* distribution of gifts, *shyin-ytán ñen-po byed-pa Del.* — *shyin-bdag* dispenser of gifts, more especially in the first beginnings of Buddhism a layman manifesting his piety by making presents to the priesthood, v. *Köpp.* I, 487, and in almost all legends; also the reverse, *len-pa* the receiver of gifts, Dulva v. Feer Introd. p. 71. — *shyin-srey*, ཤ, burnt-offering, v. *Was.* (194), *Schl.* 251 sqq.

ཤ *shyu*, sometimes for *syu Sch.*

ཤ *shydi-ba*, pf. *shyais*, fut. *shyai* ཤ 1. to clean, remove by cleaning, clear away, as „*dáñ-pa*, esp. *sdig-pa Tar.*, *sgrib(-pa) Thgy.*; less frq. in a physical sense, e.g. removing phlegm by vomiting *Med.*, „*kru-shydi* diarrhoea *Lex.*; to cleanse, *shydi-byed* 1. cleansing, purifying, *rán shyai-byed-kyi ses-rab Mil.* the knowledge how a man may be purified by his own doings. 2. *Med.*: purging medicine. — 2. to remove, take away, in a general sense *Ca.*; to subtract, *de-mams ñig-mthams shyai-ste Wdk.*, 60 being subtracted, cf. „*jri-ba*; to cease, of diseases *Med.* — 3. to exercise, to train, *blo* one's mind *Ca.*, *ka* one's mouth, hence *ka-shydi* eloquence *Mil.* (having reference also to *ka-ytáñ* q. v.); *shon ytán-tam shydiis-pa sóñ-bai mthus* by dint of formerly cultivated abilities *Gtr.*; *tugs ytán-nu shydiis-pai skyés-bu Mil.* a saint of a thoroughly cultivated (or purified) mind; = exercise, to practise, *da-rán shyai dgos* that must be practised still better; to study, *sde-mdó-la* the holy scriptures *Mil.*, and with accus. *phún-tugs Tar.* 14, 9 (where *byai* stands); *rtsis-la shydi-ba* to learn mathematics *Pth.*; to practise, to perform; to recite, to repeat, formulas, *bdar-shydi byéd-pa Mil.*, **kar-)tsi bé-ba* W.*; to accustom, familiarize, **mi dan*

jaṅ-ḥam" accustomed to man, tame, also without "*mi daṅ*" *W.*; "*jaṅ-ḥyéd*" custom, use, habit *W.* — 4. to accumulate(?) *Ch.* — 5. to conjure to the spot, to call by magic(?) *Tar.* 76, 15 *Schf.*

ཁྱོར་ *khyór-ba* I. vb., pf. and fut. *khyor*, *W.* "*khór-ce*", tra. of *„khór-ba*, 1. to affix, attach, fasten, stick, a writing, a plaster *W.*: "*ker gyab-ce*"; to apply *lcé-rtse dkán-la Gram.*; fig. *blá-la*, *sems-la* to impress; "*khór-ya daṅ*" to solder *W.*; "*ser gyáb-la ker*" nail it fast! *W.*; "*me-ṡdém ker ḥam*" the trigger is drawn *W.*; to put on, a plaster, v. above, an arrow on the bow-string; to subjoin, take up, resume, a subject in a treatise *Thgy.*, *Tar.* 127, 14; to put together, to join, unite, *rnis-pa ṡág-pa Mnl.*, *dbáṅ-po ynyis* v. sub II.; to compile, compose, a book; *ka* 1. to close, shut, one's mouth, = *„ṡáṅs-pa Pth.* 2. to kiss *C.*; to insert, to dispose in proper classes or divisions *Gram.*, *byá-baṅ sgra ma khyor yaṅ* also without the word *bya* being added; *bdé-ba-la*, *byaṅ-ṡób-la Mil.*, like *„gód-pa* 3; to join, connect, combine, words, letters; *ṡág de dag daṅ khyór-ba-na* if these sentences are joined with their significations, i.e. if their explanation is given *Mil.*; *rnis-su* to count together, to sum up *Dzl.*; *khyór-la*, gen. written *kor-la*, joined, connected, combined, "*ṡág ṅyi sum kór-la yaṅ*" two or three words are found joined to one another; this word is frq. used to express simultaneousness of action, where in English expressions as 'along with', 'together with', 'at the same time' etc. are used: *kór-la „grú-ba* to go along with (another person) *Mil.*; *kór-la ḥur-ḥyer* take this also along with it! "*ḥo ṡó-te kor daṅ kal soṅ*" *W.* as he was going, we sent it along with him; *kor-la gyel soṅ* it fell at the same time (by coming in contact with some other falling body); "*kór-la ḥyér-ara*" to take hold of and take away at the same time; *ḥó-la kor pág-pa* he was also (simultaneously) affected by (the loss); "*kor-la sér-ḥam ṡig*" or even "*ṡág-gi kor*" a mere expletive, without any appreciable meaning *C.*; *bdag ṡkhy-agrib ṡóa-pai kór-la* (the calamity has befallen the others too), owing to their connection with such a great sinner as I am *Mil. nt.* — 2. to prepare, procure, to get ready, *yo-byád* the appurtenances *Dzl.*, *„ṡó-ba* victuals *Dzl.*; *rta daṅ khyór-baṅ ṡká-rta* a carriage ready to start *Sig.* (or acc. to no. 1, a carriage attached to the horses); to mix, *ṡa daṅ* with water *Dzl.* and elsewh.; *ynáṅ-du* to prepare, to turn one thing into another, to change, transform *Thgy.*; frq. to prepare one's own mind, to compose one's self, *dád-pa-la khyór-bar gyis* make up your mind to believe *Mil.* — to join, to together, adjust, make agree, esp. one's course of action; to conform one's self to, with *daṅ*, *ḥó-noṅ yid daṅ khyór ṅiṅ* accommodate yourself to my wishes *Dzl.*; *ḥrimsu daṅ khyór-ro Dzl.* then we must conform to the law; most frq.: ... *daṅ khyór-ṅas* or *-te* corresponding, agreeable to, according to, *ḥrimsu* according to the law, to usage etc. *Dzl.*; *bú-noṅ yid* according to the wish of the daughter *Dzl.*; also to compare *Tar.* 89, 16, *Thgy.*; *ynan-rgyád-la khyór-ba* seems to imply: to gain knowledge by observing others, opp. to *raṅ-rgyád-la brtag-pa*, to ascertain by one's own immediate judgment. — 4. to compose poetry, ... *kyis khyór-baṅ* = *sdeb-pa* 5 — II. sbst. 1. adjunction, conjunction, union, *dbáṅ-po ynyis-kyi khyór-ba byéd-pa*, '*membrorum amborum conjunctionem efficere*' *Wdn.*; hence coition, cohabitation, *bud-méd-la khyór-ba byéd-pa* to effectuate it with a woman *Pth.*; *sgra-khyor-ba* a joining or combination of sounds (letters), orthography(?) *Zam.* — 2. a mingling, a mixture, e.g. of medicines, also *khyor-ṡáṅs Med.*; *khyor-sde-bži* the four departments of pharmacy *Glr.* (apparently the title of a book); preparation — *sném-„gro Schf.* 240, also mental preparation, esp. the preparation of the mind for prayer, and the arrangement of it, meditation preparatory to it (nil.) cf. *sémas khyór-ba.* — 3. syllogism *Was.* (278). — 4. comparison, agreement, harmony, *ynám-gyi* the harmony of history *Schf.*

ཁ *khra* 1. *W.* "(a)*bra*", *C.* "*da*" tail-feat, *khra-gér* id.; *khra-ṡág* ropes, *khra-ṡóa*

frame-work, *shrá-pa* inmate, of such a tent. 2. v. sub *ytsak*.

ཤ་ཕ *shrag-pa*, pf. *shrags*, *C.* "*ḍág-pa*", *W.* "*rdg-ba*" **to lay, to put,** a thing over or by the side of an other, *ḍyogs-ṗíg-ṗu Lex.*; gen. used only in the gerund: "*ṭsa dor rdg-ste*" together with salt and spices *W.*; "*sid-ba daṅ rdg-te mi dug*" he does not belong to us *W.*, or in compounds: *nyi-rdg* **double-barreled gun** (one barrel beside the other), *W.* "*rań-bár ḍug-rdg*" six-barreled pistol, **revolver** *W.*, *bse-ṡyo bdun-shrag Pth.*, sevenfold skin-door, used as a target for shooting at.

ཤ་ཕ *shrag-ma* **hay-fork,** *Ch.*

ཤ་ཕ *shrań-ba C.* "*ḍáń-ba*", *W.* "*rań-ba, ra-ań*" **fly,** and similar insects without a sting; *shrań-ma* 1. id. 2. *C.* **bee,** *shrań-mań ḥogs* swarm of bees. — *shrań-rtań W.* "*rań-ań*" **honey;** "*rań-ń rań-ńu*" *W.* bee. — *shrań-ṡań* **mead** or something similar. — *shrań-ṡań* and *shrań-ḍań Ch.* cells in a honey-comb, the honey-comb itself. — *shrań-ḅúg* bee-hive *Sch.* — *shrań-byi* marten *Sch.* — *shrań-ṡób* flap, fly-brush *Ch.*

ཤ་ཕ *shrań-pa* = *ḥbrań-pa* **to scratch** *Sch.*

ཤ་ཕ *shrań-pa* = *shrin-pa*.

ཤ་ཕ *shrań-ba* **unwrought gold** *Ch.*

ཤ་ཕ *shrid-pa* 1. **to sneeze** *Med.*; *shrid-pa ḥbyuń* I am seized with a sneezing *Med.* — 2. **to become numb, torpid,** "*ḥdi-pe nga ḍid soń*" my foot is asleep *W.* — 3. *Dal.* ২৬৩, 5 *Sch.* **to flutter** before one's eyes (?).

ཤ་ཕ *shrid-pa*, pf. and imp. *shrus*, fut. and sec. form *shru*, *W.* "*ri-ṡe*" **to stir** with one's hand, *zań Lex.*; **to knead** (*Ch.*) is *rdzi-ba* which is not identical with *shrid-pa*, at least not in *W.*

ཤ་ཕ *shrin-pa* **pregnant, big with young;** *mi daṅ srog-ṡaṅs shrum-ma-rnams Dal.* women with child and beasts with young; *shrúm-par ḥgyir-ba* to conceive, to become pregnant, frq.; *shrim-par ṡór-ma* feeling pregnant *Pth.*: *ḍrú-gu shrum byáṅ-ba* having conceived, being with child *Pth.*

ཤ་ཕ *shrul*, *Par.* *shrul*, *Lk.* "*rúl*", *C.* "*ḍul*" 1. **serpent, snake;** *shrul* and *shrúl-ma* also mythical demoniac beings; *shrul ṗdeg-pa* or *dug-shrul* venomous serpent; *shrul ḥus sdigs-pa Sch.* serpent-tamer; *shrúl-gyi snyiṅ-po v. ṡuṅ-dam.* — *shrúl-ṡugs* 1. a serpent's head. 2. v. *ḥań-ka.* — *shrul-gyiṅ* a serpent's egg. — "*ḍul-nyá*" **eel** or some other esculent snake-like fish *C.* — *shrul-ḅúg* venom of serpents. — *shrul-mig* 1. a snake's eye. 2. n. of **a certain vein** *Med.* — *shrul-ṡúl* snake's grease *Med.* — *shrul-ṡdys* v. *ḥags.* — *shrul-ḥi* serpent-year, *shrúl-lu-pa* one born in such a year v. *lo.* — *shrul-ṡúm* slough, skin of a snake. — 2. symb. num.: 8, = *ḥbu.*

ཤ(ད)ེ *shre(d) Lex.* n. of an animal; *Sch.*: **stone-fox.**

ཤ(ད)ེ, ཤ(ད)ེ, ཤ(ད)ེ *shré-bo*, *ri-bo*, *ré-ba* a coarse material manufactured of yak's hair for tent-coverings.

ཤ(ད)ེ *shréń-ba*, pf. *shreńs*, *Ch.*: **to play** an instrument; acc. to *Dal.* ৯৮, 16, **to jerk,** a chord, a bow-string.

ཤ(ད)ེ *shrés-pa Ch.*: resp. for *ḥtsa-pa* **hungry.**

ཤ(ད)ེ *shrél-ba*, *W.* "*rél-ṡe(s)*" **to stitch together,** paper; **to stitch in, to sew on; to fasten on,** a package on a horse; *ḥkaṅ-gróg ḥtig-pa shrél-nas* having one's hands shackled together; *bar sdań-gyis shrel* the chasm is overarched by a bridge *Glr.*; (iron chains) *sés-ge daṅ* fastened to (stone) lions; in a gen. sense: **to connect, to join,** *ṗyés-shrél, ṗsum-shrél* two or three consonants joined together, cf. *sniń-ṡél.*

ཤ(ད)ེ *shrés-pa Ch.* **frozen, stiff, hard.**

ཤ(ད)ེ *shrin-pa*, pf. and fut. *shran* 1. **to call to the spot,** *rá-mda, grogs* for assistance *Lex.*; **to send for,** the minister *Glr.* — 2. **to call to** *Thgy.*; **to give information, notice, intelligence,** *ṡyál-po-la rmi-lam-du* to warn the king by a dream *Dal.*; *mi ḥig shrán-du bsáṅ-nas Dal.* to dispatch a man in order to convey intelligence. — 3. **to sprinkle, to stain, to pollute,** *ḥig-las Sch.*

ma

ma 1. the letter **m**. — 2. numerical figure: 16.

ma I. abst. 1. **mother**, col. *ö-ma*, resp. *yum*; *mai rum* womb, matrix; *rán-gi ma ytig-pai mtá-mo* full sister by the same mother, whilst *mar dbén-pai mtá-mo* denotes half-sister, step-sister, by another mother. — 2. frq. used metonymically, e.g. **capital**, v. below; *"ma tsam yod" W.*, what is the amount of the sum advanced? **original text, copy to write after, pattern** v. below; **a letter written above** another. — **Comp.**: *ma-ñél* amount in bushels of grain lent out. — *ma-ñú* mother and uncle, v. *ñú-bo*. — *ma-rgyúd Sch.* 1. **original, primary cause.** 2. **line of descent** by the mother's side, when however it should be spelt *brgyud*. — *mú-čú* the first infusion of malt or stronger beer, v. *čuk*. — *ma-čúñ Ch.*: 'a mother's younger sister', perh. more correctly: a father's second wife, as to rank; *ma-čen* 1. *Ch.*: 'a mother's elder sister', or a father's principal wife. 2. v. the respective article. — *ma-jár* capital and interest *W.* — *ma-bu* mother and son; capital and interest; original and copy; *ma-bú mtún-pa „bri-ba* to copy accurately *Schr.*; a letter written above and below another letter; principal and cross beam etc. — *ma-mo* v. that article. — *ma-ñdú* foster-mother *Sch.* — *ma-yél* v. sub II. — *ma-yyár* step-mother *Ch.* — *ma-ró* a mother's corpse *Pth.*

II. a root signifying **below**, opp. to *go*: *ma-gi* the lower one, e.g. *čy-bo Mil*; *ma-gi-na* below, at the bottom, *ma-gi-nas* from below, out of the valley, in *Sik.*: from, out of, the Indian plain (v. *mía*); *ma-mčú* lower lip. — *ma-ten* sill, threshold. — *ma-ñag* v. *ñag* I, 2. — *ma-rdo* = *rmaú-rdo*. — *ma-rdú* mean descent, people of low extraction *Dzl.* — *ma-ri Sch.* downward(?) — *ma-ri* = *ma-tém*, v. *ri*.

III. negative adv. **not**, however only in some cases: a. in the simplest form of prohibition, where in the Tibetan language inst. of the imperative the root of the present with *ma* is used: *ma „gro* do not go, *ma byed* do not do (it). With the form of the future *mi* is placed: *rjód-par mi byao* it shall not, should not be pronounced *Dom.*; *mi de dgrar mi bzaú* they should not make the man their enemy *S.g.* — b. with the preterite: *ma soú* he did not go, *ma byas* he did not do (it). — c. with the present tense also in conjunction with the words *yin, lags, mčis*, *red.* — d. without any evident reason, and perh. not always correctly, with many substantives and adjectives that are formed of infinitives or participles, and are conveying a negative sense: *ma-rig-pa* a not knowing, ignorance; *ma-rúñ-ba* v. *rmi-ba* (v. *mi*).

IV. In the col. language of *Lh.* *ma* is used as an **interrogative**, when a question is returned by a question: *"ñyód-ñi miú ñi zer"* what is your name? *"mii ma?"* my name?

V. Affix, so-called article, frq. denoting the fem. of the masc. in *po*, if *mo* is not used inst. of it; gen. put to the names of inanimate things, utensils etc., as also to compound adjectives: *saín ra-bú-ma* a four-handled kettle (cf. *bu lo-ynyís-pa* a boy two years old, sub *pa*).

VI. *mai nyín* **two days before yesterday** *Ch.*, = *nión-ma žag W.*

ma *mi W.* always with a marked accent and a long vowel, prob. abbrev. of *mais* **very**, before adjectives and adverbs, *"mā mdzi-po"* very much, *"mā gyál-la"* very good.

ma-kár (Hind. ماکر impostor) *W.* **deceit, imposition, intrigue**, *"ma-kár ñi-te zer"* he speaks hypocritically, with some secret design: *ma-kar-čan*, **hypocritical, fawning**.

ma-ka-ra *Sak.* **sea-monster.**

ma-ka 1. *Lt.* = *mkhan-dbye.* — 2. **Mecca** *Stg.*

ma-kal v. **ma** I.

ma-mkhin v. **ma-rgan.**

ma-gal *Wdh.*, *W.* **poplar-tree.**

ma-gi v. **ma** II.

ma-rgad, "*mar-gad*" *Glr.*, from **marwa.** **emerald.**

ma-rgan *W.* "*mar-gan*" 1. **mahran, grandsn.** 2. *C.* also "*ma-kin*" **cook; quarter-master.**

ma-čhin 1. v. **ma** I. — 2. **head-cook.**

ma-tri-ma-tri-sa-la-ḥdzu is said to be a form of prayer of the Bonpos, as the Ommanipadmehum is of the Buddhists; *Desg.* p. 242 has: *ma tchri mou me sa le gou.*

(?) *ma-dzi Ld.* a place on the roof of a house cleared for spreading grain there.

ma-ydzin, *W.* "*mag-dzin*", *C.* "*ma-dzin*" **ground, basis, foundation;** also for *ma-ydzin-gyi ri-mo* **ground-plan.**

(?) *ma-rdzi*, "*ma-dzi W.* **thorn, prickle,** *ma-rdzi-čan* **thorny, prickly.**

ma-rdo, "*mar-do*" *W.* prob. a careless pronunciation of *rmdzi-rdo.*

ma-nin 1. **without sexual distinction** *Med.* and *Gram.* — 2. **impotent, unable to beget** *Sp.* — 3. **barren, childless** *Wdh.* (explained by *bu-čho-mid-pa*). — 4. *Ca.*: also **hermaphrodite,** *Wdh.* however denotes this explicitly by *mtsan-ynyis-pa.*

ma-nu Med.? *Ca.*: = **manu, manu,** *yid*; as symb. num.: 14.

ma-nu-pa-tra a medicine *Wdh.*; in *Lt.* Bryonia dioeca.

ma-ni (*Sak.* precious stone) 1. abbrev. of Ommanipadmehum; "*ma-ni čhi-čr*" *W.* 1. **to mutter prayers.** 2. **to pare like a ox.** Hence 2. **praying-cylinder,** prop. *ma-ni-čhos-ḥkhor Schl.* 250. — 3. **consecrated stone-heaps** or **stone-walls** (Mongol *Obo*) *Schl.* 196; *ma-ni bka-ḥbum* title of a book; as to its contents v. *Schl.* 84.

ma-ydzin Mil., *ma-ydzin Ca.* = *ma-drdzu-pa*, v. *drdzu-pa.*

ma-ma **children's nurse** *Dal.*, *Glr.*, *Ca.*: *nu-ma mum-pai* wet-nurse, *dri-ma ḥyi-bai* nurse for cleaning, *pun-du ḥkhor-bai* for carrying, *rnad-groṅs-kyi* for playing.

ma-man Ld. col. for *ma-bin*, **leg.**

ma-mo 1. *Sch.* **grandmother.** — 2. *Sch.* **ewe,** sheep that has lambed. — 3. *Mil.* and elsewh. frq., a kind of wicked demons.

ma-ri Lt. medicinal plant (?).

ma-ri v. *ri-ba.*

ma-yži, W. "*mib-ži*" 1. **ground-work, basis, elementary principle, component part; prime colour; principal thing, main point.** — 2. *Sch.* **originally** (?).

ma-ya Sak. = *Tib. sgyu-ḥphrul-ma* **'delusion',** n. of the mother of Buddha Sākyamuni.

ma-yyog = *tsab-yyog* **kitchen-boy, scullion** *W.*

ma-ri, *ma-ri* v. **ma** II.

mal-ra n. of a castle, perh. = *rmal-ra.*

ma-ra-rtse 1. n. of a medicine *Med.* — 2. n. of a country *Pth.*

ma-la Sch. **excellent! capital!** — In *Feer Introd.* p. 69 it was explained by our Lama as = *'i-ma* **ah, well!** Also Feer has: *Eh bien!*

ma-la-ḥan Ld. **snake-charmer, conjurer.**

ma-la-ya **the western Ghauts** famous for sandal-wood; the tracts along their foot, **Malayalim, Malabar.**

ma-la-la-ṅe Ld. **small lizard.**

ma-lag Ld. **somerset;** "*ma-lag tog-te*" to perform a somerset, to play the tricks of a mountebank; to roll on the ground with legs turned up, of horses etc.

मायम *mai-lam* **high-road, broad passage** *W.*

मा-ज *mai-ja* 1. *Sak.* माष, **pea**, Phaseolus radiatus, = *mon-mdn* or *gren Wdk.* — 2. *W.* the contrary of *ya-ja*, **contempt, scorn, disregard.** — 3. *W.* **trigger of a musket.**

मा-षा *ma-ja-ka Sak.* माषक, *Ch.*: a small gold weight and coin in ancient India.

मा-ईश *ma-ii-ka* name formed from the Hebrew מָשִׁיחַ, for **Christ**, the Greek word not being adapted to the Tib. language *Chr. Prot.*

मा-ह *ma-hā Sak.* **great**, used in names and titles: *ma-hā-kā-la* and *de-ba* = Śiva *Gtr.*; *ma-ha-tai-na, ma-hā-tsin* the modern name of China, formerly *rgya-nag*; *ma-hā-tsi-nai* *skad* the Chinese language *Wdk.*; *ma-hā-ri-dza* the great king, title of some princes, particularly that of Kashmere.

मा-हे *ma-he, Sak.* महिष, **buffalo** *Gtr.*, *ma-he-mo* female of it.

मायाप *mag-pa* 1. **son-in-law** *Del.*, *mag-skad* son-in-law and father-in-law *Dam.* 2. **bridegroom** col.

मायमाय *mug-mal, Ar.* مخمل, **velvet** *W.*

मा *mai* 1. *C.* col. for *mi ai, mi ,dug* (?); so also in some passages of the *Mn.* — 2. v. *mdi-po.*

मा-ग-लम *mai-ga-lam Sak.* = *bkra-śis.*

मा-पो *mdi-po* 1. **much, many**, *mi mai-po* (*rnams*) **many people**, also (like *ni mallai*) **most people, the gross** or **bulk of the people**, for which *W.* "*mdi-ĉe*", e.g "*mdi-ĉe zer dug*" most people say, or, mostly it is said etc.; *„for mdi-po* (*rnams*) the numerous retinue *Del.*; *mdi-por* adverb **mostly** (not frq.) *Zam.*; *ĉu mai-nyin ma* look after the height of the water, whether there is much or little of it; *yig bagyir-ba-la mai-nyin med* if you multiply by 1, you will get neither more nor less *Wdk.* — 2. **very, very much**, with verbs, chiefly col., *mai-po ,jigs* I am very much afraid.

Comp. and deriv. *mdi-bhir* = *mdi-por bhir-ba* v. *bhir-ba* I. and II. — *mdi-pa-ma* long ago, long since (?) *Ca.* — "*mai-ma*" *W.* col. for *mdi-por, mdi-ba(r)*; "*bag dai bag mdi-da mdi-ma tsi-ĉe*" to give a little more every day. — *mdi-ĉe* v. above. — *mdi-ja* a liberal distribution of tea *Ld-Gtr. Schl.* fol. 27, a, and p. 72. *mdi-da* is not only the termin. case, but also a compound of *mai* and the synon. *da*, being used exactly like *mdi-pa*, both in the nomin. and accus. case, *ydams-nig mdi-da bstan-pas „brin-ba bzi ldb-pa mdi-da byun* as he gave manifold instructions, many became obtainers of the four fruits *Tar.* 14, 3.

मा-ब *mdi-ba* 1. vb. pf. *mais*, **to be much**, *„di mdi-nam de mai* is this much or that? i.e. which is more, this or that? *Del.*; *dgra mdis-pas* as the enemies had become very numerous *Del.*; *sman-dpydd mdis-pas ydn-rgyu med* by making much of medical treatment he will not grow well *Mil*; *ma mdi ĉig* be it not much, let it not grow too much *Mil.* and elsewh.; *mdis-kyis dogs-pa* fearing lest it should grow too much *Wdk.* — II. adj. 1. *mdi-po.* — 2. **having much**, *bu mai-bar „gyur-ba* to get many children, *bu-mdis* rich in children *Pth.* — *mdis-ĉig* a sign of the plural number, e.g. *dag Gram.* — III. also sbst. **plenty.**

मा-युल *mdi-yul*, a province of Tibet bordering on Nepal, in which *skyid-grón* is situated, v. *skyid.*

मा-ड्ज़ि-रा *man-dzi-ra S.g.* a mineral medicine; perh. *man-dza-ri Sak.* **pearl.**

मण्डल *mandal Sak.*, prop. *Tib. dkyil-,kor* jewels, viands etc. presented as offerings, and arranged in a **circle** *Gtr.* and elsewhere, cf. *tsogs.*

मद *mad* 1. = *nad* (?) *lan mad-med-ĉig Sambh.* — 2. sometimes for *mnad.*

मद-प *mdd-pa* **true**, *kyed mad ysuis-kis* as you speak what is true *Mil*; *ma ngés-poi bden-ĉig mdd-po smras kyan* although he solemnly declared not to have committed it *Pth.*

मन *man* 1. sbst., also *mdn-na, mai-na Hind.* a 'man' or Indian hundredweight, equal to about 80 pounds, anglicized **maund.** — II. *W.* for *ma yin* (*B. min*) 1. it is not;

"*i man*" this it is not; "*mán-na*" is it not so? isn't it? is it? In conjunction with a negative it is col. almost the only word for **only, but** etc.: "*de mán-na mi yoi, de mán-na med*" only this one is to be met with, besides this there are none; "*la-dág-gi lug ŝán-a mán-na mi yon*" there are only small sheep in Ladak; "*dán-la mán-na mi ŝáŝ-ŝan*" he who sees only what is close before him, a short-sighted person; "*dé-ba lo gyad ŝiŝ-la mán-na mi yoi*" fruit will appear only after a space of eight years; "*di-rés mán-na ma ŝoi*" I have seen (him, it) only to-day, i.e. to-day for the first time cf. *min*. — 2. **no.** — III. = *ma* II., *man-yán* **below and above** *Ca.*; *man-čód, -čód, -čód* 1. adv.and postp.c.accus., **below, downward, on the lower side of, as far as,** *Ité-ba man-čód ču nán-du mub Glr*, he was immerged in the water below his navel, i.e. up to his navel; inst. of *man-čód* also merely *man: pún-ma gon man Mil.*, lit below the parts over the knee i.e. higher than the knee; *de man-čód*, below that *Glr.*; in reference to time, **from,** *do-nób man čad* from this evening *Mil.*; *de man-čód* **since, from that time forward** *Mil.*; *rmoi bŝiŝ-ba man rab-ynda mdzód-pa yán-la* from the foundation up to the consecration *Glr.*; **even to** (the last man), (all) **except** or **save** (one), also "*mán-pa, mán-pe, mán-ŝan, man-ma*" *W.* (*B.* min-pa). — 2. sbst. **lower part** of a country, **lowland,** thus in *Lá.* as a proper name.

মন্দ্রদ্য *man-ŝdy, Sak.* মন্দ্রদ্য, **advice, direction, information,** *ŝáŝ-pa* to give, *man-ŝdy (-gi) -rgyód* v. *rgyud* 2; in later writings and in the mind of the common people, it coincides with *sngags*, in as much as the esoteric doctrines of mysticism, i.e. magic art, are concerned, which are communicated in no other way than by word of mouth; cf. *ŝa-rgyas*.

মন্দ্রদ্য, মন্দ্র, মন্দ্র, ম, মুন্দ্র *man-čód, ŝód, ŝód, pa, ŝdy*, v. *man* II. and III.

মন্দ্রদ্রব *man-da-ra-ba*, মন্দারব, a tree in paradise *Say.*

মন্দ(ব)মুন্দ(বে) *man(-na)-mán(-na) Ld.*, **turbid, muddy, dingy, dim, dull, dusky,** as to water, flames of light etc.

মন্দ্রি *mán-ŝi Sch.* a kind of silk-cloth.

মন্দ্রি *man-dzi* 1. *Sch.* 'a small **square table**', acc. to others **a tripod** with long curved feet, for sacrificial purposes. — 2. *W.* **bed** *Hindi* মঞ্চ.

মন্দ্রিল *man-ŝil* **crystal, glass** *Pth.*

মুর *mar* I. sbst., resp. *yab-már* 1. **butter** *Thgy*, *C.*, *W.* — 2. col. also **oil.** — **Comp.** *ŝyo-már, Ld. ŝág-la mar* fresh, not melted butter; *ba-már* cow-butter; *„bri-már* yak-butter; *„bru-már* oil from oleaginous seeds, rape-seed oil etc. *DzL* and elsewhere; *rtsi-már* oil from the stones of apricots etc.; *mdzo-már* butter from the bastard-cow; *bum-már* melted butter, *ghi* (*Hind.*), the usual form of butter in India and frq. also in Tibet, highly esteemed both as food and as medicine; "*ŝgm-már-po*" *C.* **lamp;** *mar-dkár Med.* — *ŝkya-már.* — *már-ŝu* melted, liquid butter — *mar-rnyiŝ* old, rancid butter, recommended by physicians for diseases of the mind, fainting-fits, wounds. — "*mar-nág*" *W.* oil, "*nyuŝ-dkar-mar-nág*" rape-seed oil. — "*mar-blig*" *W.* a small urn-shaped vessel for butter or oil. — *mar-me* **lamp,** at present only for holy uses, thus: "*mar-me ghyen-bŝin*" holy, heavenward burning lamp *C.* (formerly any lamp *Dzl. DS*, 11; *Glr.*); *mar me mdzód* Buddha Dipankara, v. *Dzl.* XXXVII.; — *mar-ŝiga Mil.* a part cut off, one half of a *mar-ril*, i.e. a globular lump of fresh butter, about one pound in weight, not unfrequently offered to travellers as a gift of courtesy. — *mar-yár* fresh butter *Lt.* — II. termin. of *mo* I., to or 'into' the mother; *mar-gyur „gré-ba* regarded as a mother, a creature loved like a mother, *Mil.*; v. *ma* II. down, downward, *már-la* id., *B.* and *C.*; v. *rbab* and *„grib-pa*; *mar-ŝo* v. *ŝo* 5.

মুর্কাখ্যা *mar-ka-la-ga* (?) a fine ochreous earth, found e. g. on the Baralaza pass between *Lá.* and *Ld.*, used

as ground-colour in staining houses with *dkár-rtsi Ld.*

ཨར་ཁྱམ *mar-rgyám* v. *ma-rgyám.*

ཨར་ཏེ *mar-té* v. *ro* 5.

ཨར་ཏོན *mar-dón* parh. *dmar-ldán.*

ཨར་པ *mar-pa*, n. of a holy Lama, teacher of Milaraspa, by whom he was highly respected.

ཨར་ཡུལ *mar-yul Ma.*, n.p. = *la-dwags* Ladak.

ཨལ *mal*, the place where a thing is, its **site, situation**, *"mál-du bdg-pa" C. "bór-ce" W.*, to put a thing in its own place; also where a thing has been, its **trace, vestige**, *bir-rtsi* rut, wheel-mark, track; *mal phýg-tu mi ldog-pa* prob. to be unstable, changeable, fickle, restless; more esp. place of rest, **couch, bed**, *mál-gyi ,og-tu* under the bed *Glr.*; *dgons-mal* resp. for night-quarters *Dzl.* 229, 3 (so acc. to the xylographic copy; *Sch.* having the less appropriate *dgons-lam*); *"mal dóg-ce" W.* to live in a strange place, *ঃনৰ্ত্তনেব্ব*; *mal bdé-ba Sch.* a quiet sleep, *ngai ltu sems mál-du bde* I now may safely lie down, fig. for: the danger is now over *Glr.* — *mal-ḱri* bed-frame, bed-stead. — *mal-gsi Ca.*, *mal-ḱé Lex.*, *"mal-ḱe" C.*, *"-stán" C.*, *W.*, *Dzl.* bedding, bed-clothes. — *mal-ldan Sch.* 'cradle', rather improb., perh. hammock. — *mal-ydl* bed-curtain. — *mal-sa*, resp. *yzims-mal* couch, bed.

ཨལ་ལ་ལ་ལ *mal-la-mal-la Ld.* **lukewarm**, tepid.

ཨ་ལ་ལ *mal-li-ka Sak.*, properly name of a flower, Jasminum Champaca, used as an epithet in pompous titles of books.

ཨ *ma* 1. instrum. case of *ma* mother. — 2. v. *ma* II, **the lower part**, gen. however with terminative meaning, **downward, towards the lower parts**, *ma bldh-ba Med.* to move downward, to purge; **backward, last** *Sch.*; used also as a abst.: *ma-i gi* the last, e.g. *yi-ge* final letter *Ca.*; *mas-la* downward, below *Sch.*, *mas-nas* from below *Sch.*; cf. the contrary *yás.*

ཨ *mi*, I. num. figure: 46. — II. abst. **man**, *mi ysod-pa* to kill men, to murder, *mi-méd ri-bréd* uninhabited, desolate mountains *Mil.*; *mi-rnams nd-ro* people said *Mil.*; *mi-la ma lab* tell no body else of it *Mil.*; *rdzi-gis bsdus-pa mi-gis spyod* what we gathered ourselves, is enjoyed by others *Mil.*; *mi-nor rnis sbór-ba* to gather by begging what belongs to others *Mil.*; *mii bú-mo* 1. daughters of men, opp. *bi lhai bú-mo* e.g. witches appear in the shape of daughters of men *Mil.* 2. daughters of others, opp. *rdzi-gi bu-mo Mil.*, cf. also *mi-bu* further on; pleon. before a pers. pron. of the first person: *mi-ńá*, *mi-bdag* I, *Mil.* (cf. *ju*), and with certain abst.: *ytad-ba mi drug* (we) six lords *Glr.*; plur. also *mi-ńá Sch.*

Comp. *mi-ka*, (idle) talk of the people, common talk, *ydl-sdé mii-nas mi-ka sdud* in the whole neighbourhood one is an object of gossip, ni f.; defaming talk; imprecating speech, with or without *sdn-pa*, *mi-ka sag* or *phog* (damnation) lights on (me, him) *Dom.* — *mi-kyim* 1. **human dwelling, house**, (the Chinese capital contained) *mi-kyim ,bum-ba* 100 000 houses *Glr.* 2. *Ld.-Glr. Schl.* 20, b. and *Glr.* 94, 7 it seems to imply **the people of a household, domestics**, the same as *Kyim-ghi mi.* — *mi-,grén* v. *,grén-ba.* — *mi-rgód* v. *rgód-pa* II. — *mi-brgyád* v. *brgyud.* — *mi-rjé* sovereign, king, *mi-rjé mdzód-pa* to be king, to reign *Glr.* — *mi-nyid Ca.* 'humanity, honesty'; *mi-nyid-can* 'humane, honest'(?) — *mi-brdzig.* t. = *mi-rjé.* 2. symb. num.: 16. — *mi-mda* (vulgo *mín-da*) *Mil.* and *C.*, *W.*: man, persons preceded by a numeral, e.g. six men, six women (prop. a line or row of people). — *mi-sdé* v. *sde. Sch.* has also: *lha-sdé mi-sdé* princes and nations. — *mi-snd* 1. **race of men, class of people** (seldom). 2. **messenger, delegate**, not frq. met with in books, yet not unknown in *C.* and *W.*, and used esp. of messengers with an errand or

charge given them in words; in our translations introduced for **apostle**, *pho-nga* having been adopted for 'angel'. — *mi-dpon* prefect *Glr.*, *C.* — *mi(i)-bu* 1. **a child of man, a mortal**, po., *Mil.*, cf. *mii bu-mo* above. 2. **son of man**, when Christ speaks of himself as such, otherwise *mii sras Chr. Prot.* — *mi-bo Ca.*, rarely for *mi*. — *mi-dbaṅ*, prince, potentate. — *mi-ma-yin(-pa)* **ཨ་ཡིན.** one that is not a human being, *mi daṅ mi-ma-yin-pa ṭams-ṭcad* all human and not human (adversaries) *Dam.*, esp. ghosts, demons, *dur-khrod-kyi mi-ma-yin-pa-rnams* the ghosts of a grave-yard (not the souls of the dead); *nikā-la rgyu-bai mi-ma-yin* the ghosts that walk in the air *Mil.*; *dkar-phyogs-kyi mi-ma yin-rnams* good genii *Mil.*; *mi-ma-yin-gyi ṭo-ṭpa'i* apparitions of ghosts *Mil.* — *mi-mo* **woman**, yet only in contraposition to *khā-mo* and other not human female beings *Mil.* and elsewh. — *mi(i)-yul* human world, lower world, earth, opp. to regions of the gods or of infernal beings *Glr.*, *Pth.* — *mi-ṭsho* mankind. — *mi-rigs* v. *rigs*. — *Mi-la-ras-pa*, often only *Mi-la*, name of a Buddhist ascetic, of the 11 century (*Wdk.*), who between the periods of his meditations itinerating in the southern part of Middle Tibet as a mendicant friar, instructed the people by his improvisations delivered in poetry and song, brought the indifferent to his faith, refuted and converted the heretics, wrought manifold miracles (*rdzu-ṭphrul*), and whose legends, written not without wit and poetical merit, are still at the present day the most popular and widely circulated book in Tibet. — *mi-ldig* servant, **mi-ldig-tu ṭdo-ba** to [illegible] servant's work, to perform drudgery *W.* — *mi-lus* 1. the human body. 2. v. *lus-pa*. — *mi-ser* 1. **subject, servant, menial, drudge.** 2. **robber, thief, sharper.** — 3. v. below.

III. negative adv.: **not**, in all such cases where *ma* (q.v.) is not used. With simple verbs the place of the negation is always immediately before them, in compound forms gen. before the last of the component parts, e.g. *ṭbyid-par mi ṭgyur-ro*, unless logically it belongs to the first, in which case often *ma* inst. of *mi* is employed. This rule, however, is not always strictly observed, so *Glr.* 70: *de daṅ ném-da yaṅ mi ṭbrel-bar gyis ḥig*, and immediately after: *ahad phig kyaṅ ma brel-bar gyis ḥig* do never part with it

ཨ་ལྐུག, ཨ་ལྐུག *mi-nyag, me-nyag*, and **ཨ་ལ** **ལ.** Tsongqud, names of two provinces closely connected with each other, situated in the north-eastern part of Tibet and forming in ancient times a separate kingdom *Glr.*

ཨ་ཤ *mi-ma Sch.* **tsara.**

ཨ་ཤེར *mi-ser* 1. n.p., formed after *ṭgyu*, *mi-ser yul* Egypt, *mi-ser-pa* Egyptian, *Chr. Prot.* — 2. v. *mi*.

ཨ་ཤ་ཡ་ཅི *miam-ci, Sch.* **ṭsaṅ**, fabulous beings of Indian origin, nearly related to the *ṭbri-ra*, and belonging to the retinue of Kuvera; fem. *miam-ci-mo*.

ཨ *min* 1. **a little man, dwarf**, also *min-ṭcha Wdm.*; *mig-gi min* v. *mig*. — 2. perh. applicable also **to puppet, doll.**

ཨ *mig*, resp. 1. **eye.** — 2. **eye of a needle; hole** is a hatchet or hammer, to insert the handle — 3. symb. num.: 2. — *mig-gi gaṅs Sch.*, the white of the eye; *mig-gi rgyal-mo* or *min*, 'the queen or the little man in the eye': 1. **pupil.** 2. **iris** *Sig.*; *mig-gi mig-tha* or *-mtho Ca.*, vulgo *mig-gi mig-po* id.; *mig-gi me-tog Sch.* the luminous point of the eye: *mig nyima-pa Ca.* weak eyes; *mig ltā-ba* to see with the eyes, to look up, to look round *Glr.*; *mig ṭdzum-pa* to shut the eyes, *ṭbyed-pa* to open the eyes, v. *ṭbyed-pa* 1; *ṭdon-pa*, *ṭbyin-pa* to cut or tear out the eyes, [illegible] squeeze them out by a particular instrument, as a torture or punishment *C.*; *mig bdar-ba Lex.*, use. to *Sch.* id.; *mdhiṅs-pa*, *mdóṅs-par ṭgyur-ba* to get blind or blinded, to be deprived of sight *Del.*; *mig ṭkyed-pa Sch.*, to distort or roll the eyes; *mig shi-ba Dam.* (*bshi-bai*) n. of a certain magic trick; *mig ṭsid-pa* inflammation of the eyes through cold, snow-blindness *C.* (perh. *ṭpyid-pa*); **mig ṭsag mi**

it has struck my eyes, I should like to have it *C., W.*; *"mig log ldi-ca"* to eye one obliquely, with envy or jealousy *W.* —

Comp. *mig-kyig* squinting *Sch.* — *mig-rkyen Mil.*, is said to be the same as *mig-ldin.* — *"mig-skyór"* *W.* eye-ball. — *mig-skyig* the impurities in the eyes *Ch.* — *mig-khú* eye-hole, socket *Sch.* — *mig-ˌkhrul Mil.* v. *mig-ˌjhrul.* — *mig-grogs* one's sweet-heart *Ch.* — *mig-ˌgram* edge of the eye *Sch.* — *mig-rgyan* 1. v. *rgyan-ma.* 2. far-sightedness, *mig-rgyán-čan* one that is far-sighted, *mig rgyan-čhú* short-sighted *Bhar.* *mig-gyu* mirage, looming, Fata Morgana, *sa-kai ldai-la mig-gyu ˌgyú-ba bžin Thgr.* like the mirage on a plain in the hot season. — *mig-gyur ma* = *mkhá-ˌgro-ma Mil.* — *mig-čan* 1. having eyes. 2. having seeds or grains, fructified, of ears of corn *W.* — *mig-čér* v. *ča-ra.* — *mig-čhe* eye-lid *Med.* — *mig-ču* 1. tears *W.* 2. hydrophthalmia *Med.* 3. *mig-ču dzag-pa* blear-eyes *Sch.r.* — *mig-brnyás ˌkyér-ba Mil.* c. dat., to slight, to treat contemptuously. — *mig-rtúl* dim, dull eyes *Sch.* — *mig-lta* (resp. *bdú-lta*, *bdú-ta*) *byéd-pa* to inspect, superintend (*"mig-ta-čan"* overseer of workmen); to keep, to guard; to care for, to minister, to serve. — *mig-ltág Sch.* = *mig-skyig* (?) — *mig-ltas* 1. eye-sight, look, mien *Ch.* 2. *C. W.* learning by observation and close ocular attention, *"gsér-ba-pa kún-dui mig-tás ñur, or kyon, or lob thug" W.* the people of Lahoul copy the Hindoos; *"mig-tá ñán-pa ñur, or lob soá" W.* he has imitated what is not good. — *"mig-tá-la ˌphen-pa, or ngó-pa" C.* to derive profit or harm from observing and imitating others (?) *"mig-tá-la ˌphen-pa ˌbím"* deterring punishment. — *"mig-tág thú-ma"* a kind of torture in *C.*, little books, connected by strings, being fastened in the lower eye-lids as well as in the chest, by which means the former are constantly drawn down and prevented from closing. — *mig-thú* short-sightedness *Ch.*, *mig-thú-čan* short-sighted. — *"mig-ṭa"* snow-spectacles, shades formed of a texture of horse-hair. — *"mig-ṭáb" C.* = *gnyid-rtúl.* — *mig-ldán* = *mig-čan* po. needle. — *mig-ndá*, disease of the eye. — *mig-po* = *mig Ch.*, *mig-po-čé* a large eye *Ch.* — *"mig-pág" C., W.* eye-lid. — *mig-sprin* 'a white spot in the eye' *Sch.*; acc. to *Lt.* it seems to be the white of the eye, sclerotica, in *C.* the cataract is called so. — *mig-pór Ch.* = *mig-khú.* — *mig-ˌkhrúl Mil.* optical deception, *mig-ˌkhrul-mkhan* a showman *Ch.* — *mig-bu* 'Augenklappe' *Sch.* (?) — *mig-ˌbúr* goggle-eyes. — *mig-ˌbras* apple of the eye, eye-ball, *"mig-ṭá lóg-ca*, or *mig-kór lóg-ca" W.* to roll the eyes; *bdág-gi mig-gi ˌbras ltar yód-na yaú* although she is as dear to me as the apple of my eye. — *mig-mdá(s)* chess-board, game at tables, *mig-mdá rtá-ba Dzl.* to play at chess, *mig-maú-ris-su bris-pa Gir.* chequered, painted or in-laid work after the pattern of a chess-board. — *mig-mód* eyeless, blind. — *mig-dmár* 1. red eye, as a symptom of disease *Lt.* 2. the planet Mars. — *mig-smán* eye-medicine. — *mig-rtsa* 1. prob. Vena facialis externa *Med.* 2. the blood-vessels of the sclerotica, *mig-rtsa ˌkrág-pa* the blood-vessels irritated, reddened *Med.* — *"mig-sál" W.* sharp-sightedness, *"mig-sál-čan"* sharp-sighted, *"mig-sal-nyám"* the contrary. — *mig-rtág* the wrinkles of the eye-lid *Ch.* — *mig-tál*, 1. fat in the eye *Mil.* 2. the white in the eye *Ch.* — *"mig-ṭág(-ás)" W.* inflammation of the eye, *"ká-mig-ṭág"* caused by snow, *"dód-mig-ṭág"* caused by smoke. — *mig-ni* mist before the eyes *Sch.* — *mig-zér* corner of the eye *Sch.* — *mig-yoṅs S.g.* optical perception, a picture of objects being formed on the retina by reflected rays of light (merely guessed by Tibetan science, not ascertained by observation and research), *"mig-yáú(s)" C., W.* liberal, bountiful. — *mig-yór*, 1. *Sch.* = *mig-rtúl.* 2. = *mig-gyu Thgr.* — *mig-rig-rig Mil.* timidly, anxiously looking to and fro, hither and thither. — *mig-rtá-čan* = *mig-rgyán-čan Ch.* — *mig-rís* artificial eye-brows *Ch.* — *mig-ríu* eye-lose *Ch.* — *gnig-slób* the act of accustoming the eyes to . . ., *mig-slób ñán-pa skyo Mil.* you habituate yourself to a faulty look, i. e.

downward, to what is earthly. — *'mig-ldg'* W. eye-lash. — *mig-nir* 1. jaundice, also *"gya-ndg mig-nir"* W. 2. envy, jealousy, *mig-nir-čan* envious, jealous. — *mig-ka-ri* v. *ka-ra*.

ཁ *min*, resp. 'mitur, name, *ḥyód-kyi min ḥi yin Mil.* or *"ḥi zer"* W. what is your name? *dei min yoi med Glr.* such a thing is or was not known at all, such a thing does not exist; *mii-tsam-gyi dge-slóṅ Dzl.* priest only by name; W.: *"mii-gi ndó-ná"* id.; C. also: *"ṭáḥ-gyi mii tsim-le ma"* this tax exists only nominally; **appellation, designation, word,** *ṭin-poi mii* a word for drawing (pulling) *Gross.*; *mii-gi mdzod* **dictionary**; *"ḥyod-ay mii dań"* or *"ay mii-ḥi ndi-na"* or *"ay mii min-ḥi"* or *"ay mii-la ṭin-te ḥa dug"* W. in whose name or business, upon whose order are you going? *"ḥii mii dań"* W. for what cause, in behalf of what affair? *mii-nas ṭjód-pa*, or *mó-ba Dzl.* and elsewh., to call upon the name of, hence . . . *kyi mii-nas bṭjód-de* in the name of; *mii ‚dógs-pa* to name v. *mii* 2; *dńós-mii* v. *dńos*; *bdag-mii* a name given (e.g. a Christian name) *Ca.*, *ṭjes-grub-kyi mii* a surname *Ca.*, *rus-mii* a family name *Ca.*

Comp. *mii-ṭhyáḥ* a single syllable or name *Ca.*, cf. *mii-ṭhyáḥ*. — *mii-grógs* one's name-sake *Ca.* — *mii-ṅgrá* a mere name, word, or sound (philosophical term.) *Wam.* — *mii-ńán* a bad name, infamy *Ca.* — *mii-ḥan* having a name, *dpal-‚byór mii-ḥan* one of the name of Paljor. — *mii-ḥan* v. *ṭin-pa*. — *mii-mód* final letter *Ca.* — *mii-ṭhyór* compound name. — *mii-med* 1. nameless. 2. the fourth finger. — *mii-ṭsig* word, appellation. — *mii-ṭhi* the first letter of the root of a word, in contradistinction to the second, the third, and the prefix-letters, *mii-ṭhi ṭhyáḥ-pa* a single initial, e. g. ཀ, including ཀ. ཁ. ཆ. *Zam.*; *ṅgrís-ṭhrú, ṅgrum-ṭhrú* a double, triple, letter, like ཀ. ཁ. *Ca.*(?) — *mii-ḥań* good reputation *Ca*

ཁ *mii-po* **brother** in relation to his sister, *mii-mii* brother and sister; *de ńa dań mii-mii-du byao Dzl.* her and myself I shall make to be sister and brother, i.e. I shall raise her to be my sister.

ཁ *mii* a **large fish** *Ca.*; *mii-mii* id.

ཁ *mii-pa* 1. abst. **gullet, oesophagus** *Mil.* and elsewh.; *mii-ṭhrú* a tumour of it, incident to horses *Sch.* — 2. vb. **to swallow, to gulp down,** frq.

ཁ *min*, W. "man", 1. for *ma yin* (he, she, it) is not, *ka-min-ṭáḥ-min Mil.* they are neither 'flesh nor fat'. — 2. abbrev. for *min-pa* and *min-par* v. below; *ḥań-min* for *"ḥań yin-nam ma yin"* W. will it be given or not? *min-pa* and *ma yin-pa* **to be not**; often as a participle supplying the place of a prep. or adv. (for *min-par*), **excepted, except, besides,** *de ma yin-pai ḥiá Stg.* the other trees except this one; *ḥiá ma yin-pa yḥen mi ḥub Dzl.* except he that is a Lo cannot . . .; *sańs-rgyás min-pa ma ḥyoi mi ḥa Mil.* besides Buddha no one knows of it, no one knows it except Buddha; *ńa yug ṭóg min-pa mi ḥadad Mil* I have been sitting down only this moment; *ro sór-ba min-pa ṭhyáḥ-pai mii mi yoi-ba ‚dug Mil.* one can only say 'corpse', and the appellation '*ṭhyáḥ-pa*' is not admissible; *de min* **besides, otherwise, else, apart from, setting aside** *Mil.*; even: *de-min-ranań Glr.* those that are not doing so. Cf. *man*.

ཁ *min-da* v. *mi-mda*, sub *mi* compounds.

ཁ *min*, the Hind. *mań*, **Madam,** *min ni-ḥob* the mistress or lady of the house.

ཁ *mir* termin., ཁ *mii* instrum. case of *mi*.

ཁ *ma* 1. num. fig.: 78. — 2. abst. **border, boundary, limit, edge, end,** *ḥii-ma-la ṭsa-poi ḥa* deity residing on the landmark; *mii-la ṭáḥ* (the plant) grows on the edges of fields *Wdz.*; *mía mid-ṭiá ma med Stg.* there is neither limit nor end; *ma ḥii = mía ḥii Mil.*, *S.g.* seems to be used in a philosophical sense for 'perfect limitedness'; *ma-ḥyód* **circumference, compass,** the **hoop** of a cask *Sch.*, the rim of a wheel *Stg.*; *ma-ḥyod-‚dań* n.p., the least of the

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seven mountains surrounding the Someru. *mú-steg-pa*, also *mú-steg-čan Sak.* ཨ (overlooking the word *steg*) it is gen. explained in an intellectual sense, so by Cunningham: adherents of the doctrine of finite existence (Bhilsa Topes), *Ca.*: the doctrine of perpetual duration or of perpetual annihilation(?); but should not rather *mú-steg* be the same as „*bdé-steg* (v. „*bdé-pa*), being a literal translation of ? and therefore prop. a Brahmanic ascetic (v. *Sak.* dict.), in Buddhist literature always equivalent to Brahmanist, Non-Buddhist, heretic (infidel)? — 3 *Sch* has besides: *mú-la* in a circle, continuously; *mu-ltar* or *mú-nas* = *bdin-du C.*; in *W* they say: "*mu čig-la bor*" throw it together on a heap!

ཨ *mú-ge* 1. *W.* **desire, appetite,** "*zan za-ce*" or "*Ñaṅ ñin-čei mú-ge rag*" I have a longing for food, for beer; *mú-ge-čan* fond of dainties, lickerish, of men and animals. — 2. *B.* and col., **famine,** *mú-ge* „*byuṅ Dzl.*, *Mil.* a famine is caused, breaks out.

ཨ *mu-čór* **nonsense,** *smrd-ba Stg.* to talk nonsense.

ཨ *mú-tig* **pearl** frq., *mú-tig-rgyan* a pearl ornament *Ca.*; *mu-tig-čhu-po*, *mu-tig-drá-ba Glr.* garland formed of pearls; *mu-tig-preṅ* string of pearls.

ཨ *mu-ti-la* **mother ■ pearl** *Sch.*(?).

ཨ *mu-ni Sak.* **saint, ascetic, anchorite,** chiefly in names: *Sá-kya-mu-ni* the saint of the Sákyas, Buddha.

ཨ *mu-ni-ti Sch.* = *mu-tig*(?).

ཨ *mu-mán Glr.*, *Mil.* a precious stone, of a dark blue, yet inferior to the azure-stone, occasionally used for rosaries; mention is also made of *mu-mán dmár-po Wdá.*

ཨ *mu - rtsá(?)* **cat's foot,** Tussilago farfara *Lh*

ཨ *mú-si* **brimstone, sulphur** *Med.*, *mú-si-čan* containing sulphur, sulphurous; *mú-sii skyór-rtsi* (*mum Schr.*) sulphuric acid *Ca.*(?).

ཨ *mu-rdu* **heap,** of casks etc. *Sch.*

ཨ *mú-la Sak.*, **root;** particular roots, such as those of Arum campanulatum, so perh. *Lt.*

ཨ *múg-ge* sometimes for *mú-ge*.

ཨ *múg-pa*, 1. abst. **moth, worm,** *múg-mo* id. *Glr.*, also *mú-ma*: *gos-mug* clothes-moth, *bdé-mug* id., *lhóg-mug* a worm that eats iron away(?) *Ca.*; *múg-čan* moth-eaten, destroyed by worms *Ca.* — 2. vb. with *yid-*, *yi-*, resp. *ñaṅ-*, **to despair** *Pth.*; *blo-múg-po* a gloomy, doleful way of thinking *Sch.*

ཨ *mun-pa* 1. abst. **obscurity, darkness,** frq. — *mún-pai smag-rim* id., frq.; *mún-pa-nas mún-par „gro Dzl.* they wander in eternal darkness; *mún-pa sél-ba* to lighten the darkness; frq. fig. with and without *blo*. — 2. adj. **obscure, dark.** — 3. vb. in *W.*, *mun soṅ* he has become insensible. — **Comp.** *mún-ñaṅ* dark room, e.g. the sanctuary containing the images of the gods *Glr.*; prison *Ca.* — *mún-ñaṅ Dzl.* prison, dungeon. — "*mun-ñi tig*" *Lh.*, *mun-kród Dzl.*, "*mun-ndg*" *W.*, *C.*, *mun-brág Sch.* and *Lh.*(?) close darkness. — "*mun-čhi*, or *mun-nyig tiñ-te*" *W.* to grope in the dark. — "*mún-ču, nim - ñu*" *W.* the dusk of evening, "*mún (-ču) rub*" sets in. — "*mún-(s)pa-ra tiñ-te*" *W.* to talk confusedly, wildly. — *mun-spríl Tar.* 56,17, ■ judge by the context: ignorance, stupidity; so *Schf.* — *mun-mtha Lex.* the darkness of night. — *mun - tró* furious passion, "*mún-ara yoi dag*" *W.* he rages in his passion. — "*mun-ards* = *mún-ñu*" *W.*

ཨ *mum* (*Hind.*) *W.* **wax.**

ཨ *mur* 1. termin. of *mu*, hence *mur-tag* **to the extremity, till the end of** *Ca.*; perh. also *mur-dám* (or *-zlum*?) *Ld.* **dull,** of knives, hatchets; *mór-„dag* = *mú-steg-pa Sch.* — 2. **gills** of fish.

ཨ *mur - poi* **the temples** *Sch.*; *mur-„grám* id. *Ca.*; **jaw, jaw-bone** *Sch.* — *mur-ldé* ulcers in the mouth *Sch.*

ཨ *mur-ba* 1. **to gnaw,** to destroy by gnawing, to bite asunder, e.g. bones *Thgr.* — 2. **to masticate, to chew**(?).

mul-ting W. fist, *'mul-ting ché-ba, gdon-ba'* to threaten with the fist, *'gyab-ba'* to strike with the fist.

me I. num. fig.: 106. — II. abst. 1. resp. *bugs* C., *'mdzi-me'* W., fire, *me ,bar* the fire burns, *bar* breaks out, *mched* spreads, *ži* is extinguished; *'me sin-na'* W. is the fire burning (again)? *Zhi-pa me* (vulgo *'mi-la'*) *bzogs*, *bor*, *ḥgyur* the house is burnt down, *'chags sni'* W. ignited, burnt (partially); *me sbór-ba*, *,bud-pa*, *ydzi-ba* B., *'(a)bór-ce*, *jin-ce*, *ding-ba'* W. to light a fire, *ysé-ba*, *'sin-te ché-ba'* W. to stir, poke, trim the fire, *'sydi-ba'* W. to cover the glowing embers with ashes, in order to preserve the heat; *rgyab-pa* 1. to set on fire, *kyim-la* a house *Glr.* 2. to strike fire W., *me ldi-ba* B. and col., to warm one's self at the fire. — 2. symb. num.: 3. —

Comp. *me-skóm* cock (of a gun), *'me-kóm jor ṭsar'* W. the gun is cocked. — *me-skyógs* C. a shovel for live coals. — *me-ṡgyógs*, *gyogs* = *sgyogs* 2. — *me-mgdi* fire-brand, *me-mgdi-gyi Ḥkór-lo* the circle made by a firebrand, when quickly swung round *Ch.* — *'me-ḥjin'* torch C. — *mé-bum* fiery, containing fire. — *me-lḥags* fire-steel, pocket-fire. — *mé-lce* flame of fire. — *me-čé* fire-steel (?) *Sch.*, *'me - ḥé'* C. every thing requisite for kindling a fire, as it is got in readiness for the following morning. — *me-mnyam-rlóm* v. *rlom*. — *'me-ting'* C. 1. (*rtags*) a mark of burning. 2. (*ting* or *stag*) spark, sparklet, a bit of live coal in the ashes. — *me-ṭáb* fire-place, hearth; stove. — *me-ddá* *Dal.* fire-pit, pool of fire. — *me-dréd* v. *dred*. — *'me-dé'* C., musket, pistol; *'me-da pag-ḥbi'* canon *Sohr.*; *'me-dá gyab-pa'* to discharge a gun; *'me-da-ṡiń'* resinous wood, the coal of which is particularly used for making gun-powder. — *'me-ding'* (*mdzing*) C. coals glowing underneath the ashes. — *me-rdé* bullet, musket-ball *Sch.* — *me-rdé* flint *Ch.* — *me-mir* *Sch.* = *me-mdzig*. — *me-mdé*, or *-phr* coal-pan, chafing-dish, perfuming-pan. — *me-pún*, *me-bum* cupping-glass, cup *Lt.* — *mé-ba* *Dal.* = *me*. — *mé-bo* = *me* a large fire, *mé-bo ḥi* *Dal.* — *me-dbál* a disease *Med.*; it is said to be a cutaneous eruption, hot and smarting, perh. erysipelas? — *me-mir* = *me-mdzig* *Dal.*; *me-me-mir* *Thgy.* id.? — *me-btud* v. *btud*. — *'me - tadg'* spark W. — *'me-dzé'* gunpowder C. — *me-phi* anvil *Sch.* — *me-yhób* mark of singeing, of having caught fire. — *'me-si'* W. = *me-ldig*. — *me-,dóṅ* = *me-ddá* *Sch.* — *mé-ri* fire-mountain, introduced by us for volcano. — *me - ris* a figure resembling a flame *Sch.* — *me-ró* an extinguished fire, fig. *bstan-pai me-ró lasi Glr.* the extinct doctrine revives again. — *'me-lin'* W. flame. — *me-lóa* fire-tongs. — *me-ldí* burning-glass. — *me-lhá* the god of fire, v. *Schl.* 251 sqq. — III. v. also *mé-tog*.

me-nydig v. *mi-nydig*.

mé-tog, W. *'mén-tog'*, 1. flower, *mé-tog ,bor*, *ḥa ,bas* the flower opens, begins to bloom, *mé-tog-gi phrin-ba* chaplet, wreath of flowers. — 2. W. tuft or crest on the head of some birds. — 3. W. snow-flake.

mé-loń 1. mirror, looking-glass, frq.; *lda-kyi mé-loń* a magic mirror, revealing the future *Glr.*; also fig., esp. in titles of books, e.g. *rgyal-rdbs-kyi ydzi-bai mé-loń* A bright Mirror of the History of Kings. 2. plain surface, flat body extending in length and breadth, e.g. the flatness of the shoulder-blade, table-top, door-panels etc., hence *sgo mé-loń-čan Glr.* an opening provided with a frame of boards to close it, not merely an 'ostium', of which description most of the inner doors in Tibetan houses are.

mes,o the mewing of a cat.

méd-pa for *mi ydó-pa* to be not, to exist not (v. *ydó-pa*), *med* he is not here, he is gone etc.; *'Ka-čil-du soń-te med'* W. he is off, having gone to Kashmere; *'bag-mog ḥ-pa ḥyór-te med'* W. the tinder-box is not here, father has taken it with him; *'ši-te med'* W. he is dead and gone; *skabs med* *Dal.* there is, or there was, no opportunity; *čos-kyi mid mam yoń med* *Glr.* religious law does not, or did not, exist at all; *med kyań* even if nothing is extant,

though the thing does not exist in reality; *"ni méd-na yaṅ yoṅ dug"* the 'ni' may be dispensed with, though 'ni' be omitted, it will be ■ right; *rgyá-la méd-pai yi-ge drug Glr.* six letters not existing in Sanskrit; *méd-kyaṅ-run-bai yig-ʼbru yèig* a letter that may also be wanting, a dispensable letter, e.g. ཀ *Glr.*; *méd-kyaṅ dgós-pai khal-badud Mil.* a taxation necessary, and even if one possesses nothing, yet as it were inexorable; *méd-pa* (*W.* *"méd-ḥan"*) not being, not existing, not having; *bkí-ma-la bkúgs-groṅs méd-pa lógs-sam Mil.* has your Reverence no fellow-resident in your house? fem. *méd-ma Mil.*; *W.* *"ma dud-pa-méd-ḥan"* very or quite smokeless; *mi lundúb-pa skyúg-ta méd-pa méd-du méd-pa Dzl.* a man about to be choked, being neither able to spit out, nor to swallow down; *bdag* (or *bdag-la*) *ḥaṅ dbul-du med Dzl.* we are not able to give any thing; *med-mi-rúb-gi bu-ṭud Mil.* the sons and grandsons that are ■ get something (as a heritage); *Kyim der méd-du mi ytúb-pa*, or *mi rúb-ba* indispensable in the house *Thgy.*; so also *méd-ṭaba-méd-pai bión-po Glr.*; *méd-par ʼgyúr-ba* to be annihilated, to disappear, *stég-mo méd-par gyúr-to Pth.* the tigress disappeared; *ynam daṅ sa yaṅ med-gyur-na Dzl.* when heaven and earth shall pass away; *"da ṅa ḥiaṅ méd-ḥan soṅ"* *W.* now I am quite undone; *bión-po-rnams ʼgraṅ-sems méd-par gyúr-to Glr.* the ministers lost their litigiousness, gave up quarreling; *sna brim-du méd-par gyúr-to Dzl.* the distribution of the dishes became impossible; *"pé-ra ṅór-ba méd-ḥan soṅ"* *W.* he became speechless; *méd-par byéd-pa* ■ annihilate, an enemy *Dzl.*, ■ put an end to, a quarrel *Glr.*; frq. *méd-pa(r)* may be rendered by 'without': *rgyál-po ḥig méd-par mi ruú*, or *ṭaba-méd Pth.* we cannot do without a king; *mín-rten-méd-pai mín* a termination without a final consonant *Gram.*; *rgyu méd-par S. g.* without cause; or by 'instead of': *rgyál-po méd-par Glr.* instead of the king, *sóór-gyi ḥu méd-par Glr.* instead of the former shape; *nyin-mtsan-méd-par* making no difference between day and night, *pa-mo-méd-par* between male and female, *rgan-byis-méd-par* old and young; vulgo also *nyin-med-mtsán-med* etc. — *méd-po*, *W.* *"méd-ḥan"*, fem. *méd-ma*, a poor man, pauper.

ཙེ *mes Mil.* an ornament, piece of finery.

ཙ*ེ*ན *mendi*, *Sch.* ཙ*ེ*ན*ི*, Lawsonia alba, a plant used for staining the finger-nails red *Mil.*

ཙ*ེ*ན*ེ*ས *mes-tai* a coloured silk handkerchief *W.*

ཙ*ེ*ན*ི*ས *mes-hri* a kind of fur? *mes-hri dmár-poi sbig-pa* a fur-coat of red *mes-hri* ■ mentioned as the vesture of a Lha.

ཙ*ེ*ར *mer* termin. of *me*.

ཙ*ེ*ར*ེ*ན *mér-ba Ch.*: 'a quaking; thinness; *mér-po*, *mer-mér* thin, as liquids'; *Sch.*: 'mér-gyis gaṅ full to the brim'. I met with 1. *mer* in *ḥig-mér* q.v. — 2. *mér-ba* as adj. for *mtso* the lake *Mil.* — 3. *"mer-mér"* *W.* adj. like a thin pap, and subst. a muddy substance, e.g. street-mire; *"mer-mér ód-ba"* to make a mire. — 4. *mér-mer-ba* adj in connection with such subst. as light, ray, beam, brightness *Thgr.*, *Mil.* — 5. *mér-mer-po* used in medical writings in a similar manner as *mér-mer-po*, to define the shape of an embryo, oblong, oval; these descriptions, however, though partly founded on observation, are frequently very arbitrary, vague, and even contradictory. In *W.* the word has only the signification 3; a Lama from *C.* rendered it with 'tall', which would agree with *Sch.* and no. 1, as well as with 'glittering, quivering', having some relation to no. 2 and no. 4.

ཙ*ེ*ར*ེ*ད *or* ད *mél-ṭse ce-ṭse* 1. watch, watchman, sentinel; watcher, spy, *mél-ṭse byéd-pa* to watch, to keep watch *Dzl.*; *jó-ra-mel-ṭse* = *"mel-ṭse"* *W.* — 2. steatite or soap-stone, of a greenish colour.

ཙ*ེ*ར*ེ*ད *mér-po*, vulgo *"me-mé"*, grandfather; also forefather, ancestor, progenitor, *mér-rgyás ḥoms-ḥíd-kyi ayi-ma kun-tu-bzáṅ-po Thgr. Kuntusangpo*, the common progenitor of all the Buddhas; *mer rgyál-po Glr.* merely equivalent to 'the old king';

nog nog par — 'Jam III, f.8rv: mkhyen
rab kun po' ston gyis mi tshe
bril por sbyans pa' dpyod ldan sgan
po rnams kyan ñi ma' dkyil 'khor
gyi druin na mar me'i 'khor ma
bzin du zil gyis mnan te MOG
MOG POR mdzad/

jo-mó the grandfather by the father's, *mo-mó* by the mother's side *Ca*; *yul-mó* great-grandfather *Glr.*; *le-* or *yi-mó* *Sch.* great-great-grandfather; *mes-dbón* grandfather and grandchildren, resp., e.g. *rgyál-po mes-dbón* the kings from one generation to another, the royal ancestors *Glr.*; *mes-rdbo* id. *Sch.*; "*me-mé*", reverential name given to men of a more advanced age *W.* also *C.*

ཨོ་ཏྲི *mo-tri*, ཨ་ཏ *byéma-pa* *Mil.*

ཨོ *mo*, 1. num. figure: 136.

II. **woman, female**, opp. to *po*, = *bud-mód*: *mo ma-re* the woman said *Glr.*, *Mil.*; of animals: **female**. — "*mo-kyén*" *W.* virgin. — *mo-gón* woman's gown, petticoat. — *mo-brgyúd* female line of descent. — *mo-bi* female calf. — *mo-byis* *Mil.*, *mo-dbyis* ("*mo-yi*") *C.* girl, female child. — *mo-bsáin* nun *Glr.* — *mo-mdáin*, *mos dbéi-po* female genitals. — *mo-rdzi-(mo)* 1. **single, unmarried woman**, so perh. in the passage, *yóm nán-gyi Fyébai mo-rán skyid* happier is a single woman than one with a husband of a bad face; more frq., the word implies 2. **a poor, destitute female**, one who did not get a husband *W.* 3. **she, herself** *C.*, *Lex.* — *mo-ri*, *mo-ré* a female kid. — *mo-riga* female sex. *Ca.* — *mo-lús* the female body *Sch.* — *mo-yídm* a barren female, hence *mo-yídm-gyi bu* a nonsense, an incongruity.

III. **lot**, *mo ,débs-pa* to cast the lot, always a religious ceremony performed by Lamas (cf. *rgyas* and *rtags-rtí*), which however does not preclude the possibility of an imposture; *mó-pa* one dealing with these practices, a soothsayer, *mó-pa ,dre sníin-bu* a soothsayer that pretends to have seen a ghost; *mó-mkan* *Ca.*, *mó-rtsis-pa* *Glr.* id. (the latter expression in the respective passage = court-astrologer); *mo-ma* the feminine of it *Ca.*, which however is at variance with *Mil.*, who in several places has *bla-ma mkas-pai mo-ma*.

IV. affix, so-called article, corresponding to the masc. terminations *po* and *pa*, and denoting the fem. gender of persons, *bú-mo* daughter, *bód-mo* a Tibetan woman.

ཨོ་ཁབ *mo-Ékb* v. *Eab*.

ཨོད་ནག *mód-pa* **dark** (coloured) *Ca.*; *mód-ro* of horses, yellowish-brown *Glr.*

ཨོག་ཨོག *mog-mág* 1. *Ca.* = *mág-pa*. — 2. **meat-pie**, meat-balls in a cover of paste.

ཨོག་ཏ *mág-ta* **mushroom** *W.*

ཨོག་ལ་ཏ་ལ *mógs-ma-ro* *Lt.* n. of a plant; in *Lh.* *mog-la-ras* is a large species of Ferula or Dorema, of a yellow flower and a fetid smell.

ཨོ་ལ *mói-gol* a **Mongol** *Tib.* *sóg-po*.

ཨོ་ཏ *mói-rtúl* *Lex.* = *bláu-pa* **dull, stupid**.

ཨོ་ལ *mói-la*, *W.* for *lói-mo* **knuckle, anklebone**.

ཨོད *mod* **moment**, occurring only in the following combinations: *lá-bai mod* (*de-nyid*)-*la* at the very moment of rising *Peh.*, *Mil.*, *dei mód-la* the moment after *Glr.*; gen. *mód-la* **instantly, immediately**, *mód-la dréin-so* *Glr.* he immediately pulled it out; *kra yai mód-la jyín-te* *Dzl.* immediately after there came also the hawk; *dé-nas mód-la* id. *Dzl.*

ཨོད་ཕ *mód-pa* (cognate to *mód-pa*?) an emphatic word for **to be**, 1. as an augmentative of *yin*, sometimes superadded to this word; occasionally untranslatable, sometimes = **indeed, to be sure**, *ka smras mód-kyi* *Dzl.* though indeed you may say so; *dpag-tu-méd mód-kyi* though indeed it is immeasurable *Dzl.*; *yan dé-ka ná yin mod* *Mil.* the snow-leopard indeed was I myself; *di ma yin mod ,on-kyan* ... to be sure, it is not this one, yet... *Tar.*; *,grú-ba yin mod* (although not invited) yet after all you must go. — 2. as augmentative of *yod*, signifying abundance, plenty *B.*, *C.*, *W.*; *de mi byéd-na dgra mod* if you omit to do this, you will have plenty of enemies, *nad mod* plenty of diseases; *sti-bstán-gi ,brinu bá-tu mód-kyi* although they abounded in compliments; *mód-pa* having an abundance, *lons-spyód mód-par ,gyur* he becomes the owner of great wealth *Dzl.*; *bsi-ley mód-*

pa Gtr. abounding in tree-fruit; *mdd-po* adj. plentiful, abounding, *hál-ka-ra ldá mdd-po* in Kulu wood is plentiful, or *ldá mdd-pai yul* (Kulu is) a country abounding in wood, opp. to *dkón-po*, hence 'cheap' may occasionally stand for it.

मोन् *mon* 1. n. p., general name for the different nations living between Tibet and the Indian plain *Mil*: *món-yul-gyi bándha* a monk from Nepal; *Gtr.*: *dpal-gro món-la* Paldo in Bhotan; *mon-sa-wan* is stated to be a commercial place in Assam, from whence much rice is brought to Tibet; the people of Lahool are looked upon by the real Tibetans as Mon, though for the most part they speak the Tibetan language, and they in their turn consider the Hindoos in Kulu as Mon; that this appellation is often extended to the Hindoos in general, appears from such names as, *món-pre*, *món-sran* Indian pea, *Phaseolus radiatus*, मापः; *món-ka-ra* the ever-green oak and its fruit, of the southern Himalaya ridges *Wdá.*; in *Ld.* the musicians (*Ld.-Gtr. Schl.* 25, b), carpenters, and wood-cutters coming from the south, are likewise denominated Mon. — The form *mon-pa Ch.* is not known to me; *mon-mo* fem. *Pth.* — 2. sometimes for *man*.

मोन्ब *mon-ba* (or perh. *yin*) *W.*, **popularity, respect, reputation**, *món-ba ldó* he makes himself generally beloved, is highly respected; *món-ba-can* **beloved, popular**.

मोर् *mor* terrain, of *mo*.

मोल्ब *mól-ba* the usual resp. term, esp. in *W.*, for **to say, to speak**, as *bgó-ba* and *bkú-rtsal-ba* are used in earlier, and *ynás ba* in later literature and in *C.*, hence it is often to be rendered by 'to order'; "*sdeb-la sa-lám mol ín*" have the goodness to present (say) my compliments to that gentleman; "*mól-lde tán-te*" to flatter, to caress; "*mól-la tán-wa*" *C.* to make known(?).

मोस्प *mos-pa* vb. and sbst. **to be pleased, la with, to wish, to have a mind**, *„gró-bar mos-so Gtr.* I took a fancy to go there; *ku-la sógs-par mos-na Thgy.* if you wish for water or something of the kind; *mos-pa dan „dód-pa S.O.* desiring and coveting (are the origin of all the misery of sin); **to take pleasure in, to rejoice at**, *mos-pai glu Gtr.* song of rejoicing; as sbst.: **pleasure, satisfaction, esteem** — 2. **to respect, to esteem**, with *la*, to respect with devotion, **to revere, to adore** *Ldo-la* frq.; *Kyod gsú-la mos* to whom do you direct your devotions? *Mil.*; *mos-nas „bul-ba yin* I give it merely from devout veneration, i.e. I shall take nothing for it *Pth.*; frq. joined with *gus-pa*: *yid-mos-gus drág-pas* with fervent veneration; *dad-mos* devotion; *mos spyód-pa* as participle, a pious man, a devotee *Tar.* 109, 7.

मुद्ग *mya-ngan*, **trouble, misery, affliction**, *mya-ngán-gyis ydún-ste Dzl.*; *mya-ngán ci yan med Dzl.* I have no trouble, no uneasiness, whatever; *mya-ngán bzad Tar.* the time of mourning is at an end; *mya-ngán byéd-pa* to lament, to wail; *mya-ngan-med*, मन्योन्य, n. of a famous king of ancient India *Gtr.*, *Tar.* ch. VI; *mya-ngán-las „dás-pa*, abbr. *myan-„das* (and so also pronounced, as for instance in a verse of *Mil.*, where it occurs as a trochee) 'having been delivered from pain', the usual, illiteral, Tibetan version of निर्वाण, the absolute cessation of all motion and excitement both of body and mind, which is necessarily connected with personal existence; absolute rest, which by orientals is thought to be the highest degree of happiness, imagined by some as a perfect annihilation of existence, by others, more or less, only as a cessation of all that is unpleasant in human existence, — well set forth by *Köpp.* I. 304 sqq.

मुद्गन् *mya-ngan* **a tearful desert** *Lex.*, *Thgy.*

मुद्ग्प *myag-pa Sch.* **to chew**; acc. to medical writings, **the chemical decomposition** of the chyme in the stomach; **to cause putrefaction**; *pf. myags*; *myags-par byéd-pa = myag-pa S.g.*; *rul-ldú myags-pa Dzl.* decomposed, putrefied; *ro-myag* the watery product of putrefaction, '*tabes*' *Thgy.*

मुद्ग्ब *myáb-ba* v. *mybá-ba*.

मुद्ग्प *mydd-pa Sch.* = *mód-pa* sbst.

ཉིང་ *myiṅ* *Sch.* = *miṅ*.

ནྱུ་ *myu-gu*, ནྱུག *myug*, 1. *Sch.* **reed, rush, flag**, also = *smyu-gu*. — 2. *Ca.* **sprout**, the first shoot of corn etc., *myu-gu ṡiṅa-po Thgy.* the young green corn.

ནྱུ་ཏ *myug-pa*, *myug-myug-pa* 1. **to run, roam, stroll idle about** *Sch.* — 2. **to show, exhibit ostentatiously, to boast with** *Ca.* v. *dmyug-pa*.

ནྱུ་ར *myur-ba* **quick, swift, speedy**, *myur-po* id. *Mil.*; mostly as adv., *myur-du* **quickly, speedily; soon**; *ci-myur* as speedily as possible; *myur-du-bsdu-rtags* symptoms of immediate parturition *Med.*

ནྱེ་ *myel-ba* **to examine closely, to search into, to scrutinize**, c. accus. or termin. of place *Sky.*, *Mil.*, prob. but a different spelling for *nyil-ba*. — *lte-myel Mdg.*, *Lt.* a symptom of disease, acc. to *Wise* p. 282: a quivering motion of the tongue.

ཉོ་ *myo-ba* v. *smyo-ba*.

ཉོ་ *myoṅ-ba*, pf. *myaṅs*, also *myoṅ*, fut. *myoṅ W.* '*myoṅ-ba*', 1. **to taste** *Dzl.*; **to try by tasting**, *myoṅ-bar ziṅ-pa ṡor-ma* perceiving the relish by tasting; *ro myoṅ-ba* "*ṡob-ldag myoṅ-ba*" *W.*, id.; **to enjoy**, *mṅo-mṅa-kyi loṅs-spyod* the bliss of paradise *DzL*; *myoṅ-bar byed-pa* to make, or to permit to, enjoy, *kyod ṡe-kyi zas myoṅ-bar byaṅ* I shall make thee enjoy the food of religious doctrine *Sch.*, yet it may be rendered also more simply: thou wilt enjoy . . . *Dzl.* ཁ, b. — 2. in philosophy: **to perceive**, in relation to the perceptions of sense, *Sch.* ཚ.ལ. — 3. **to experience, to suffer**, both good and evil, *sdug-bsnal*, distress etc. frq.; **to get**, *mi-sdug-pai lus* an ugly body; seldom with termin., *yuṅ-skabs yaṅ-du myoṅ-bar ˌgyur-bai ṡa-rnams* works which would bring upon their author another state of existence (after his death) *Thgy.*; *myoṅ-bar mi ˌgyur-ba* to be preserved from *Dom.*; *rnaṅ-gi byas-pa rdo-gi myoṅ-ba yin Pth.* your own doings are your own sufferings; as you have brewed, so you must drink. — 4. auxil. of the pf. like *byas*, but chiefly in negative sentences: *bsad ma myoṅ Dzl.* I have never yet sought, *mthoṅ ma myoṅ Mil.* I have never yet seen, *ṡa ma myoṅ Mil.* I have never yet heard, — a construction, that has originated from the earlier one c. inf.: *rdzun smra-ba ma myoṅ*, *dge-bai sems skyed-pa ma myoṅ* dealing with falsehood, producing virtuous thoughts, has never happened to me yet *Dzl.*

ནྱ་ *dma-ba* **to be low**, *dbus dma mta ynyis mtho-ma* if (in pregnancy) the middle parts of the body are low, and the sides high *Med.*; abst. **lowness**; adj., also *dma-ba*, **low**, low water, low voice, low rank, short measure or weight, frq.; *dma-la Eyid-du ysol-pa* to despise the low and humble *Lt.*; *dma-ba* if I live in humble circumstances *Dom.*; *ma-yin mta mta byaṅ-pa dma dma byas* aspiring higher and higher, I fall deep *Pth.*; of religion: *ṡaṅ-zad dma-bai dus-su* as it had somewhat fallen into decay *Pth.*; *dma ˌbsa-pa* (frq. written *sma*) *W.* "*ma bab kal-le*", and intrs. *dma ˌbab-pa* to lower, to degrade, by words: **to abuse, to vilify** *Do.* by deeds: **to deface, to deform, to scar** *Pth.*; **to disgrace, dishonour, profane** *Pth.*; **to humiliate** *Tar.*; **to oppress, to ruin** *Schr.*; "*ma-bab-can*" *W.* humiliated, brought low. — *dma-ba* 1. *Sch.* low land(?) 2. = *dmaṅ-ba*. — Cf. *dmaṅ-pa*.

ནྱ *dmag* *Lexx.* ཚ.ལ 1. **army, host**, *dmag-tsoṅs*, *dmag-dpuṅ*, less frq. *dmag-ysob* id.; *dmag daṅ bcas-pa* with an army *Tar.*; *mi-la dmag skyur-ba* to commit the command of an army to a person *Gtr.*; *yul-la dmag ˌdren-pa* to lead an army against, to invade a country, frq.; *dmag rgyig-pa Gtr.*, "*mag ṡib-pa*" *C.* to war, to make or wage war, *dmag-rgyly* (or *dmag-ˌdrin*) *res mdo-du byed-pa* to make war upon each other *Gtr.*; *mi-stegs-pai dmag-gis bcas* he was made a prisoner by an army of Brahmanists *Gtr.*; *dmag stoṅ* 1000 men *Pth.*; *dmag-gi tsogs stoṅ-prag sum-cu* an army of 30 000 men *Dzl.* — 2. in a gen. sense, **multitude, number, host**, "*mag-bsi(s)*" *W.* a beating up of game, a battue; "*mag-nor*" property of the community, = "*(s)gyi-nor*" *W.* — 3. *Ca.* and *Sch.* **war**. —

Comp. *dmag-khrims* 'martial law' *Ca.* — *"mag-t'ag" W.* **war, contention, contest.** — *dmag-mgó Ma.* vanguard, front or first line of the army. — *dmag-sgár* encampment, *„dźag-pa* to pitch a camp. — *dmag-bagrig* troops drawn up, battle-array *Sch.* — *dmag-źáb* requisites for war, military stores, ammunition *Pth.* — *"mag-tób" Ca., W.* war. — *dmag-mdo* v. above sub n. 2 *mag-mdo.* — *dmag-mid* = *dmag-mgó Ma.* — *dmag-dpuń* army. — *dmag-dpón* commander, general. — *dmag-brdá* = *dmag-sgár.* — *dmag-mi* warrior, soldier. — *dmag-mo* = *dmag, dmig-mo źe bakár-ba Pth.* to send out a great army. — *dmag-źaźs* = *dmag-dpuń.* — *dmag-źáń* v. above.

ཟླ-ཁ-ཀ *dmig-pa* v. ཟླ-ཁ-ཀ *mdy-pa.*

ཟླ-ཁ-ཀ *dmáń* **the common people, populace, multitude, vulgar;** *dmáń-kyi sháń-mo* a banquet for all *Mil.*; *dmáń jhál-pa* the vulgar, the common people; one of the common people; *dmáń-rigs* id.; used also as an abusive word: **mean fellow;** when referred to Indian matters = ཟླ-ཁ, the caste of craftsmen, not so low as *jhál-ba.*

ཟླ-ཁ-ཀ *dmád-pa Sch.* invective, abuse, (does not suit to *S.g.* 21).

ཟླ-ཁ-ཀ *dmáń-pa* (cf. *dmá-ba*) 1. **low,** v. *mdó-ba*; gen. fig., in reference to **quantity, little,** *dman lhag log* either too little, or too much, or badly constituted, e.g. gall, and other humours of the human body *Med.*; *bsód-nams dmáń-pa* having little merit, *blo dmáń-pa* having little sense *Gtr.*; with *skye-ba* v. *skye-ba* II.; in reference to quality: **indifferent, inferior** *Sak.* ཕ-ཁ, *rim-par dáń-po ní-ród yin jhi-ma dman* in the order (of enumeration) the first is always better, the next following inferior *S.g.*; *"mań-ldir"* maiden, girl, virgin *C.* (cf. *skye-dmáń*); **depressed in spirits** *Wilh.*; **poor, pitiable,** *ri-drága dmáń-mo* the poor deer *Mil.*; *dmán-sa* or *dman-ćá, „dzin-pa* to choose the low, humble part, to be humble, to humble one's self, frq.; *dmán-sa zań dań mtó-sar slab Mil.* choose what is low, and you will obtain what is high. — 2. *dman* for *skye-dmáń* **woman,** opp. to *pho Mil.* — 3. in *Mil.* sometimes also for *má-ma, ama-mo.*

ཟླ-ཁ-ཀ *dmar* **profit, gain, good success,** *dmar źáń* a small profit *Mil.*; *dmár-po* adj., *ćags-dón dmár-po byás-ámi* did it go on well with your meditation? *Mil.*, *dmar-źrid Ca.* 'practical instruction', e.g. in the healing art; acc. ■ my authorities it signifies the last 'finishing' instruction, in religion *Mil.*, in medical science *Med.*

ཟླ-ཁ-ཀ *dmár-po*, fem. *dmár-mo* (seldom), *dmár-ba*, adj. 1. **red,** frq., *mdog-dmár-po* one red-coloured (lit. red as to colour) *Dom.*; *dmár-bai spyan* red eyes *Gtr.*; *sna dmár-ba* having a red trunk or proboscis *Gtr.*; *dmár-ba*, also **redness** and **to** ■ **red.** 2. v. *dmar.* — **Comp.** *dmar-shyá* pale red. — *dmar-źrá Lt.*, red-spotted. — *dmar-źrid* v. *dmar.* — *"mar-źáń"* raw meat *W.* — *dmar-ljáń* greenish red *Mil.* — *"már-lag źjel" W.* the red of evening has vanished from the mountains. — *dmar-ldól* = *dmar-źir* v. *źir-pa.* — *dmar-mdáń Sch.* 1. **bright red**(?) 2. **ruddy complexion.** — *dmar-„dón Lt.* medicinal herb; in *Lh.* = *bya-po-ti-tal.* — *dmar-mdy, skud-pa dmar-mdg ynyis* two threads, one black, the other red, used in magic. — *dmar-smyig* blackish red. — *mar-zun-mdó* scarlet-red. — *dmar-yól* red china-ware (? opp. to *dkar-yól*) *Med.* — *dmar-bkál Sch.* dysentery, bloody flux. — *dmar-sér* (-*po*) reddish yellow, honey-coloured *Gtr.*

ཟླ-ཁ-ཀ *dmás-pa* (v. **wounded.**

ཟླ-ཁ-ཀ, ཟླ-ཁ-ཀ *dmig-pa, dmig-ba Lex.* and *Ca.* **hole.**

ཟླ-ཁ-ཀ *dmigs* abst. v. the following.

ཟླ-ཁ-ཀ *dmigs-pa* 1. vb. (analogous to *sgom-pa*), ■ **fancy, to imagine** *Tar.* 78, 5. prob.; **to think, to construe in one's mind,** *dmigs-te Gtr.* or vulgo *dmigs-la* in imagination, e.g. to do a thing in one's mind, which at the time one is not able to perform in reality; this according to a Buddhist's belief is permitted in various cases (e.g. *"bla-mi mig-la jhi-ba" W.*, to bring an offering in mind, in imagination); it is attended with the same beneficial effects, as

if actually done, and in legends, especially, it is generally followed by a happy realisation of what had been desired. — *dwiga-so S.O.* prob.; it is imaginable, it may be done in mind; *don dwiga-pa* to intend a benefit or profit for another person *Mil.* — Generally 2. sbst., **thought, idea, fancy** ཤར་ལམ. vulgo "*mig(s)*"; *dwiga-pai rten* prob.: a thing only supposed, an object imagined *Thgr.*; *dwiga-pa big ston-pa*, „*bógs-pa* to give (to another person) an idea of, to make a suggestion *Mil.*; "*mig-la ío go*" *W.* means also: do it, execute it, according to your own mind, I cannot supply you an exact pattern of it; *dwiga-ían* **ingenious, skilful in contriving** *W.*; *dwiga-pa-ías „dis-pa* = *beim-byai yid-las „dis-pa? — yéns-med(-par) dwiga-pa (dan) brtul-bas-so* indisturbable by fancies of the mind, free from every working of the imagination *Mil.*; *dwiga-pa-med-pai snyiń-rje Mil.* seems to be, acc. to *Thgy.*, the pity which the accomplished saint, who has found every thing, even religion, to be vain and empty, feels towards all other beings, in so far as they are still subject to error and mistake, opp. to *sems-čen-la dwiga-pai snyiń-rje*, and *čos-la dwiga-pai snyiń-rje* the tender sympathies called forth by the sight of beings that are really suffering and of those defective in morality — a play upon empty phrases, in as much as in the very narrative, from which the passage above is quoted, the natural softness of Milarespa is evidently excited by a very positive case, and not by any reflexions of an abstract nature. — "*mig-pa-ne zi-pa*" (v. *bzó-ba*) *C.* done only in thought, supposed, fictitious; *dwiga tama-čód brjód-so* forgetful of ■ the beautiful fancies, schemes, and airy notions; *dwiga-pa ytód-pa* prob.: to direct one's thoughts, fancies, *la* to *Tar.* 189, 2. (where, no doubt, *ytód-so* is to be read); *dwiga-ytód* **mental object**, *dwiga-ytód brtul-bai rnál-„byor-pa* a saint that is free from such objects; acc. to our Lama also = *ytód-so* q.v.; *dwiga-yód Lex.*; (*Sch.*: 'a clear notion'), perh. misspelt for *dwiga-bcód* exception from a rule *Gram.*; a particular mention, marking out, exemption of a person, in magisterial orders or enactments *W.* — *dwiga-ba* a blind man's leader *Dzl.*, *Lex* = *lhi-ltód-pa*. — *nyes-dwiga Mil.* and elsewh., punishment. In the last three examples the etymological relationship is not quite evident.

ངན, ངུ *dmu*, *rmu* a kind of **evil demon**, rarely mentioned *Lex.*; *rmu-ryód* **wild, angry, passionate**; a violent fellow, not safe to deal with *Mil.*; *dmu-blá* a wild, irascible mind *Sch.*; hence *dmu-byéd* terrifying, frightful *Sch.*; perh. also *dmu-loń* blind, bodily blind, whilst *loń-ba* may be applied also to spiritual blindness *Dzl.*, *Glr.* and elsewh., and *dmu-čé* **dropsy**, esp. in the chest and in the belly *Med.*; *dmu-skrún Sch.* an oedema, tumour filled with water.

ངན་ལྡན *dmán-pa* **darkened, obscured**, *bla*; *mún-pa*.

ངན་ལྡན *dmál-ba* v. „*dzum-pa*.

ངན་ར *dmár-ba* v. *már-ba*.

ངན་ལོ *dmán-loń* v. *dmu*.

ངན *dmé-ba* v. *rmé-ba*.

ངན་ཏོད *dmód-pa* I. vb. *C.* **to curse, accurse, execrate**, *dmód-pa byéd-pa* id. *Tar.* 14. 17. — II. sbst. *dmod-pa Dzl.*, *dmod*, *Glr.* and elsewh., **imprecation, execration, malediction**; *dmód-ma* id.; joined with „*bór-ba*, „*dór-ba*, „*dzág-pa*, *smó-ba*: 1. **to curse, to execrate**, *drwi-srqa-gis dmod-par bor-bai lo bcu-ynyis* the twelve years on which a curse had been pronounced by the saint *Dzl.* 2. **to swear**, to confirm a treaty by an oath *Glr.* 3. **to pronounce a prayer** or **conjuration**, *lha-la* to the deity *Glr.* 4. **to affirm**, e.g. to say "*lon-čág ie*" or the like. The word seems to be nearly related both to *smód-pa*, and to *smón-pa*, but, as expressly stated by the *Lexx.*, is not synon. with these verbs.

ངན, ངུ *dmyál-ba* I. vb. **to cut up**, to cut into little pieces, meat at dinner *Dzl.*, a punishment of hell *Dzl.* — II. sbst. **hell**, also *sems-can-dmyál-ba*; *dmyál-bar „gró-ba* to go to hell, *dmyál-ba bcu-brgyád*

the 18 regions of hell; *ta-dmyal* the hot hell, *grań-dmyal* the cold hell. — *dmyal-ba-pa, -po*, occupant of hell. — *"nyal-ma-ĉan"* W. **poor, miserable, wretched**; also like ཁ্ঁ Ord., = my own little self, for 'I', in humble speech.

ཁ্ঁ *dmyig-pa Ca.* **to shew**, *dmyig-dmyug-pa, dmyig-pa byed-pa* to show repeatedly, **to beast**. Yet cf. *myig-pa*.

ম *rma* **wound** B., C.; *ńá-la rma byuń* I was wounded; *rma ¸byin-pa* to wound, *rma ¸jó-ba* to heal a wound; *rmań lód-ba Sch.* 'a wound growing worse'; yet cf. *lód-ba*. — *rmá-ĉa* 1. **the orifice** or **edges** of a wound. 2. W. inst. of *rma* **wound**, *"rál-li ĉím-te ińá-ĉa ĉon"* he has been wounded by the bite of a serpent. — *rma-ĉań Sch.* **plaster, cataplasm, dressing, bandage.** — *rma-ĉja Sch.* **scar**, cicatrix. — *rma-rnyiń* an old wound. — *rma-mdá, rma-rtsá* medicine or salve for a wound. — *rma-mĉań* scar *Bhar.* — *rma-ró Sch.* scurf, scab. — *rma-ŝú* a festering, suppurating wound. — *rma-bíl* scar. — *rma-ŝrúl Sch.* the act of wounding, the wound received(?) — *rma-yań* a fresh wound.

ম্ঁ *rmá-ĉu* n.p., the river **Hoangho** *Glr.*

ম্ঁ *rma-ĉén* v. *rmá-byu*.

ম্ *rmá-ba*, pf. *rmas* 1. **to ask**, obs., *Lex.* 2. **to wound** *Del.*

ম্ *rma-bya* (vulgo oftus *"mań-ja"*), মযূর, **peacock**, living wild in India, an object of superstition with Buddhists and Brahmanists. — *rma-bya-ĉén-po* n. of a deity *Dom.*; *rma-ĉín Wdh.*, মহামযূরী *Will.*: 'one of the 5 tutelar deities of the Buddhists'; *Sch.*: *rma-ĉen ¸bom-ra* 'lord of the yellow stream' (?).

ম্ *rmań*, provinc. *rmań Glr.* **ground, foundation**, *rmań ¸dźi-ba* ■ lay a foundation *Glr.*; *rmig-rmań* id.; *rmań-rdo* foundation-stone.

ম্ *rmań-¸ĉér, rmań-¸ĉír* or *-ĉar Sch.* 1. **pincers** to pluck out hairs; *Ca.* instrument for cleaning the nostrils. — 2. *Sch.* **rake** (instrument).

ম্ *rmań-lam Sch.* = *rmi-lam*, of rare occurrence.

ম্ *rmád-pa* or rather usually: *rmád-du byań-ba, rmad-byań* **wonderful, marvelous**, and *ńo-mtśar-rmád-du ¸gyór-ba* to wonder, to be surprised at, fq.

ম্ *rmda-pa Sch.* **wounded**; *rmda-pa* v. *rmd-ba*.

ম্ *rmi-ba*, pf *rmis*, **to dream**; *rmi-lam* resp. *mnil-lam* **a dream**, *rmi-lam ań-zi* a troubled dream *Lt.*; *mi-bzań-ba* a portentous, ill-boding dream *S.g.*; *rmi-lam mthó-ba, rmi-ba* to dream, *rmi-lam-du rdi-bar rmis-so* he dreamt that he had been torn to pieces *Dzl.*; *rmi-lam-du ¸byań-ba* to appear in a dream *Dzl.*; *rmi-lam brdag-pa Ca.* to judge of dreams, *bśád-pa Ca.* to interpret dreams.

ম্ *rmig-ŝa Sch.* **a spade** that may be folded together.

ম্ *rmig-pa* 1. **hoof**, *rmig-pa ĉa-brig, rmig-brdg Ca.* a cloven hoof, *mig-pa-ĉa-brdg-ĉan* cloven-footed; *rmig-ŝám* an undivided hoof; *rta-rmig* a horse's hoof, also name of a plant *Wdh.*; *yydy-rmig* a yak's hoof; *rmig-ĉídg* **horse-shoe** *Ca.*; *rmig-(y)ser* horse-shoe nail, hob-nail *Ca.* — 2. W. **horse-shoe**, *gyab-ĉa* to put on a horse-shoe, ■ shoe.

ম্(ম)ঁ *rmig(s)-pa* **lizard**, of a small kind *S.g.*

ম্ *rmiń* v. *rmań*.

ম্ *rmo* v. *dmu*.

ম্ *rmá-ba Ca.* 1. **dullness, heaviness.** — 2. fog. — *rmus-pa.* 1. *Ca* **dull, heavy**; *Lex.* **peevish, loath, listless.** 2. **foggy, gloomy, dark**, *nam rmús-pa* a dark night *Del.*, cf. *rmúg-pa*; covered with fog, *yul, Del.* — *rmu-ĉag* 1. a cord to which little flags are attached, on convents etc. 2. *Glr.* fol. 24, sqq., here the word seems to denote some supernatural means of communication between certain ancient kings and their ancestors dwelling among the gods.

ম্ *rmig-pa*, pf. *rmugs*, 1. **to bite**, B., C., — 2. **to hurt, to sting**, of bees etc. W.;

to gall, the feet by friction of the shoes *W.* — 3. to bark *W.*

ম্ময়ঙ্গ *rmúgs-pa* 1. a dense fog, *Rylen* fog is coming on, „*ldb Ca.* id.; *sain* has cleared away *Ca.*; *rmúgs-pa-can* foggy; *nam rmúgs-pa Dzl.* 22⁰, 19, a dark, foggy night (another reading: *rmúa-pa*); *Dzl.* 20⁰⁰, 15, *nyin-mtshn-du yal rmúgs-pa* (*rmúa-pa*), covered with fog, wrapt in darkness. — 2. *Sch.* eyes heavy with sleep. — 3. inertness, languor, laziness *Mil.*; inert, languid, sluggish, *rmúgs-par byéd-pa Dom.*

ম্ময়ঙ্গ *rmúin-po Ca.* dull, heavy, stupid; *bo rmúin-po S.g.* sour milk (?).

ম্ময়ঙ্গ *rmúir-ba* to gnaw and bite each other, of dogs *Lex.*

ম্ময়ঙ্গ *rmúa-pa* v. *rmú-ba.*

ম্ময়ঙ্গ *rmú-ba* I. to be economizing, parsimonious *Lex.*; *bsrie-* (*Sch. srid!*) and *sér-rme-ba Lex.* id. —

II. also *dmú-ba* and *rmú-ba* 1. abst. spot, speck, mark, a natural mark, on a case *Mil.*; mole, mother-spot; "*mé-bál*" *W.* mark of burning; a detestable sin, esp. murder; uncleanness of food, *rme-yhaú-mód* or *yhaú-rme-mód* making no difference as to clean or unclean food *Mil.*; *rme-grib* moral defilement; *rme-la-can Wdh.*, "*me-la ca-ban*" *W.*, eating unclean flesh, as an animal that devours its own young. — 2. adj., also *rmé-ba-can*, *rmú-can Wdh.*, *rmé-po Lex.* unclean, defiled, contaminated.

ম্ময়ঙ্গ *rmé-ru*, n.p. 1. mountain on the Chinese frontier *Glr.* — 2. a castle in Lhasa *Glr.*

ম্ময়ঙ্গ *rmug-pa* = *yham* order, series, row *Lex.*, *rmúg-med-pa* disordered, not regulated.

ম্ময়ঙ্গ *rmud* crupper, attached to a saddle, *sgó-yi rmúd Lex.*; *gói-rmud Pth.*

ম্ময়ঙ্গ *rmúd-pa* I. also *mmúd-pa*, pf. *rmas*, to set, *dri-bin mmúd-par mdzód-pa* id. resp. *Mil.*; *mnyán-dri mmúd-pa Mil.* = *mnyán-dri bú-ba.* — II. to plough and sow; *rmúd-du júg-pa* to cause to be ploughed and sown, e.g. rice *Dzl.*

ম্ময়ঙ্গ *rmum-pa Lex. rmúa-ba Lt.*, *ka-rmúa Mil.* and vulgo, gland, swelling of the glands, wen.

ম্ময়ঙ্গ, ম্ময়ঙ্গ *rmúl-ba*, *mmúl-ba* 1. to pluck out, *C.*, *W.*, *Lex.*, v. *bal.* — 2. to become threadbare *W.* — 3. *Sch.* to appoint, to call, to invite.

ম্ময়ঙ্গ *rmo-sings Sch.* = *smre-sings.*

ম্ময়ঙ্গ *rmó-mo* 1. *Ca.* = *ma-ñiú.* — 2. *Sch.* grandmother.

ম্ময়ঙ্গ *rmó-ba*, pf. and imp. *rmos* 1. to plough (up), *kiú* frq.; to sow and plough in „*bras Dzl.*; *ma rmóa-pai lo-tóg* 1. a fabulous kind of grain in the mythical age. 2. maize, *C.*, *W.* — *rmó-po*, *rmó-mkan* ploughman. — 2. „*gyód-rmo-ba* v. „*gyód-pa.*

ম্ময়ঙ্গ *rmog* helmet *Glr.*; *rmog-tshis Ca.* 'the padding in a helmet'; *khab-rmog* coat of mail and helmet.

ম্ময়ঙ্গ *rmói-ba* vb. and abst., pf. *rmoia* to be obscured; obscurity, chiefly in a spiritual sense; also adj. obscured, stultified *Stg.*; more frq. *rmoia-pa*, e.g. *blo*, the mind darkened, by false doctrine *Thgy.*; by sorrow, despondency, = despairing, despondent, unnerved *Dzl.*, with *la* or tarmin., as to, with regard to . . .; *blo ma rmóia-pa*, or *rmoia-mód Mil.* a mind lively, unimpaired, susceptible, *la* of; *kun-tu-rmói ka-ñé-ba* an ample share of irrationality, the principal obstacle to the happiness (*ma-khóa-pa*) of those beings which are born as beasts; *rmói-par „gyúr-ba* to be obscured, darkened, *byéd-pa* to obscure, to darken *Glr.*, also: to confound, perplex, deceive, = *mgo sbór-ba Tar.*; *rmói-ba Lex.* without expl., *Ca.*: 'a kind of distemper'; *rmói-spu* hair of the abdomen and the pudenda, *ra-tug rmoi-spus thog-pa „jom S.g.* the belly-hair of a he-goat tends to heal cancer.

ম্ময়ঙ্গ *rmói-pa Ca.* to plough, *rmoi-ghis* a plough-ox; *rmoi-ldin Sch.* furrow.

ম্ময়ঙ্গ *rmóa-pa* 1. the act of ploughing; *rmóa-pa ryyób-pa* to plough *Ca.* — 2. a plough-ox, *rmoa-dár* a yoke of plough-oxen.

ম্ময়ঙ্গ *rmyá-ba S.g.* sickness, illness, *lama-rmyá Lex.* id.

smyás, smyás-ba, smyás-ba—smyás-ba to stretch one's self, to stretch forward the neck; bya-smyás byéd-pa id. Ca. also: to yawn.

smo v. dmo.

smá-ra beard Mil., smá-ra-ldan bearded.

smag 1. a sort of medicine of an astringent taste Med.; smag-rgyu black pepper. — 2. dark; darkness; mún-pai smag-rim id. Gir.

smai-ldir v. rmai-ldir.

smad, ཆད, 1. the lower part, opp. to stod; smád-la downward Sch.; bla-kyi smad the lower half of the human body, frq.; smad ‚phyin-pa Sch.: 'to move the posterior to and fro' (?). — lus-smad-kia sá-la ytág-pa to bring the five lower parts of the body, the belly, the knees, and the points of the feet in close contact with the ground, i.e. to prostrate one's self; hence ßos-pa smad kia Dzl. 75°, 16, the five lower pieces of the priestly apparel, perh. breeches, stockings and boots; the meaning, however, of smo-smád bco-brgyád Pth. I am not prepared to settle. — 2. lowland → man-ßád. — 3. low rank, v. smad-rigs below. — 4. with regard to time, the latter part, the second half, ཆད, of the night, Dzl., of winter, of life etc. — 5. children, in relation to their mother, gen. preceded by mo or bu, thus: ngá mo-smád I and my mother Mil.; rgán-mo mo-smád gnyis the old woman with her (two) sons, those three Dzl.; also of animals: rgód-ma mo-smád gnyis the mare and her foal, the two Dzl.; bu-smád (Ca. also mad) wife and children, family; nád-pa dei bu-smád Mil. the sick man's family; bu-smád-rnams (my) wife and children Mil.

Comp. smad-‚ßal lowness, dissolutenes, prostitution, byéd-pa to indulge in, to practise Mil. — smad-‚dógs a subscribed letter Gram. — smád-ßoi-mo 'meretrix', prostitute, harlot, frq. — smad-rgyán neither integuments, breeches, trowsers Wdd. — smad-rigs common people, lower caste Dzl.

smád-pa I. vb. 1. to bend down; to hand, to reach down, the alms bowl to a little boy Dzl.; (Sch. 'to stoop'?); ytód smád-pa to cast down one's eyes, to be abashed, dejected Tar.; sems to humble one's self, la before Dzl., ßags id. resp.: to be condescending, lowly, meek Dzl. — 2. to vilify, c. la or accus.: to blame, to chide, bú-mo one's own daughter Dzl., bdag-gi sémsla to blame one's self Dzl.; to abuse, defame, degrade, traduce, ßag ñér-pa ‚phags-pa-la (to abuse) the venerable man with base words Dzl., dkon-mtóg-gi dbu-‚phá (to degrade) the highness of the excellent, — to blaspheme; to despise, the doctrine Gir.; to dishonour, violate, ravish, bu-mói ßus a girl Pth.; ná-ga-dha nyáms-smad-pai ßu Tar. 192 when (the country of) Magadha had been brought low, had decayed in its prosperity; smád-pai ßag or ning abusive word, invective, libel; smád-ra (prop. sgra) id., more in the language of the common people, but also Mil.; smád-ra ytóñ-ba Mil., "tsi-ßá" W. to abuse, to revile; smad-rigs common people.

II. abst. blame, reproof, reproach, disgrace, contempt.

smán 1. medicine, physic, remedy, both artificially prepared and crude: medicinal herb, drug; rú smán ‚ßó-ba to gather officinal plants on the mountains Dzl.; mén-la ‚dá' C., "man-la ßa" W., (the plant) is used as a medicine; smán ßyér-ba to prepare a medicine, ytóñ-ba to administer, zá-ba or ‚ßóñ-ba to take (physic); different forms of medicine are: ßóñ-gi smán liquid medicine, infusion, decocture; ‚phyé-mai smán powder; rú-ba pill; ßúñ-gu electuary, sirup; smán-mér oily medicine (Tar. 39, 8); smán-ßáñ prob. alcoholic tincture; ‚bri-ba extract(?). — Further: ßóñ-smán medicine taken internally, byág-smán used externally, unguent; ‚byér-smán plaster; ßúl-smán soporiferous potion; skyág-smán emetic; bdú-smán purgative. — smán-gyi bla, or smán-bla Gir. and Med.; Sch.: 'physician general', yet to my knowledge it is never used in that sense, but only as a god or Buddha of therapeutics; there are eight such gods,

revered by students of medicine, and frequently invoked in medicinal writings, as well as in medical practice, v. *Schl.* p. 266 sqq. (*sman-gyi lha Glr.*, is prob. but a misprint). — Other compounds: *sman-rkyal* medicine-bag, smaller or larger leather-bags being the usual receptacles for the commodities of grocers and the drugs of physicians. — *sman-khaṅ* apothecary's shop. — *sman-khug* medicine-bag. — *sman-sgo* a kind of official ginger (?) *S.g.* — *sman-sgrom* medicine-box. — *sman-mčhod* the best, or a very superior medicine *Pth.* — *sman-ljoṅs* a country rich in medicinal plants. — *sman-rtsi* the vehicle or substance in which medicine is taken *Med.* — *sman-snod* medicine glass or vessel. — *smin-pa* physician *Dzl.*, *Glr.*, *Med.* — *smin-rgyu* medical book. — *sman-dpyid* v. *dpyid-pa.* — *sman-bla* v. above.

II. the same as, or something like *lha Glr.*, *Mil.*

III. *Lex.* = *jam*; *Sch.* also has: *smanshes* 'a beneficent mind, a mind intent on working good'.

IV. incorr. for *dman.*

smar-ba 1. subst., **ready money**, gen. *smar-rkyal*; *mi min smar* money, and not goods *Lex.* — 2. vb. careless and incorr. pronunciation of *smrd-ba.*

smal-po n. of a lunar mansion v. *rgyu-skar.*

smla-po *Sch.*, v. *rmla-pa.*

smig-rgyu **mirage** *Lex.* = मरीचि; prob. also a reflection in water, *čhu-ḥtsal-smig-rgyu.*

smig-ba **lizard** *Sch.*, v. *rmig(s)-pa.*

smig-ma, provinc. for *smyig-ma* **pane, reed** *Do.*

smin-drug 1. also *skar-ma-smin-drug* कार्त्तिक, **the Pleiades**; *smin-drug-ald-ba* the month in which the moon standing near the Pleiades is full, Oct. or Nov., *Glr.*; *smin-drug-bu*, कार्त्तिकेय, the son of Siva, god of war *Lex.* — 2. *Pur.* Eremurus spectabilis, v. *bra.*

smin-bdun, sme-bdun **the Great Bear**, *Ursa major.*

smin-pa, I. (पिपाक) **to ripen, ripeness, maturity**; most frq. **ripe**, *„brdabu smin-no B.*, *smin soi* vulgo, the fruit is ripe; *smin-par „gyur-ba Glr.* *smin „dzba* to ripen; the growing on to maturity of an animal germ; also the 'stadium maturationis', or the full development of a disease *Med.*; applied to conversion *Pth.* and elsewh.; *rgyud smin-čiṅ grol-bar byin-gyis rlobs* give them the benediction for being saved (absorbed into Nirvana) after having attained to maturity of mind *Mil.*; *smin-grol-la* or *smin-grol-gyi lam-la „gödpa* to lead to conversion and salvation *Glr.*; *rnam-par smin-pa* v. *rnam-pa.* — *smin-grol-gliṅ* n. of a monastery *Ca.*

II. *Bal.* to give (*sbyin-pa*).

smin-ma **eye-brow**, *smin(-mal) dbrug Med.*, *smin-prag Mil.*, *smin-mtsams Glr.* the space between the eye-brows.

smug-čuṅ *Med.* a plant = *smug-rtsi* (?).

smug-pa *Sch.* for *rmugs-pa* **fog.**

smug-po 1. subst. a disease, acc. to *Ca.* = „*čhu-mdzad*, v. „*dzu-ba*, 1. — 2. adj. **dark bay, cherry-brown, purple-brown**; "*gya-mug*" *C.* violet coloured; *dmar-smug* brownish white *Wdz.*; *smug-smig Sch.* dark red. — *smug-rtsi* 1. **red colour**, with which sacrificial utensils are painted *Lex.* — 2. Macrotomia, a plant with dark-red root, used for dyeing, *smug-čhu* paint or colour yielded by this plant *Ca.*

sme-bdun v. *smin-bdun.*

smd-ba 1. v. *rmd-ba.* — 2. *rtsis-kyi smd-ba Lex.* a kind of arithmetical figure in geomancy, which is used together with the Chinese diagrams, *spar-lta Mil.*

smd-ba, pf. and imp. *smos*, not frq., yet in some cases of constant use, for *smrd-ba* **to say**, *min-nas smd-ba* to call by name, in name *Do.*; . . . *ka smds-pa* the assertion that . . . *Wdz.*; *gon-du smds-pa* above-mentioned *Do.*; *lta ni smos* v. *lta.*

smód-pa, pf. smod, Lex. v. smód-pa, to blame, bdag snod ydan smod to praise one's self, disparaging others; ydegs-smód byéd-pa to slander, calumniate Thgy.; to depreciate, to make contemptible, smód-par ‚gyur-ba Stg. because it would be disreputable, would detract from his honour. For smod-‚dzig-pa it would prob. be better to write dmod-‚dzig-pa.

smón-pa to wish, to desire, with la, skyid-pa ydón-la ga mi smon for another happiness I do not wish Mil.; more frq. with terain. of the infinitive, and then = to pray for, rgyál-po skyé-bar (to pray for) being re-born as a king Dzl.; smón-pa bkin-du byéd-pa to fulfil a prayer Dzl.; smón-pai ynas the object of a wish or prayer Ca.; yid-smón wish, desire, de ñur-log-gi yid-smon ñá-la med I do not wish that he should come Mil.; rin-po-ma ‚di-lta-bur yid-smon byéd-par gyur-te having long ago entertained this wish Stg.; yid-smon ‚os worth wishing, desirable; smon-‚jig a wish and its accomplishment, smon-‚jig ynyis; smón-lam, [illegible], prayer, whether it be in the general way of expressing a good wish or offering a petition to the deity, or in the specific Brahmanic-Buddhistic form, which is always united with some condition or asseveration, as: if such or such a thing be true, then may . . ., wishing-prayer. — smon-(lam) lóg(-par) ‚débs-pa to curse, to execrate.

smon-mgrin or ‚drin comrade, companion, associate, = grogs-po Lex.

smyan? Sch.: smyan byéd-pa to travel on business; smyan-byed blo-ldan a traveling clerk not very shrewd Bhar. 108; this would seem preferable to the Sak. equivalent, mentioned in Schf.'s edition.

smyér-ba Sch. to stretch one's self, after sleep.

smyá(g)-yu, smyá(g)-yu thin cane, writing-cane, reed-pen; "dói nyi-yu" C. goose-quill, "ctig-gi nyi-yu" C. steel-pen.

smyág, com. smyág-ma, smyág-ma 1. cane, bamboo, smyág-mai sbubs tube of bamboo Ca. — 2. a pen of reed, ‚jóg-pa, W. "ldg-le" to make a reed-pen; "di-nyág" id., improp. also lead-pencil.

Comp. smyug-ldrig Ca., acc. to others, smyug-sbrág tube of bamboo; pen-case; small churn, = gur-gur Ca. — "nyug-ldyis" C. house constructed of bamboo. — smyág-ñáñs a worker in cane Ca. — smyug-sgóm a chest made of reed Ca. — smyug-gri pen-knife. — smyug-ldág flag, flag-stick; long bamboo Ca. — "nyug-tál" C. a flat basket. — smyug-tógs writer Ca. — smyug-dúl Ca. = gur-gur. — smyug-ydám mat of reed, cane-mat. — smyug-ydúgs an umbrella made of split reeds Ca. — smyug-sdér plate, dish or flat basket, constructed of reed C. — "nyug-tsi-ma-tog" C., Carthusian pink. — smyug-ñdgs knot, node, joint, of reeds. — "nyug-ldén" C. flat basket. — smyug-bkód comb made of bamboo.

smyán-ba to fast, to observe a strict diet Med.; often in a religious sense, smyán-bar byéd-pa and ma byas-pa he who has strictly observed fasting, and he who has not Do.; smyan-ynás the fast, the act of fasting; 'nyín-ma nyín-ma mín-te' W. to fast, to practise abstinence. V. Schl. 240.

smyér-ba to be quick, expeditious, in a hurry, to hasten Ca. Cf. myér-ba.

smyó-ba, myó-ba, pf. smyos, myos to be insane, mad, bi-‚ni mi drán-par myés-so they lost their senses and ran mad (with grief) Dzl.; smyos-sam is she mad? Dzl.; smyó myés-pas Do., being deranged; "nyo dug" W. he is crazy; to be mad, as dogs Schr.; to be intoxicated, smyó-bai ñó-ba intoxicating liquor Dzl.; rtág-tu myés-pai ynas pot-houses, fuddling-places Stg.; fig. ‚dod-ldgs-kyi myos Dzl. he is mad with lust; smyó-bar byéd-pa to make one mad or drunk. — smyo-byéd 1. narcotic, smyo-byéd-kyi rdzas narcotic medicine, soporiferous potion, maddening drink. 2. smyo-byed(-kyi) ydón a demon that causes a state

of stupefaction or insanity. 3. frenzy, madness. 4. symb. nom.: 13.

smyón-pa insane, frantic, mad, *la-dág-pa smyón-pa* a madman from Ladak; *glán-po-ché Dal.* a mad elephant, *Kyi* a mad dog; "*smyón-pa ché dug*" *W.* he raves, he is stark mad; "*bla-smyón bug*" *W.* he has been seized with religious insanity, is deranged, which is stated to be occasionally the effect of severe and long continued meditation. Cf. *Lhan.*

smrá-ba, sometimes smá-ba, also smár-ba, pf. *smras*, imp. *smra* 1. to speak, to talk, *smra ma nón-te Dal.* growing dumb, speechless, not being able to speak (physically); *ché mi smrá-bar gyúr-te* they grew speechless, did not know what to say *Dal.*; *smra bá-nas mir gyúr-te* they received the faculty of speech and became men *Glr.*; *bdú-bai rnám-pas kyen dan smrás-te Dal.* speaking to the youth in a seductive manner; *ñíg smyón-par smrá-ba Dal.* to speak in a friendly way; *ñon smrá-ba* to preach, *ñon smrá-bai bál-la ñó-ba* to hang on the preacher's lips, to listen very attentively *Pth.*; *da ma smra ñig Dal.* do not lose another word; *smra-mkhas(-pa)* speaking shrewdly, well-spoken, eloquent *Dal.*, *Glr.*; *smra-ldád* talkative, loquacious *Ch.*; *smra-nyán* sparing of words, taciturn, *Lt.*; *smra-bédd* forbearing to speak; not being bound to speak *Mil.*; *smra-mdóg*, *smrá-bai dbán-phyúg*, *smrá-bai rgyál-po* = *jun-dpál*; also to treat of, with reference to books *Was.* — 2. to say, *mi-la* to a person; when it precedes the words that are quoted as they were spoken, (the so-called 'oratio obliqua' being very seldom made use of, one instance v. further on): (*dí-skad-ces*) *smrás-pa* or *smrás-so*; when placed after the words spoken, (*ces*) *smrás-so*, *smrás-te* etc.; *smrás-pa* also is equivalent to be continued *Dal.*; sometimes it is used impersonally, it is said, e.g. it is said in that letter, where we should say, 'that letter says', *Stg.*; *smrá-ryas ma byás-so* there remained nothing more for him to say (v. above); rarely with termin. inf.: *ytág-par mi ka mi smras* that they will reach it, I do not pretend to say *Thgy.*; *ñó-par smrá-ba* to profess to know, to understand, like '*artem profiteri*' *Dal.*; *dón-por smrá-ba* to acknowledge a thing in substance *Was.*, *mód-par smrá-ba* to deny it in sum and substance.

Note. The word which forms the subject of this article, though constantly to be met with in books, seems to be hardly ever used in conversational language.

smrai, *smrei Ch.* word, speech; *smrai yól-ba* to beg the word, to beg leave to speak.

smré-ba 1. = *smrá-ba*(?) — 2. to wail, to lament *Pth.*; more com. *smra-sdúg-dón-pa* to utter lamentations; *smra-sdúg-kyi sgó-nas* whining (with joy) *Mil.* — *smra-ytádi*?

ཏ

ta, 1. the letter sounding ta; tenuis, in the words 'it got so cold', cf. however ཆ *tsa*; ཏ, ཊ and ཋ represent in *Sak.* and Hindi-words the palatals ཙ, ཚ and ཛ (ཇ = ཛ). — 2. num. fig.: 17.

tsa Ld. spark, German tinder.

tsa-kór, *Sak.* चकोर partridge, = *srig-pa.*

ta-kra-bá-ba red goose, *Anas casarca.*

ཏ་དར་, ཏ་ལར་ *ta-dar, ta-ar, Pers., Hind.* جدر **shawl, plaid, cloak, tags** *W.* —

ཏ་ན, ཏ་ནཱ, ཏ་ལ *tá-na, tá-naa, tá-la* v. *tam.*

ཏ་ནཱ *ta-na-ka*, more corr. ཏ་ཀ *Sch.*, **chick-pea.** *Cicer arietinum.*

ཏ་ཧིག *tá-hig*, v. *ta-big.*

ཏ་ཤ *ta-rdg*, "*ta-rdg zér-ci*" *Ld.* **to crackle,** of fire, breaking twigs etc.

ཏ་ཏུ *tá-ru* 1. *W.* **curled, frizzled,** as hair and similar things. — 2. *Lex.*: *Sch.* **meat-offering** to the manes.

ཏ་ཤ(ཀ) *ta-ka(-ka)*, चाष, *Coracias Indica*, **jay, roller.**

ཏ་ཤ་ལ *tág-ga W.* **the black mark in a target,** *tág-ga-la gyob* hit the mark!

ཏ་ན, ཏ་ནཾ *tán-dan, tándan*, चन्दन, **sandal-tree,** *Sirium myrtifolium*, sandal-wood, used for elegant buildings, images of the gods, perfumes, medicines *Glr.*, *Med.*; in different varieties: *dkár-po, dmár-po* etc.; also of fabulous kinds: *tán-dan shrúl-gyi mytá-po, gór-ti-ka, gíldi-mgo Glr.*, *Del.*; fig. **something superior in its kind,** *po tán-dan jíi-nu mi-lay-tu* son the elder and younger sons of a distinguished father perform menial services.

ཏ་ཏ *tan-dá* v. *btan-dá.*

ཏ་ཏ, ཏ་ཏ, ཏ་ཏ *tab-tá, tab-tab, rtab-rtab* **hurry, haste** *Ca.*, *tab-tab-can* hasty *Ca.*; *tab-tab mi bya Lex.* take your time, don't be in a hurry! *rtab-rtab-ndi-par* not flitting, like a butterfly, from one object to another *Mil.*; *tab-tá Sch.* hastily, in a hurry(?) — *rtab-lrdi Lex.*; *Sch.* a loose, dissolute course of life(?) — *rtabbga Sch.* to hurry, to hasten(?).

ཏ་ཤ *tabs-ri* 1. a kind of salt, *tabs-ri-ba S.g.* — 2. **a tube of horn** *Sch.*

ཏ *tam* mostly affixed as an enclitic, = *snyad* (sometimes carelessly for *tám-pa* or *tám-da*) 1. in a relative sense, 1. as **much as** „*di-tam* as much as this, = so much, so many; *mi „di tam yód-pa* to kill so many men *Glr.*; *di-tam* id.; also emphat.: *ñe de tam ñig bkód-nas* after having given you so much religious instruction *Mil.*; by way of exclamation: *ti-tam* **how much!** *W.* and *B.*, *ti-tam byas* how much have you not done! *Glr.*; *ji-tam ... di-tam* how much... so much (as much as) *Ca.* — 2. denoting comparison, as to size, degree, intensity, **like, as-as, so-as, so that:** *ri-ráb tam* like Sumeru (in height) *Ca*; *yáb-„bru tam* as big as a grain of mustard-seed; "*de ri tón-po tam dug di-taga di yaṅ yod*" *W.* as high as yon mountain is also this one; *pús-mo ráb-pa tam* even to sinking in up to the knees (knee-deep); *nyi-ma „grib-pa tam* so much that the sun was darkened *Glr.*; *mñai rgyál-po yaṅ dbáṅ-du „dús-pa tam byaṅ* he became so (powerful), that he could also subdue — or could have subdued — the neighbouring kings *Glr.* — 3. denoting contingency and restriction: **perhaps, if need be, almost, only, but, all but:** *tsó ruṅ tám-mo Wdá.* this may perhaps be used instead, this may, if need be, supply its place; *btaṅ-na nam-mkáṅ bya yaṅ zin-(pa) tam yáṅ* if I let him loose, he might almost catch a bird in the air, = *zin-pa daṅ „dra Mil.*; with a partic.: *rtags yód-pa tám-la* = *rtags daṅ yód-pa-la* to every one that has the mark *Glr.*; *rúa daṅ rús-pa tam Del.* nothing but skin and bones; *„gro mi nús-pa „gíg-pa tam Del* one only creeping, not being able to walk; *ñe tam ñe kyaṅ* if one knows but a particle, but a little bit; *sems tám-mo* they exist only in our fancy *Wae.*; *ñíg-ma tam yód-dam Del.* is not the sediment at least still left? *lhág-ma tam ñig Del.* but a remnant; *brgya tam* may mean: about one hundred, or: only one hundred; in some cases *tam* is untranslatable: *bla-brgyá tam tsaṅ-ldá ñeṅ dus byaṅ-so* the 500 merchants died all *Del.* (15, 9 a.l c.); *bden-pa tam yod Mil.* some grain of truth is in the matter; *ñig daṅ rnám-par „dré-ba tam „dig-na-„aṅ Mil.* though it is all but equal to the words, i.e. very much like the real tenor or wording; it may also be combined with

the signs of the cases: *ngo mi tsam-gyi dgé-slon ma yin Dzl.* I am Bhikshu not only by name, I am not merely called so; *da tsam-gyi bar-du Dzl.* till about the present time (standing here rather pleon., as frq. is the case); *brahm-ze yig tsam-gyi skad-du Dzl.* for the sake of a single Brahmin; *spu nyog-ma tsam-gyi gyid-pai sems Dzl.* but a whit (lit. a little hair) of repentance. — 4. *tsam-na* referring to time: **about a certain time, at the time when, when:** *nam-phyid tsam-na* about midnight; *de tsam-na* then, at that time; esp. with verbs: *Kyim-du phyin tsam-na Dzl.* when he came home; inst. of *tsam-na* it is very common to say *tsé-na*; *byéd-pin yod tsé-na* as he was just doing it *Gtr.*; *ynyid sad tsé-na* when he awoke *Gtr.*; *zlá-ba brgyad soi tsé-na* when eight months had passed *Gtr.*; esp. col.: "*yoi tsé-na*" *W.* as we came, on our journey hither, when incorr. "*tsa-ng* (or *sé-ng*)" is said, which is justifiable only in such cases, as: "*ö-ma kyi-sa-ng*" from one's birth; *ji-tsam-na* or *-nas* **when**, yet mostly pleon., in as far as the sentence beginning with *ji-tsam-na* after all concludes with *nas*, *pa dan*, *das-kyi ta* etc., v. *Fuer Introd.* frq., also *Tar.* — 5. *tsam-du* denoting extent, degree, intensity: **as far as, about so far, nearly up to, even to, till, so that,** and *tsam* in various other applications: *lam phyed tsam-du* about half way; frq. with verbs: *bdpa idzu-pa tsam-du skrags Dzl.* he was so frightened, that his hair stood on end; *dmu-bur bédd-pa tsam-du sdug-bsnél-gyis yshiu-ba Dzl.* tormented by a pain, as if he were cut to pieces; *bus ma mdzi-ba tsam-du dgé-sta Dzl.* 'being glad even to a mother's being seen by her child', i.e. so glad as a child is, when beholding its mother again; sometimes *tsam-la* for *tsam-na* and *tsam-du Mil.* yet not frq. and more col.: *dib tsam-la* in the shade; "*bla-ni tsam-la*" *W.* under, before, near a tree; *tsam-gyis* instrum.: *tsam-dam tsam-gyis ché-ba-po* content with every thing, as poor as it may be; com. added to the inf.: *mnyo-pa tsam-du* as soon as it had been said *Dzl.* frq., or also: 'in the mere saying so' *Stg.*; inst. of it. col.: "*zer tsam zig-la*"; *W.*: "*zér-ra tsám-zig-ga*". — *tsam yan* with a following negative: **not the least,** *mdá-pa tsam yan mi byéd-pa Mil.* to pay not the least respect; **not in the least, not at all:** *nyi-ma dan zlá-ba tsam yan ltar med Dzl.* neither sun nor moon is to be seen at all. — *tsam-pa* adj., *mi-tsad-tsam-pa* man-sized, having the size of a man *Tar.* — *tsam-po Mil.* *mi tsam-po yshis-kyi sems-la jug* prob.: I shall enter into the soul of the very first man I meet with; also = *gan* (cf. *ringa gan ydá-pa-la* above). — *Ch.* has besides: *tsam-po-ba* a comparing, estimating; *tsam-poi tsig* a comparative expression; *tsam-poi don* a comparative sense (?). II. used interrogatively: **how much? how many?** "*rin tsam?*" *W.* how dear?

ཏམ་པ *tsam-pa* 1. v. *tsam* towards end of preced. article. — 2. abst. **flour** from parched barley, v. *rtsam-pa.* — 3. n. of a country *Tar.* 10,14; 20,16; acc. to *Sak. Lexc.* = Bhagalpore, v. *Köpp.* I, 96; in modern geography: the small Hindu mountain-province **Chamba** on the river Ravi, under British protection.

ཏམ་པ་ཀ *tsám-pa-ka Sak.* **magnolia,** *Michelia Champaca.*

ཏམ་ཏམ *tsam-tsam* **tripping to and fro, fidgeting about** *W.* (cf. *tsab-tsib*).

ཏམ་ར *tsám-ma* n. of a place, freq. resorted to by *Mil.*

ཏི *ti* num. fig.: 47.

ཏི་ཏ *ti-tra-ka Sak.* 1. a painted mark on the forehead, being the badge of various sects *Sch.* — 2. name of several plants, esp. *Ricinus communis*, so perh. *Lt.*; in *Lh.*: *Anemone ricularia*, common there.

ཏི་ཏེ *ti-tdé* n. of a purgative *Med.*

ཏི་ན *ti-na* ચીન. *China Ca.*; now com. *ma-ha-tsin.*

ཏི་ཏི *ti-ti* **mouse** *C.*, *ti'-gdi* id. *Tu.*; *ti-ñui* **shrew** (mouse) *Sch.*; *ldá-gi ti-ti* **field-mouse** *Schr.*; *sai ti-ti* **mole** *Schr.*; *ti-tis-dam* n. of a plant *Wdd.*

ཚ་ཚ་ཏེ་ལ *tsi-tsi-dei-la*

ཚ་ཚ་ཏེ་ལ *tsi-tsi-dei-la Ca.*, *tsi-tsi-dei-ba Sch.* **cancer** (disease), said to be a Nepalese word.

ཚ་ཚ *tsi-tsi v. tsa-tsi.*

ཚིག་ཚིག *tsig-tsig byed-pa* **to quarrel, to be at variance** *Sch.*

ཚིག *tsitta Sak.* **the heart as seat of the intellect,** v. *Burn.* I, 637.

ཚིད *tsid* **anvil** *Sch.*

ཚུ *tsu* num. fig.: 77.

ཚུ་ཏ *tsu-da*, *tsu-dai lhi* n. of a tree *Sch.*

ཚུག *tsug* for *ci-ltar* adv. interrog. and correlat., **how, as,** rarely occurring in books; *Pth.*: *de gar „gro, tsug byed* where she is going, and what she is doing. In *W.* com. in the form *zug*, in such combinations as: *gi-zug* for *ci-tsug*, *ci-ltar*; "*i-zug* or *„di-zug*, and *ñ-zug*" or "*di-zug*": so; "*dzi de-zug de-zug*" and more of that kind; *da-tsug lags* in *Lexx.*

ཚུག་ཚུག *tsug-tsig* the noise of **smacking** in eating, *tsug-tsig mi bya* do not smack *Tam.*

ཚེ *tse* num. fig.: 107.

ཚེ་ཁ *tse-gar Sch.*: 1. a small **tube.** — 2. a **little.**

ཚེ་པོ, ཚེ་ཕོ *tsi-po*, *tsil-po* a **basket** carried on the back, dosser, esp. *W.*; "*tshi-tse* or *ciig-tse*" a wicker basket, "*ngúin-tse* or *ngúig-tse*" a cane basket *Ts.*; "*tsel-bíg*" the wands used for such a basket; "*tsel-ciig*" a broken dosser *W.*; "*tsel-rd*" the frame-work of a basket *Ch.*; "*tsel-lúm*" string or strap for carrying it.

ཚེ་ཏ, ཚ་ཏ *tse-tsi*, *tsi-tsi* **millet** *Ch.*

ཚ་ཤ *tse-rd* 1. **song, lays** *Lex.* — 2. = *tse-rd.*

ཚུག་ཚུག *tsug-tsig*, *tsug-tsig zir-ba* **to rustle,** 'to make a noise like dry hay' *Ch.*

ཚ་ཚ *tsab-tsib* **sharp-pointed,** of needles, thorns.

ཚ་ཚ *tsim-tse* = *cim-tse* **small scissors.**

ཚ་ལ *tsu-ri* a species of female demons *Thgr.*

ཚ་ཚ *tsar-tsér*, *tsar-tsér byéd-pa* **to tremble, shake, quake** *Sch.*

ཚ་ཕ *tsil-po* v. *tsi-po.*

ཚ *tso* num. fig.: 137.

ཚ *tsd-ro Wdis.*, *Sak.* n. for the medicinal herb *srib-ka*; in *Sch. Lexx.* no botanical explication is given, but only the notice, that it is a perfume; in Kullu a sweet-scented white lily is called so.

ཚ *tsig-pu* (acc. to one *Lex.* = ཚ་ལ which is not to be found; on the other hand *Burn.* I, 310 gives *tsig-pu-pa* = ཚ་ལ་ལ, one sitting down) **the posture of cowering, squatting, crouching,** *tsog(-tsog)-pur sdód-pa*, *„dúg-pa* resp. *bings-pa Pth.*, col. "*tsol-tsol*, *tsom-tsóm*", **to cower, squat, crouch;** *tsóg-pa ni ma* he cannot even cower, of one sick unto death *Thgy.*; *tsog mi ysig-pa* of a similar sense *Sch.* — (The version 'to sit on one leg drawn in' *Sch.*, which has also been adopted by *Burn.*, may possibly be founded on a mistake of *Sch.*, who in *Ch.*'s explanation: 'sitting in a crouching posture upon one's legs', prob. read 'upon one leg').

ཚ *tsdi-ka* n. of a place in Eastern Tibet *Mo.*; *tsdi-ka-pa* 1. inhabitant of that place. 2. n. of a celebrated teacher of religion and reformer, about the year 1400.

ཚ *tsoi-tsoi* 1. = *tsog-tsig* v. *tsóg-pa.* — 2. *tsoi-tsoi-la ldar* carry it straight *W.*

ཚ *tsom-dóm* v. *btsom-dóm.*

ཚ *tsob-tsib*, "*tsob-tsib-la dúg-ki*" *Ld.* to stand or sit in different groups, not in rows.

ཚ *tsir-mo* a **five-finger plant** *Ch.*

ཚ *ytsdg-pa* v. *„tsdg-pa*; *ytsdg-be* also *bsdgs-be* **lancet** for bleeding.

ཚ *ytsai* 1. **clean, pure** v. *ytsái-ba.* — 2. n. of a province in *C.*, where Tasilhunpo is situated; *ytsái-pa* inhabitant of it.

ཕ་ཚན་པ *ptsań-ba* 1. vb. to **make clean, pure** *Dzam.* — 2. abst **cleanness, purity.** — 3. adj. **clean, pure.** Most frq. as abst. with negation: *mi-ptsań-ba* impurity, foulness, filth *Dzl.* and elsewh.; excrement *S.g.*; *mi-ptsań-ba 'ṅań-pa ma-ṭsdgs-kyi ṗiṅ-pa* heap of all kinds of filth, mass of corruption, sometimes applied to the human body *Dzl.*; *ptsań-ma* adj., clean, as to the body, clothes etc.; *de ni rab-bkrus ptsań-ma yin* that man is well washed and clean *S O.*; *ptsań-btsog-med(-pa)* one that knows no difference between clean and unclean (cf. *med*); **dirty, cleverly; rude, uncouth** *Glr.*; *ptsań-mar byed-pa* 1. **to clean.** 2. **to make one's self clean, smart, tidy;** *"tsań-ma jhé-pa" C.*, *"tsó-ṅé" W.* is said to be a euphemism for circumcision. — *"bul-tsań-pa" C.* one that clears his plate, empties his cup; one that does a thing thoroughly. — *ptsań-ṅań Ca.*, com. *dri-ptsań-ṅań* v. *dri.* — *ptsań-sbrá* religious purity, ཚུལ; *ptsań-sbrá-ldan* (or *dań ldan-pa*) morally pure, *ptsań-sbra-méd-pa* impure *Du.* — *ptsań-ris Sch.*: the pure country and its inhabitants, the pure, the saints.

ཕ་ཚན་ཆུ *ptsań-po*, *Ld.* *"tsań-po"* **river, stream;** esp. the large stream flowing through Tibet from west to east, gen. called *"Yarutsańpo"*; *ptsań-ṅá*, resp. *ptsań-ṅáb*, id.

ཕ་ཚན *ptsań-ba* **screen, parasol** *Sch.*

ཕ་ཚན་ཕ་ཚན *ptsań-ptsań* (or *"ʼdzań-ʼdzań"?*) *Ld.*, **steep, rugged, mountainous.**

ཕ་ཚབ་པ *ptsáb-pa* **to detach with a crow-bar.**

ཕ་ཚོ་ཆ *ptsó-ba*, pf. *ptsás*, **to invite, summon, call, appoint** *Sch.*

ཕ་ཚུགས *ptsúgs* 1. **importance** *Ca.*, *ptsúgs(su) -ṅe* very important *Lex.*; *ptsúgs ṅé-bar byéd-pa* to make much of *Ca.*; *Sch.* also *mi-ptsúgs* **insignificant; unapt,** and *ma-ptsúgs* **unimportant; without difficulty,** whereas in one *Lex.* *mi-ptsúgs spyód-pa* is explained by *mi-ṅés-pa.* — 2. *Pth.* 85: (but as a girl was born, the king and his ministers were quite in despair, and) *btsún-mo-la yań ṅés ptsúgs-ṅań-bar gyur-to* also the queen's mind was much dejected (?). — 3. *Mil.*: *ptsúgs-la ʼbébs-pa* frq.; by the context: **to subdue, to force, compel,** also with supine, *ʼbaṅs bgyid-par* to compel to obey. — 4. *Sch.*: *ptsúgs-pań blo* quick comprehension, retentive memory.

ཕ་ཚུགས[ཕ]**ཕ** *ptsúgs-pa*, with or without *mčí-ba*, **to show one's teeth, to grin** *Glr.*; *rnam-par ptsúgs-pa* id. *Glr.*

ཕ་ཚེ[ཕ]**ཕ** *ptsér-ba* v. *ʼtsér-ba.*

ཕ་ཚུག 1. **crown of the head, vertex** *Lt.*, *spyi-ptsúg* id. *Glr.* frq.; *ptsúg-tu ʼčís-ba* to fasten on the head; fig. *ni-yig ptsúg-tu bčiṅs-pań ga*, cf. *fod.* — 2. **tuft, crest,** of birds *Sch.* — 3. **whirlpool, eddy, vortex,** in the water *Sch.*; *ptsúg-ʼkyil Wdk.*, also *rtsub-ʼkyil*, perh. id.(?); *ptsúg-rgyán* head-ornament, *ptsúg-(gi) nór(-bu)* jewel of the head; frq. fig.: most high, most glorious among . . ., c.genit.; also *ptsúg-gi nór-bur gyúr-pa* *Glr.*, = *mčóg-tu gyúr-pa.* — *ptsúg-tor* = *tor-ṅóg*, ཏ་ལ, conical or flame-shaped hair-tuft on the crown of a Buddha, in later times represented as an excrescence of the skull itself, v. *Burn.* 11., 558. *Schl.* 209.

ཕ་ཚུག་ལུགས *ptsúg-lúg* 1. **sciences,** *'literae'*; *ptsúg-lúg ṅań-pa bčo-brgyád* the eighteen sciences; *Kyód ptsúg-lag ṅé-ṅań ʼdzińs-pa* thou, who art rich in knowledge and wisdom. — 2. **scientific work** or **works,** frq.; *ptsúg-lag-ʼdań* ཕ་ལ, academy, convent-temple and school, cf. also *gándho-la*; *ptsúg-lag-mkʼań* or *-pa Ca.* a learned man.

ཕ་ལ[ཕ]**ཕ** *ptsúgs-pa* **to bore out, scoop out, excavate** *Sch.*(?).

ཕ[ཕ]**ཕ** *ptsúb-pa*, pf. *ptsubs*, **to rub,** *ptsub-ʼkúr*, a piece of dry wood that is rubbed against another (*ptsub-stáṅ* or *-ptáṅ*) in order to make fire *Ca.*

ཕ[ཕ]**ཕ** *ptsé-ba*, pf. *ptses* v. *ʼtsé-ba.*

ཕ[ཕ]**ཕ** *ptsúṅs-pa* = *ʼdzúṅs-pa Sch.*

ཕ[ཕ]**ཕ** *ptsúṅ-ba* = *ptsú-ba Sch.*

ཕ[ཕ]**ཕ** *ptsúr-ba* = *ʼtsú-ba Lex.*

ཕ[ཕ]**ཕ** *ptso* 1. v. *ptsó-ba.* — 2. v. *ptsod.*

ཏཱ(ཏ)ཡ *ytaṁ-bo* (*Sk.* ཏ্ৰাম, consequently = *mčog*) 1. **the highest** in perfection, **the most excellent** in its kind, *ytad-bor* or *ytaṁ byéd-pa, lén-pa* to place foremost, to consider the first or most excellent; *ytaṁ byis-pai bu-mo lna* the five noblest of the girls *Mil.*; *ytaṁ byéd-pa-rnams* the most respectable, the leaders, the heads *Mil.*; *dan ytaṁ-byas dpon-pyóg-rnams* the higher and lower people subject to him *Pth.* (*ytad-byed-pa* to be the first, belongs however rather under the head of no. 2); *sidgs-kyi ytaṁ-bo, smón-lam-gyi ytaṁ-bo* (the same as *rgyál-po*) chief spell, principal prayer; *yi-ge ytaṁ-bo sum-ču* the 30 principal letters, (the letters of the alphabet) *Glr.*; *nad-rnams kun-gyi ytaṁ-bo* the principal disease, viz. fever *La.* (more correct from an Indian than from a Tibetan point of view); *ytaṁ-čé-ba* **very important** *Thgr.*; **eminent** *Tar.*; *ytaṁ-bor* and *ytaṁ-čér*, adv., **especially, chiefly, principally.** Hence: 2. **a chief, a principal, master, lord,** *rkan-gyis-kyi* (lord) of men, i.e. Buddha *Dzl.*; *rten-gyi ytaṁ-bo* the 'lord' of the shrine, the deity to whom a shrine is consecrated, which in the lord's absence is guarded by some servant deity, e.g. *Dzl.* chap. VI.; *čós-kyi ytaṁ-bo čén-po* grand-master of the doctrine, a title of Sariibu *Dzl.*; **gentleman,** but chiefly as a title = Sir, Mr., *blón-po ytaṁ-bo drúg-po, ytaṁ-bo mi drug* the six (gentlemen) ministers *Glr.*; *ytaṁ-mo* the most distinguished lady, the noblest, first in rank, *bu-mo ytaṁ-mo* the most excellent among the girls; *ytaṁ-mor ‚ju-ba kig* the one most deserving of preference, the one of the noblest appearance *Mil.*; *ytaṁ-mo mdzad-pa* to be mistress, resp.

ཏཱ(ཏ)ཡ, ཏ(ཏ)ཡ *ytaṁ-ma, btaṁ-ma* hemp *Sch.*

ཏ(ཏ)ཡ, ཏ(ཏ)ཡ, ཏ(ཏ) *ytaṁ, btaṁ, ytaṁ* (*Ld.* valgo "*ytaṁ*"), **the so-called Tibetan antelope,** with straight horns standing close together and in the direction of the longitudinal axis of the head *S.p.*, *ytaṁ-mo* fem., *ytaṁ-jriṅ* the young one, *ytaṁ-ris* the horns, *ytaṁ-ḥul* the wool of it (used for shawls).

ཏ(ཏ)ཡ *btaṁ* (*btaṁ-bu Sch.!*) 1. **rust,** *lidgs-kyi btaṁ* rust of iron; *btaṁ-ma Sch.*, *Eyer Lex.* destroyed by rust. — 2. **rust, blight, smut,** of corn *Sch.* — 3. = *btaṁ, Sch.* — *ma-ḥbai mdza Lt.*; *mi-rus-btaṁ!*

ཏ(ཏ)ཡ *btaṁ-ba* 1. pf. *btaṁ*, **to bear, to bring forth,** *čuṅ-ma-la bu btaṁ* his wife bore, gave birth to, a son *Dzl.*; *bu btaṁ-bai tabs mi ḥub* they could not bring forth *Dzl.*; *btaṁs-pa* what is begotten, new-born children or animals *Do.*; *btaṁ-ṅag ḥbaṁs* pains of labour caused *Sch.* — 2. resp. **to watch, look on, spy,** *spyan-gyis Ca.*

ཏ(ཏ)ཡ *btaṁ-ma* fruit *Sch.* 2. = *btaṁ Sch.*

ཏ(ཏ)ཡ *btaṁ*, ཏ(ཏ)ཡ **red ochre** *Med.* and *Lex.*; used also of earths of a different colour; *btaṁ-ḥdá, btaṁ-ri, btaṁ-ḥbú* plain, hill, valley, of red earth; *btaṁ-yug* some other officinal mineral *Med.*

ཏ(ཏ)ཡ *btaṁ-pa* v. ‚*tdg-pa*.

ཏ(ཏ)ཡ *btaṁ-mo* a certain beverage, = *rtulb-mo*.

ཏ(ཏ)ཡ *btaṁ-ba* prob. = ‚*tdá-ba*.

ཏ(ཏ)ཡ *btaṁ-pa* title of sovereigns *Glr.*, alledged to be but Khams-dialect for *btaṁ-po*.

ཏ(ཏ)ཡ *btaṁ* 1. a species of demons, residing in the air, on high rocks etc., mischievous, *Glr.*, *Dom.* — 2. v. the following article.

ཏ(ཏ)ཡ *btaṁ(-po)* **strong, mighty, powerful,** of kings, ministers etc., esp. as title of honour: **high-potent,** *Dzl.*, *Glr.*; hence of family, race, descent: **illustrious, noble,** *ḥbá-mo btaṁ-rnams* the queens of high descent, in opp. to a third of low extraction *Glr.*; *btaṁ-(ḥbú) ḥjuṅ(-po)* noble and rich *Dzl.*, *Mil.*; **strong, violent,** *btaṁ-dúg* a virulent poison *Dzl.*; **terrible, violent,** *btaṁ-‚prógs byéd-pa* to commit a robbery connected with violence *Pth.*; *btaṁ-tabs-su* by violent means *Pth.*; **coercive, strict, severe** *bka, ḥríms Glr.*, *btaṁ-par mdzad-pa* rigorously to enforce (a law); **firm, staunch, immovable, not wavering,** *dag-btaṁs* steadfastly abiding by one's word *Sch.*; **firm, safe,**

sure, *dbon-yuds Mil.* a safe, inaccessible retreat; *rdzoi btsan* a firm stronghold *Lex.*; = concealed, hidden, hence *btsan-khá* the innermost dark room in a temple, in which the gods reside, or an apartment for the same purpose on the top of a house; **definite, decided, without uncertainty**, *sain-rgyas-kyi bstan-pa mi nub-ciñ mña btsán-par byed-pai phyir* in order that the doctrine of Buddha by being accurately defined may be secured against subversion *Pth.*

ཕ্ཚ *btsib-pa* imp. *btsob*, **to cut small, to chop**, wood; **to hash, to mince**, meat *C.*; *bstab-sdá* chopping-block *C.*

ཕ্ཚ(ས)ཕ *btsám(s)-pa* for „*tsám-pa*, v. *ts.*

ཕ্ཚ *btsál-ba* v. „*tsál-ba.*

ཕ্ཚ *btsás-pa* v. *btsá-ba.*

ཕ্ཚ *btsás-ma* 1. also *rtsás-ma* **harvest**, *btsás-ma rtsa-ba* **to reap, to mow** *C.* and *Lex.*, *btsás-ma ran ten-na* in harvest time *Mil.* — 2. **wages, pay**, *gru-btsás Lex.*, fare, passage-money; *la-btsás Lex.*, *la-bsa-gyi bzaus!*

ཕ্ཚ *btsir-ba* v. „*tsir-ba.*

ཕ্ཚ(ས)ཕ *btsig(s)-pa* v. „*dzigs-pa.*

ཕ্ཚ *btsúd-pa* v. „*dzúd-pa*, „*tsúd-pa.*

ཕ্ཚ *btsún-pa* 1. **respectable, noble**, of race, family, *rigs ñé-ñid btsun-pa* id. *Dzl.*; *btsun-pai bud-méd Dzl.* a lady of rank. — 2. **reverend**, as title of ecclesiastics, *btsun-pa-rnams* the ecclesiastics, priests *Glr.*, = *ban-dhe* and *Sek.* ཨ্ཚ (*Tar.* Transl. p. 4, note 7); even *btsún-pa ñrma-méd* wicked Reverends *Ma.* — 3. **creditable, honourable, faithful** in observing religious duties, so frq.: *mkhas btsun bzaí yum* v. *mkas-pa*; *tsig-btsún-pa* grave and virtuous discourse *Schr.*, *Sch.*; polite words (?), *tsig mi btsun-pa Thgy.* was explained to me: one whom nobody believes; applied to things: **good**; thus *Mil.* says of his cane: *spa ñe-ríu yé-nas btsún-pa di* this cane of quite an excellent quality. — *btsún-po* = *btsún-pa* 1., *rgya-rjé btsún-pa* the noble emperor of China *Glr.*; as a title v. *snyan*; *btsún-por byed-pa Ca.* to reverence. — *btsún-ma* priestess *Ca.* — *btsún-mo* 1. woman of rank, **a lady**; also as a term of address: your ladyship, e.g. in a legend, when a merchant speaks to the wife of a judge *Dzl.*; **spouse, consort**, esp. **queen consort**, with and without *rgyal-poi*, frq.; *btsún-mo ñi-ba* = *ñen-mo* the principal wife; *btsun-mo-ñan* having a wife, *btsun-mo-méd* not having a wife *Ca.* — 2. **nun**, *mo-btsún*, id. *Glr.*, *C.*

ཕ্ཚ *btsún-pa* v. „*dzún-pa.*

ཕ্ཚ *btsú-ba* v. „*tsú-ba.*

ཕ্ཚ *btsúm-pa* v. „*tsúm-pa.*

ཕ *bzo*, **purification, refining** (?) "*ser-la so tsá-ma*" *C.* to refine gold (which term eventually is the same as 'to boil') v. „*tsod-pa*; *bzó-ma*, *bzás-ma* a purified substance, *ser bzó-ma*, purified gold, very frq. with regard to a bright yellow colour *Glr.*

ཕ *bzó-ba* v. „*tsód-pa*; *bzo-blag-pa* **to dye, to colour**, *bzo-blag-mkhan* a dyer, *Lex.*

ཕ *bzó-ma* 1. = *ptsó-ma.* — 2. v. *bzo.*

ཕ *bzag-pa* I. vb. v. „*tsog-pa.*

II. adj., also (*b*)*rtsóg*(*s*)*-pa*, *W.* "*tsig-po*" 1. **unclean, dirty, nasty, vile**, „*di-ni khi-ta rtsóg-pai so yin* this is a very vile place, says the prince of hades to a saint visiting there; so also every Tibetan will say to a stranger entering his house; *ño bzag-ñid* when I am getting unclean, i.e. when I am confined *Dzl.*; *ku bzag-pa mnyam-pa „di* this vile stinking body *Dzl.* — 2. in *W.* the common word for **bad** in every respect, **useless, spoiled, troublesome, perilous** (e.g. of a road); **injurious**; also in a more relative sense, **inferior, poor**, of goods; *bzag-mdg* tobacco-juice, oil from the tobacco-pipe.

ཕ *bzoó* **onion** *Med.* and vulgo, eschewed by pious Buddhists and ascetics, but a favourite food of the bulk of the people; *bzoó mdg-pa* to roast onions.

ব্রডঁ ব্র *btsá-ba* v. „*tsá-ba*.

ব্রড্ *btsod* n. of an animal, = *ytsod*, q. v. — 2. n. of a plant, **meister wurzel**, (*Rubia Manjit*); *btsod-„bru* seeds of this plant, *btsod-kiá* field on which it is grown.

ব্রড্ *btson*, also *btsón-pa*, **a captive, prisoner**, *nyés-pa byás-pai btson ítig* an imprisoned criminal *Dzl.*; *btsón-du „dzín-pa* to take prisoner *Dzl.*; *„júg-pa* to put to prison; *btsón-nas „dón-pa* to set free, *ldz-ba* to be released; *tsúi-btson* undeserved imprisonment or detention (ni f.), e.g. of hostages, fig. of people that are snowed up *Mil.* — *btsón-Kai*, *btson-ra* prison. — *btsón-don* 1. **dungeon**, keep; *Mil.*: *yuds-skabs-kyi btsón-don* the dungeon of life. — 2. *W.* **deep abyss, gulf**, "*tsón-don 'tón-na mi mdzi-poi go 'ior*" many are getting dizzy, when looking into a deep abyss. — *btsón-rdzi*, *btsón-srus* jailer, turnkey. — *btsón-rdzas* prison-fare.

ব্রডঁ ব্র *btsú-ba* v. „*tsú-ba*.

ব্র *rtsa* I. sbst., more col. *rtsá-ba* (*W.* "*sa-wa*") or *rtsá-bo S.g.* 5, 1. **vein**, *rtsa ytód-pa* to open a vein *Del.*, "*sa-wa gydb-ché*" *W.* id. Owing to the imperfect state of Indian and Tibetan anatomy, resulting from inveterate prejudices both of a religious and intellectual nature, great confusion prevails also in the department of angiology, many different vessels of the human body, and even part of the nerves being classed among the veins, so that it is impossible to find adequate terms for the Tibetan nomenclature. This applies e.g. to the division of the *rtsa* in *Ldag-pai*, *srid-pai*, „*brél-pai*, and *tsúi* or *srúg-gi rtsa*, which last term does not correspond to what we understand by artery (*Ca.*); so it is also with respect to the three principal veins, which by a mystic theory are stated to proceed from the heart, *dbú-ma* the middle one, white, *rkyáin-ma* the left one, red, and *ró-ma* the right one, white, concerning which cf. the articles *ytóm-mo* and *ítig-le*; *rtsa-dkár*, also *rtsá-rtsa Med.*, are perh. in most cases the same as **artery**, acc. to the well-known supposition of the ancients, that the veins of dead men, appearing empty, contain air; *pár-rtsa* id., as in the living body it pulsates; *rtsa-ndg* or *krdg-rtsa*, vein, blood-vessel; *rtsa-sbáin* is mentioned *Lt.* 147, 10, as a surgical instrument. Some names are more or less clear: *mig-rtsa* seems to be the Venafac.ext., *rtsa-čén* Vena jugul.ext., *rtsa-čín* or *rtsa-bo-čé* V. saphena magna, *yo-mtsan-gki dbus-rtsa* V. dorsalis penis. *ryyú-grog-rtsa*, on the other hand, are the ureters, ni f., which are represented as proceeding from the small intestine. — *rtsa-rgyus Med.* 1. *Sch.*: 'veins and sinews' (?); *rtsa-ryyus-„gag* an obstruction of the veins *S.g.* 2. title of a book: Directions how to feel the pulse. — *rtsa-čén*, *C.* *rtsa-„dus* cramp. — *rtsa-mdzód* an intumescence of the veins. — *rtsa-ynás Mil.* seems to be a net of veins, vascular plexus, any connection of things that may be compared to it, as e.g. the causal connection of the 12 Nidanas (v. *rten-„brel* sub *rtén-pa* comp.) — *rtsa-spún* tissue of veins *Sch.* — 2. **pulse**, so in *rtsa ltá-ba*, or *rtog-pa Med.* to feel one's pulse, and *mchom-*, *kun-*, or *čag-rtsa* the feeling one's pulse with the second, third or fourth finger.

II. sbst., for *rtsá-ba*.

III. particle in conjunction with numerals: 1. gen. connecting the tens with the units, equivalent to **and**: *nyi-šu-rtsa-ykig* twenty and one; less frq. after *brgya* and *stoń*, where also *dań-rtsa* is not unusual, yet examples as the following: *S.g.*, fol. 5, where the sum of 62, 33, 95 and 112 is stated to be = *sum-brgya-rtsa-ynyis*, and *Pth.* p. 34, twice *bcu-brgyd-rtsa ykig* = *stoń-dań-rtsa-ynyis*, — exclude any doubt as to the proper use of the word. — 2. inst. of *nyi-šu-rtsa-ykig* to *nyi-šu-rtsa-dgu*, *rtsa-ykig* etc. is also used by itself, as an abbreviation, e.g. *S.g.* p. 3, in describing the growth of an embryo from week to week; this use of the word may account for the assumption, quite general in *W.* and *C.*, that *rtsa* in itself is equivalent to 20, for even Lamas of both districts could be convinced only by an arithmetical proof, that the numbers

mentioned in the above passages were 302 and 1002, and not 322 and 1022. — 3. In *bka-rtsa nyi-ku-rtsa, brgyad-rtsa*, without any units following, e.g. *Tar.* 120, 10, the word evidently stands but pleonastically, like *tam-pa*.

ཏ rtsa (*Bal., Pur. rtsa, tsa*) *C.* "tsa", *Lk., Ld.*, "sa", **grass, herb, plant**, *rtsa-lhu* (or *rtsa-rtsi*) *ril-pa* the dew on the grass *Gtr.*; *rtsa nyag ycig* a single blade of grass *Ca.*; *sné-yi rtsa, rtsa-sdon* green grass; *rtsa-sdon*, and often *rtsa* alone, hay, *rtsa rtsi-ba* to mow grass, *„lu-ba*, to gather (grass); *rtsa-lta C., W.* pasture, pasturage, "*sa-lta gyal-ta*" *W.* good pasturage. — *rtsa-can* covered with grass, grassy. — *rtsa-mdzy* Kusha-grass *Lex.*, v. *ku-ka*; *rtsa-mtsoy* (*-grom*) town in West Assam, where Buddha died *Gtr.*; Kamarūpa. — *rtsa-ldag* grass-rope *Dzl.* — *rtsa-ldzin* grass-gatherer *Sch.* — *rtsa-ydan* grass-mat *Sch.* — *rtsa-ysib* manger *Sch.* — *rtsa-rtsa Sch.* 'linen', prop. the same as *la-ta* q. v. — 2. euphemism for *rkyag*; "*tsa sdi-wa*" *C.* to go to stool; *rtsa ba bcoms Mil.* he suffers from obstruction and strangury.

ཏ rtsad-ba, I. cf. *rtsal* and *rtsod, Sch.* **ས.** 1. **root** (*W.* com. "*bal-tag*" for it), **stalk of fruits**; *rtsad-ba lna* five (medicinal) roots, viz. *rd-smya, lčé-ba, nyé-bki, ā-ba* (better *ā-la*)*-gandha, yal-ma*; *rtsad-ba-nas „byin-pa* etc. to pull out with the root, to eradicate, extirpate, mostly fig., v. below. — 2. **the lower end** of a stick, trunk of a tree, pillar; *sal-log rtsad-ba* id. *Mil.*; the **foot** of a hill, mountain-pass, the latter also *lé-rtsa W.* "*lir-sa*"; *rtsad-bai ral, lag* the lower faces or hands of those images, that represent deities with many faces and hands *Gtr.*; *rtsad-bai sos* base of a triangle *Tar.* 204, 1; **foundation, foundation-pillar**, and the like; in later literature and vulgo *rtsad-bar* and *rtsar*, rarely (*Gtr.*) *rtsal-ru* postp. with genit., **to, at**, e.g. to go to, to come to, to be at, both of persons and things, *bud-med-kyi rtsar sydl-ba* or more euphem., *byin-pa* to go to a woman *Gtr.*, *bkol-gi rtsar*, even *ldai rtsar Gtr.*; **at, near, in**, a tree, river etc.; so also *rtsad-la* **to, at**; *rtsad(-ba)-na Gtr.* and vulgo (incorr.) "*tsad-na*" *C.* **at, near**; without a case following: *rtsar byéd-nas* coming near, stepping up to *Gtr.* — 3. **root** fig. - **origin, primary cause**, also *yé-rtsa*, e.g. *„kor-bai yé-rtsa ycod-pa Mil.* to cut off the root of transmigration, to deliver a soul from tr.; *rtsad-ba-nas „byin-pa, „dón-pa, „gdg-pa* etc., also *tsáb-nas, tsad-nas ycód-pa* etc., to exterminate (root and branch), to annihilate; on the other hand: *rtsa-brdér-ycod-pa Mil.*, *rtsad-ycod-pa* to examine closely, to investigate thoroughly. — *nyon-mons-kyi rtsad-ba ysum* are the three primary moral evils, viz. *„dod-čhags, ze-sdán, yti-mug*; *rtsa-brdl* therefore might signify: he who has freed himself from them; but it seems to mean also: without beginning or end, **unlimited**, e.g. *snyin-rje Gtr.*, *sems nyid Mil.*; *dgé-bai rtsad-ba, dgé-rtsa* a virtuous deed, as a cause of future reward, *sbyód-pa, spyód-pa, byéd-pa* to perform such a deed; *rtsad-bai . . .* **the original, primary, principal . . .**, e.g. *don*, primitive or first meaning *Ca.*; *rtsad-bai nyon-mongs-pa Ca.*: 'original sin', *Sch.*: 'sin inherited from former births'; at all events not identical with the original sin of Christian dogmatics, although the word grammatically might denote it; *rtsa (-bai) rgyud* an introductory treatise, giving a summary of the contents of a larger work, e.g. of the *rgyud-bki*, mentioned sub *brgyud*; also title of other works, *Sch.* ལུགས, v. *Ca. Gram.*, chronol. table; whether *Sch.*'s translation 'cause and effect' is altogether correct, may admit of some doubt, yet v. below; *rtsad-ba dan „grél-ba Ca.* 'text and commentary'; in *rtsad-bai ma Thgy.* the genitive case stands prob. for the apposition: the mother that is the root of me, in a similar manner as *rtsa-bai rnal-bkra* nature *Ca.*; *rtsad-bai bla-ma* seems to denote the teaching priest, the one by whom in any particular case the instruction is given, opp. to *brgyud-pa*, he to whom it is imparted. A good deal of confusion however prevails here, owing to the ambiguity of the verbal form in *brgyud-pa* and the variable spelling;

v. *rgyál-po* extr. '— *rtsa-ṭúr Sch.*: 'lower end and top' (?) (should perh. be *rtsa-ṭog*); *rtsa-mi Tar.* 191, 3 is rendered by *Schf.* with 'Haupt-Mann', principal man. — *rtsa-ldg* (*Schr.*: root and branches) *Lex.* ལས། relations, kindred; *rtsa-lag-ḳan* having relations, *rtsa-lag-med* without relations *l.c.* — *rtsa-ḳés Sch.*: primitive wisdom. — 4. symb. num.: 9. — II. v. *rtsa* vein.

Note. *rtsa*, vein, is traced by Tibetan scholars back to *rtsé-ba*, the veins being the 'roots of life'; in a dictionary the words are better treated separately.

ཙུག་ *rtsú-la* v. *rtsú-ba* I, 2.

ཙུ *rtsui* = *rtsú-ba* seldom, v. *rtsú-ba* I, 3.

ཙུ་ཏ་ *rtsúis-pa* lizard, *brug-gi Lt.* (*W.* "*gag-ṭig*").

ཙ *rtsud* = *rtsú-ba* root, *rtsód-nas ṭcód-pa Mil.* to root out, to eradicate; *rtsud ṭcód-pa*, = *rtsa-brdér ṭcód-pa*, — *ṭsar* and *ṭsar ṭcód-pa*, to search, investigate *Mil.*; *gur ḳhúgs rtsud ḳcód-nas* to inquire, search for a person's place of abode *PtA.*

ཙ, ཙ *rtsub*, *rtsub-rtsub* v. *tsub-tsub*.

ཙ *rtsubs* ferment, barm, yeast, prepared of barley-flour; *rtsubs-ṭúr* a sweetish sort of bread, made up with it *Lt.*; *rtsubs-mo* a beverage brewed from roasted meal (*rtsám-pa*) and water, and made to ferment by adding butter-milk, esp. liked in winter; also called *btság-mo*; *ḳó-rtsubs Sch.* milk-brandy, not known to us.

ཙ *rtsubs-ru-ṭáo Lt.* n. of a medicine.

ཙ *rtsám-pa*, I. sbst. 1. roast-flour, flour from roasted grain, *ḥbras-rtsam* of rice, *gro-rtsam* of wheat, *nas-rtsam* of barley, this last the most common; stirred with water, beer, or tea into a pap, it is the usual food in *C.* — *rtsám-ḥbru* roast-flour and grain = victuals in gen. *Kun.* — *rtsám-rin* the price of flour *Sch.* — 2. urine *Lt.* *rtsam-mdóg* colour of urine.

II. vb. v. *rtsám-pa*.

ཙ *rtsár* v. *rtsú-ba* I, 2.

ཙ *rtsal* 1. skill, dexterity, adroitness, accomplishment; in the first place physical skill, *lag-rtsal-ḳan* of a skilful, practised hand *W.*; *sgyu-rtsál* id., *stobs dáṅ sgyu-rtsál* strength and dexterity *Gle.*, skilfulness; *rtsal(dáṅ) ldán(-pa)* skilful, expert, adroit, *rtsal-méd* the contrary; *rtsal ḥgrúb-pa* to vie in skill, *rtsal sbyóṅs-ba* to practise, or improve one's self in skill *Mil.*; *rtsal ḳor* all skill is gone, *ryud* id. *Sch.*; *stobs-(kyi) rtsal*, *Lex.* ལ, strength, energy, *mṅa-rtsál* and *rtsal-mṅa* prob. id. *Del.*, *Sg.*; *rtsal-ṭé-ba* or *rtsal-po-ṭé* adroit as a gymnastic, wrestler etc.; also sbst. athlete, juggler etc. *Dzl.*; *rtsál-gyi mṅóṅs* a gymnastic feat *Lex.*; *rtsal-sbyoṅs* bodily exercise, nimbleness, agility, *bdé-rtsal-sbyoṅs* nimbleness in running, *yódg-rtsal-sbyoṅs* agility in flying *Mil.*; *ḳu-rtsál* feats performed in the water; the art of swimming *PtA.*; vulgo *W.* also for natural, innate abilities: *mig-rtsal-mkhan* keen-sighted, *mig-rtsal nyams* of a weak sight; *rtsal-ṭón Sch* 'skilful, masterly' (?) — 2. in later times used in a special sense of skill, expertness in contemplation, cf. *sgóm-pa*; so frq. with *Mil.*; *byaṅ-ḳub-sems-kyi rtsal yaṅs*; *lam-ḥgag-méd-kyi rtsál-ba* such accomplishments 'as will clear the road', — ascetical terms familiar only to the initiated.

ཙ *rtsás-ma* v. *btsás-ma*.

ཙ *rtsi* 1. all fluids of a somewhat greater consistency, such as the juices of some fruits, paints, varnish etc., *rtsi-ḳan* viscid, sticky, clammy; "*tsi gyób-pa*" *C.*, "*si gyób-ba*, *ḳá-ba*, *tsi-ṭé*" *W.* to colour, to paint, "*tsi tsó-wa*" *C.* also to solder; *ldab-pa*(?) *Sch.* to lacker, to varnish; *sbrás-rtsi* honey; *nád-kyi rkyen rtsi* a medical draught, potion *Del.* ལ, 7, (another reading: *smaṅ*); *bdúd-rtsi* nectar; *tsha-rtsi* painter's colour, *dkár-rtsi* white-wash, *ṅág-rtsi* black paint, *dmár-rtsi* red paint; "*sér-tsi*" *C.* gilding, "*núl-tsi*" silvering *C.* — 2. applied to external appearance: "*dód-si*" *W.* completion; *ṅos rtsi ḥgrúb ḳa-dóg ldán-pa de* this cane, as to its outside smooth, as to colour beautiful *Mil.* (unless *rtsi* be = shell, bark, rind?)

— *rtsi-ldog* juicy fruit; *rtsi-śiṅ* 1. **fruit-tree** *Pak.* 2. **tree**, in gen. *Glr.* and elsewh., frq. — *rtsi-gu* fruit-kernel, the kernel in a fruit-stone (not the latter itself *Sch.*); *W.* for "*śiṅ-gu*", q.v.; *rtsi-gu-mar-mog* oil extracted from the stones of apricots; *rtsi-mdir* *Lt.* id.

ཚིག་ *rtsi-ba*, pf. (*b*)*rtsis*, fut. *brtsi*, imp. (*b*)*rtsis*(*s*) 1. **to count**, "*si-te bór-te*" *W.* to pay down, money; cf. also *rtsis*. — 2. **to count, reckon, calculate**, *mi ri-la piul re-rtsi śid-du* reckoning a handful to each *Dul.*; *bag śiṅs-ku-la sla-ba ylog, sla-ba bla-yoṅs-la lor rtsi-ba* to reckon a month at 30 days, a year at 12 months *Thgy.*; *mi-la-ṅar rtsi-ba* to count by the years of a man *Thgy.*; *gaṅ bzaṅ rtsi-ba* to calculate which (day) be a propitious one *Glr.*; *dus rtsi-ba* to reckon up, to compute the time *Mil.*; "*ḅe-mdzo ldil-la ni-te*" *W.* to reckon among the adults; *yon-ton-la skyón-du rtsi-ba* to consider good qualities as faults, = *lta-ba* 1, 2; *brdzus rtsi* he may be reckoned to strike, i.e. he is very likely to strike, threatens to strike *C.*; *brtsis zin* 1. **the account is closed**, the bill is ready. 2. **product, sum total**.

ཚིའུ *rtsiu* n. of a plant, = *pri-ydi-ku* *Wdz.*

ཚིགས་ *rtsig-pa* 1. vb., pf. (*b*)*rtsigs*, fut. *brtsig*, imp. (*b*)*rtsig*(*s*). 1. **to build**, whether of stone or of wood, *ldzi-pa*. — 2. **to wall up**, *sgo* a door *Glr.* — II. abst. **wall, masonry**.

Comp. *rtsig-skyóṅ* *Stg.* is said to be = *rtsig-rwdzi*. — *rtsig-śdz* side of a wall. — *rtsig-rdzi* stone for building. — *rtsig-dpon* master-mason, architect. — *rtsig-ṗiṅ* a peg in a wall, wall-hook, to hang up things. — *rtsig-rwdzi* fundament of a wall. — *rtsig-ṅar* edge or ledge of a wall *Thgy.* — *rtsig-bzó-pa* brick-layer, mason. — *rtsig-yyóg* journeyman mason.

ཚིགས *rtsigs*, *Sch.*: '*rtsigs-śi* very gracious and well-affected' (?), prob. should be *rtsis-śi* q. v. no. 3.

ཚིགས-ཁ *rtsigs-ma* **turbid matter, sediment, impurity**. — *tsigs-ma* *S.g.*

ཚིག-ས *rtsig-la* adj. and abst., **coarse, clumsy, rough, rude**; coarseness etc., *B.*; *rtsig-po* *B.* and *C.*, *rtsig-ge* *C.*, *W.* id., but only adj.; *ṗyu* coarse meal, grits (opp. to *bib-po*, „*jdm-po*); *spyód-pa rtsig-la* of rude manners *Glr.*

ཚིད-ལ *rtsid-pa* **the long hair of the yak**, *rtsid-ldzgs* — *re-ldzgs* coarse cloth manufactured of it; *rtsid-stóṅ* saddle-cloth *Mil.*; *rtsid-gúr* tent-covering made of it.

ཚིབ(ས)-ཁ *rtsib(s)-ma* 1. **rib**, *rtsib-mai bar-nas* from between the ribs *Glr.*; *rtsib-ldzgs yyas yyon* all the ribs of the right and left side *Dul.*; *rtsib-lagu sd-ba* pain about the ribs *Do.*; *rtsib-rtsi* the upper ribs (?) — 2. **spoke** of a wheel, frq.; *rtsib-kyi mu-ḅyód* fellies composing the rim of a wheel *Ca.*; in ornamental designs the *rtsib-ma* are often fanciful figures, supplying the radii of the circle; further: **the sticks** or **ribs** of a parasol, canopy etc. *Glr.*; **the spars** of a felt-tent, **the ribs** or **futtocks** of a boat *Sckr.* — *rtsib-ri* n. of a mountain, = *bri-ri*.

ཚིས *rtsis* 1. **counting, numbering, numeration**, *rtsis-las* „*das-pa* innumerable *Mil.*; "*bód si-la, mdn-si-la*" *W.* according to Tibetan, according to Indian counting or computation of time (is to-day the twentieth); "*mi-si, ldis-si*" *W.* numbering of the people, of the domiciliated; "*mdg-si tsis-te*" *W.* to hold a numbering of military forces. — 2. **account**, *rtsis byéd-pa Glr.*, „*dzin-pa Mil.*, *gyéb-pa C.*, *W.* "*ḅor-ba, (l)ta-te*" **to calculate, to compute**, *rtsis-su skyór-ba* to count together, to sum up *Dul.*; **calculation, computation** (beforehand), **scheme**; "*bag nyi-ba-la „gro-* (or *ḅa-rtsis yod*)" *W.* in about 20 days we calculate, i.e. we intend, to go; "*bla-ta gyug-si ydd-pa dus-śid-la*" *Ld.* at the hour, when according to their calculation the carriage was to start; *rtsis-kyis* (or *rtsis byas-nas*) *sid-du-pa* to find by computation *Glr.* — *skar-rtsis* **astrology, astronomy**; *dkar-rtsis, nag-rtsis*, acc. to *Ca.*: Indian and Chinese astronomy and chronology. — 3. **estimation, esteem**, *rtsis-pa ḅin-pa byéd-pa* to value, to make much of, *bla-kyi rtsis-pa-ḅe* one that makes much of his own body, by indulging and adorning it *Thgy.*; *rtsis-rtsis byéd-pa Sch.* id.; *de-la bla-*

lhag-tu rtsis-su byed he respected her beyond measure *Tar.*, *Schf.* — "*si-rig*" vulgo *W.* for *rtsis* in most of its significations.

ཚིས་པ *rtsis-pa* 1. also *rtsis-mkan* **mathematician, astronomer, soothsayer; accountant** *Ch.* — 2. n. pr. *rtsis-pa ñi-ougrón* secular, *rtsis-pa mgron-pnyér* spiritual name of the late Resident of the Sikim government at Darjeeling, called by the English Cheboo Lama, † 1866, v. Hooker Journ. — *rtsis-dpon* a chief mathematician, chief accountant, receiver general *Ch.*

ཚུག་ཤ *rtsub-pa* I. vb. **to revile, abuse,** v. *ñer rtsub-pa* sub *ñe.*

II. adj., com. *rtsub-po*, *rtsub-mo Sch.* ཚ་ཤ, **coarse, rough, rugged,** of the skin, cloth etc.; **coarse-grained,** powder; **rough, wild, dreary,** countries, *roñ-rtsub* with wild ravines *Glr.*; **bristly,** hair; **harsh, tart, astringent,** of taste *Med.*; also applied to any thing of a highly **aromatic, pricking, pungent** or **acrid** taste, such as onions and similar vegetables, liable to cause both dietetic and religious scruples; *rtsub-sa* food of this description; in music: **strong, forte;** of sentiment and behaviour: **rude, unfeeling, regardless, callous** *Sg.*, *Glr.*

ཚ(ཚོ) *rtse(-mo)* 1. **point, top, peak, summit,** *Kaḥ-*, *gri-*, *ri-*, *ñiñ-rtse*, or *Kaḥ-pai* etc., *rtsé-mo* **gable** of a house, point of a knife, top of a hill, head of a tree; of convents, royal palaces, resp.: *dbu-rtse Glr.*; *la-rtse*, *W.* "*lár-se*" (cf. *rtsé-ba* I, 2.) "*la-se*" **summit** of a mountain-pass; *rtse daṅ logsa* terminal and lateral *Wdh.*; *rtsé-ugro Glr.* flag-feather, pinion; *ka rtse-rtsé* hat with a high crown *Tar.*; *rtse ytil-ba Sch.*: to break off the point, to blunt; *rtse-reg-ñi Mil.* very sensitive, touchy, not to be touched with the tip of the finger. — 2. **point, particular spot,** *rtse ybig-tu lta-ba* to look at one point; also adv., to look **steadily, unremittingly,** as: *rdzi-gi grib-ma-la rtse-ybig-tu lta-ba Wdh.*, also *Tar.* frq.; *sems rtse ybig-tu byed-pa* to direct the mind to one point, frq.; *sems rtse-ybig-tu byas-pai tiñ-ne-dzin-la ñugs-te Dal.*; aim, *ñe ‚diñ rtse ybig* as this life's only aim *Mil.*

ཚེ *rtsé-ba*, pf. *rtses*, imp. *rtse(s)*, ཚོ, (different from *brtsé-ba*) 1. **to play,** *mig-mdá* at chess *Dal.*; **in sport, to frolic,** used also of animals *Dal.*; *rtse bro ytóñ-ba* to run to and fro, playing and skipping, of deer *Mil.*; **to joke, to jest,** *rtsé-ciñ dgá-ba*, *rtse-dgá spyód-pa* id.; "*ydñ(s)-pa sé-ñi*" *W.* id.; **to enjoy, amuse, divert one's self, to take recreation,** *ñal-gyi naṅ-du rtser soñ* they went on a pleasure party into the woods *Dal.*; euphem. of cohabitation, „*di daṅ rtsé-bar bgyo Pth.* I mean to enjoy her.

Comp. *rtsé-mkan* player, gambler, gamester. — *rtse-grógs*, *rtsed-grógs* play-mate. — *rtse-dgé* v. above. — *rtse-rgód* sport and laughter. — *rtsé-sa* play-ground, place of amusement. — *rtse-sems* a mind fond of play; *ñyód-kyis rtsé-sems ‚yin mod kyaṅ* though you may still relish pleasures *Pth.*

2. **to touch,** *W.* "*lágspa ma se*" do not touch it with your hand. — 3. **to shudder** (cf. *spu*).

ཚ་ཚ *rtse-ñiñ* = *rtsa-ñiñ*, Vena jugularis externa.

ཚུག *rtsig-pa*, pf. (*b*)*rtsags*, fut. *brtsag*, imp *rtsog*, *W.* "*sig-ṅe(s)*" 1. **to lay one thing on or over another, to pile up, stack up, build up,** wood, boards; to put slices of meat on bread; fig.: *ná-ro ynyis brtsag* two "naro" one above the other, ཀ, *Gram.*; gen. **double**; *Kaḥ-pa rtsags-po* 1. "**a house of two stories**" = a stately building, palace; by this word *Wdh.* explains *Kaḥ-bdaḥ*, v. *bdaḥ-po*. 2. acc. to other *Lexx.*, **an apartment built on another,** an upper chamber; balcony on the roof of a house, ཚ་ཁ; *rgya-gráṅ brtsáṅs-pai wéód-rtsa* a chod-ten with a cross (v. *rgya-gráṅ*) on the top *Pth.* — 2. **to tack up,** clothes *Ch.* — 3. *dbugs rtsáṅs-pa*, *gyén-du dbugs(-kyis) rtsig-pa Med.*, **short-breathed, asthmatic, panting, gasping,** from fright etc., or as a sign of approaching death. — *dkon(-mchóg) brtsáṅs(-pa)*; ཚ ཁ title of a book.

ཚ *rtsal-ba*, pf. *brtsals*, fut. *brtsal*, imp. *brtsol(s)* (*b*)*rtsol(s)* **to tack up, truss up.**

ཚ *rtsed-pa* I. also *rtsáṅ-pa*, = *rtsé-ba* **to play;** *rtsed rtsé-ba* id.; *rtsed-mo*

play, game, *dgé-bai rtsé-mo byed-pa Dzl.*; *gtu gur rtsé-mo byéd-pa* to sing, dance and play *Glr.*; *rtsé-ma* **toy,** *byis-pai* children's toy *Mil.*; *rtsé-mo-can* **playful, sportive, merry** *Ca.*; *rkyal-, gtr-, gri-, čöl-, mčöi-, rtsi-rtsed* the sport of swimming, dancing, fencing, dicing, leaping, riding *Ca.*; *pyni-rtsed* **play, amusement, diversion;** *rtsed-dgé* id. *Sch.*; *to-to-lin-lin rtsed* q.v.; *rtsé-ˌjo, rtsin-ˌjo, W.* "*sin-jo*" **sport, public amusement, popular pleasure;** *yèn-na rtsé-ˌjoi tsogs-kyis bskór-nas* surrounded by a number of youthful playmates; "*sin-jo tsi-bé*" *W.* to arrange a sport.

II. **to varnish**(?).

ཏྲེད་ཙ *rtsed-ma* the disagreeable feeling in the teeth produced by acids *Sch.*; *rtsé-ám* a shivering, cold shudder *Sch.* v. *rtsé-ba* 3.

ཏྲེད་ཙོ, ཏྲེད་ཙ *rtsed-mo, rtsém-pa* v. *rtsé-pa.*

ཏྲེད་ཙེ་ཁ *rtsen-gog Mil.*, acc. to *Sch.*: **calf of the leg.**

ཏྲོལ *rtsa* v. *rtsé-ba.*

ཏྲོག(ས)་པ *rtsog(s)-pa* v. *brtsog-pa.*

ཏྲོད་ལྡན *rtsod-ldán* n. of a certain era or period of the world v. *dus* 6.

ཏྲུད་པ *rtsód-pa*, 1. vb., pf. *brtsad* **to contend, to fight with arms** *Dzl.*; with words: **to dispute, debate, wrangle,** frq., *dai* with, *la* about; *rtsód-kiá wi-mydn rjód-pa* to speak evil words, to use bad language, in quarreling.

II. sbst. **dispute, contention, quarrel; disputation** *Glr.*; *rtsód-pa ˌgrdn-pa* to compete in disputation *Glr.* — *bdd-mai rtsód-pa* a learned debate about words; *rtsód-pa-rnams* points of controversy *Tar.* 189, 18, *Schf.* — *rtsod-yál* the subject of a disputation.

ཏྲོད(ན) *rtsón(-ma) Pur.* **nausea, vomiting,** "*rtson jog*" he grows sick; "*rtsón-čar*" **to be sick, to vomit.**

ཏྲོད་པ *rtsóm-pa* 1. vb., pf. (*b*)*rtsams, rtsoms*, fut. *brtsam*, imp. *rtsom*(*s*) 1. **to begin, commence** a work, **to be about, to set about** an undertaking; *ˌbrdo-par brtsóm-ta* being about to run away *Dzl.*; *bdé-las brtsóm-ta rtsód-do* it was about religion that our dispute began *Tar.*; *ro-ldg brtsóm-pa-las* beginning, stirring up an insurrection *Glr.*; *dé-nas brtsóm-ta* beginning at this place, **from here, from that time** (cf. *bzóm-ta* sub *bzóm-ba*). — 2. **to make, to accomplish,** *yid-bai las mi brtsóm-mo* so he will not accomplish the business of healing; com. **to compose, to draw up,** in writing, *bstan-bcos rtsom-mi* author, writer, composer *Pth.*; *brtson-ˌgrus rtsóm-pa Dzl.* frq., to work diligently, carefully; **to take pains, to exert one's self,** *rtsóm-par*, or *rtsóm-pa-la mkhás-pa* a clever writer, an elegant composer, which title in Tibet is applied to any one, that exhibits in his style high-sounding bombast with a flourish of religious phrases; *čad rtsod rtsom yum-gyi bkad-gro Glr.* prob. a school, in which religion is taught and explained, combined with disputations and written compositions. —

II. sbst. **beginning, commencement** (ས),*rtsóm-pa dai-pa* the first beginning *Ld.-Glr.*; **a doing, proceeding, undertaking, deed** *Tar.*

ཏྲོལ་ཙ *rtsól-ba* 1. vb. **to endeavour, to take pains, to give diligence;** *rtsól-bar* adv. **diligently, zealously;** *Kyód-kyis rtsól-bai dis-la bab* now you must use dispatch *Pth.*; *rtsol-méd* **unsought,** *rtsol-méd ˌgró-bai don byéd-pa* to seek the welfare of beings without their caring for it *Glr.*; *mag rtsól-ba Lex.* and *Mil.*, acc. to *Sch.*: **to draw breath, to take fresh courage,** which seems to be implied by *dbugs rtsól-ba Ma.*; *nyal-po rtsol drag(-ma)* if cohabitation is immoderately indulged in *Med.* — 2. sbst. **zeal, endeavour, exertion,** *rtsól-ba skyód-pa* to use diligence *Zam.*

ཏྲོལ་ཙ *stsól-ba*, pf. and fut. *stsol* ("*sól-ses, sól-ses*"), 1. **to give, bestow, grant,** when the person that gives is respectfully spoken to, much the same as *ynan-ba* q.v.; *stsól-du ysol* please to give, to grant etc. *Dzl.*; *bdag-gi lám-ryyags stsol cig* pray, give me provisions (provender) for the journey *Dzl.*; **to give back, to return** what had been lent *Dzl.*; **to grant, bestow, afford, give** (as

a present); also for *ytsi-ba* to send, to sent out, so at least in *W.*; further: *W.* "*ja sal, ju-gu sal, deb-sal*" please to give me some tea, to lend me some paper, pray, give me change; or more pressingly: "*ja sal gos*" I earnestly request you for some tea etc., I entreat you to . . .; "*sal mi gos*" I thank you, I do not want it; *bkd-stsal-ba* v. sub *bka*; *dkon-grub stsal-ba* to bestow spiritual gifts (?). — 3. sometimes incorr. for *bsal-ba* (*sel-ba*) to clean, to clear, to remove *Dzl.*

 བཙན་པ, བཙན་ཏ *brtsán-pa*, *brtsán-ta* v. *rtsád-pa*, *rtsán-pa*, sometimes incorr. for *btsád-pa*, *btsán-pa*.

ཕྲུ་ཏ *brtsé-ba* vb. to love, abst. love, affection, kindness, nearly the same as *byams-pa*, frq. preceded by *snyin*, resp. *thugs*, q.v.; *brtsé-bar* out of love, kindness, e.g. *ytsés-ba* to give something out of love; with love, lovingly, kindly, e.g. *skyón-ba* to protect; *brtsé-bai tsig* words of love, kind exhortations *Glr.*; *brtsé-bai ytyag-brís* your very kind letter; *snyin-brtse-ba*, resp. *thugs-brtse-ba* = *brtsé-ba*; *brtsé-ba-čan*, *brtse-ldán* loving, affectionate, kind; *brtse(-ba)-méd(-pa)* unkind, unmerciful, ungracious; *brtse-ybín* love, affection, *ja-ma brtse-ybín* *Ze yan ci big bya* what could even parental love do? *Glr.*; *lha-ytsig ybín-mai brtse-ydún de* this proof of love on the part of young goddesses towards me *Mil.*

ཕྲུ་ན *brtsón-pa* 1. vb. with *la*, to strive, to aim at, to exert one's self for, *tsogs-pa-la* an accumulation of merits, frq.; *brtsón-par byéd-pa*, or „*gyúr-ba*, also with *mnán-par* preceding it; to apply one's self, *las-la* to business, *thugs-dám-la* to meditation *Dul.*, *Mil.* — 2. abst. (*Sek.* ཏ*ir*ta) endeavour, effort, care, exertion, *byá-ba-la brtsón-pa* alacrity, readiness to act *Wdd.*; more frq. *brtson-„grús* v. below. — 3. adj. = *brtsón-pa-čan*, *brtson-ldán Mil.*, diligent, assiduous, studious, *sgrub(-pa)-la* eager to obtain power over demons *Mil.*; *brtsón-par* on purpose, with intention, wilfully; as abst. mostly *brtson-„grus*, with *skyéd-pa*, *byéd-pa*, *rtsón-pa* to use diligence, to show energy, zeal etc.; *brtson-„grus drág-po* intense application; *brtson-„grus-čan* assiduous, studious, *brtson-„grus nyams-te Sáy.* having lost one's energy.

ཚ

ཚ 1. the letter *tsa*, the aspirate of ཙ (cf. ཆ), sounded *ts*. — 2. num. fig.: 18.

ཚ *tsa*, 1. hot, v. *tsa-ba*. — 2. grandchild, v. *tsá-bo*. — 3. v. *tsa-tsa*. — 4. resp. illness, complaint *C.*

ཚ *tsa* salt, *tsa „dób-pa* to salt, with *la*; "*tsa nyón-čé*" *W.* to taste, to try, food prepared with salt; *ka-ru-tsa* alum *Med.*; *rgya-tsa* sal-ammoniac *Med.*; *lo-myuri-tsa* alum *Lt.*; *rdo-tsa* rock-salt *Ca.*; *ba-tsa* impure soda, v. *bá-mo*. — *bód-tsa Lt.*? — *lón-tsa* = *tsa*. — *tsa-la* salt mine *Ca.* — "*tsa-(ku-)bam*" *W.* saline, salinous, — *tsa-sgo* place where salt is found. — "*tsa-tsá* sal-ammoniac *C.* — "*tsa-čú*" salt-water, brine; soc. = some, vinegar (?).

ཚ*ཁ*ོ *tsa-khór* v. *tsá-bo*.

ཚ*ཁ*ྲ *tsa-khrá* v. *tsa-tsá*.

ཚ*ག*ས *tsa-„krú* v. *tsa-ba*.

ཚ*ག*ཨ*ཡ*ི *tsá-ga-„bu*, also *tsá-ga-„bu*, *tsag-tsig* grasshopper, locust *C.*

ཚ*ལ*ོ*ག*ས *tsa-ybig-sos* thick blanket, quilt *C.*

ཚ*ཙ*ུ *tsa-čú* v. *tsa-ba*.

ཏྲུ ཏ *tsa-ba* v. *tsa.*

ཏ་ཏ *tsa-drág* **haste**, **hurry**, "*tsa-dág jhe hig*" *C.*, "*tsa-rág toi*" *W.* make haste! — adv. *tsa-drág-tu Sch.* but also "*ma tsa-rág ioq*" *W.* come quickly, without delay!

ཏ་ཏ *tsá-na* **anxiety** about, **tender care** for a thing, ni. f.; "*tsa-na-tan*" *W.* **solicitous**, **careful**, **attached**, "*tsa-na-méd-kan*" *W.* **indifferent**, **unfeeling**, **callous**; *kún-po* "*tsá-na Ser-kan*" *W.* one that has to care for the welfare of a household or community, superintendent etc.

ཏ་ཏ *tsa-mág Sch.* = *mág-tsa* ink.

ཏ་ཏ *tsa-phan-tsé C.* **dresser**, **kitchen-table**.

ཏ *tsá-big Ld.* a **title**.

ཏ *tsá-ba* I. vb. **to be hot**, *só-pa-(la) nyi-mai ,od-zér rab-(tu-) tsá-bas* so at the time of the Sogs the rays of the sun are very hot.

II. abst. 1. **heat**, *tsá-ba yshi-ba* to be tormented by the heat *S.g.*; *tsá-bai dus-su* during the heat of the day, as noun, cf. *dro Mil.*; *tsá-ba ni bsil-bar gyur-to* the heat changed into coolness *Dul.*; *tsa yzér-ba* the burning of the heat, or of the sun *Sch.*; *tsá-bai nad Lt.* the fever-stage in diseases; *tsa sél-ba* to cure an acute disease *Sch.*; *tsá-bar mnyá-ba* to lose one's appetite in consequence of great heat *Sch.* — 2. **warm food**, *stér-ba*, *,drén-pa Mil.*; *tsa-yhig-ma* one that in twenty-four hours takes but one regular meal. — 3. **spice**, **condiment**, *tsá-ba ynon* ཕ་ལ, black pepper, long pepper, ginger.

III. adj. (vulgo "*tsán-mo*" *C.*, "*tsán-ta*" *W.*) 1. **hot**, **warm**. — 2. **sharp**, **biting**, **pungent**, of spices etc. — 3. **stinging**, **prickly**, **thorny** *Pth.* —

Comp. *tsa-,khu* colic, gripes *Ld.* — *tsa-gón* forenoon *Sch.* — *tsa-grná* 1. hot and cold. 2. (relative) warmth. — "*tsa-gyal*" *W.* inflammatory fever. — *tsa-khib* v. *khib.* — "*tsa-khi*" 1. a hot spring *C.* 2. a warm bath *C.* — *tsa-kra* dinner *Sch.*(?) — *tsa-mig* red pepper *Ld.* — "*tsán-mo C.* hot, warm. — *tsa-dangdi* hot bell. — *tsa-sér* 'glowing ray', po. for sun. — "*tsam-lóki*" *W.* hot, passionate, ardent; in the rut. — *tsa-lam Sch.*: half a day's journey, a march before breakfast, = *tsal-mai lam.* — *tsa-lusbs Lz.*?

ཏ *tsá-bo*, resp. *dbón-po B.*, *sku-tsa C.* 1. **grandchild**, **grandson**, *Ld.* "*mi-mdá-tsa-wo*". — 2. **nephew**, **brother's son** *Dul.*; *Ld.*: "*á-bdú-tsa-wo*". — *bu-tsa* v. *bu*; *yshi-tsa* **great-grandchild**, *yzi-tsa* **great-great-grandchild**, *yhi-tsa* id. *Sch.* — *tsa-skór* grandchildren *Sch.* — *tsá-mo* 1. **granddaughter**. 2. **niece**. 3. **wife** *Lh.* — *tsa-bdú* nephew and uncle *Mil.* — *tsa-yrág* nephews and nieces *Sch.* — *tsa-yig* grandchildren, *tsa-yig mdsi-poi bi-la* the many grandchildren's tattling *Mil.*; offspring, in gen., *bu-tsa-yig* id. *W.*, *C.*; "*tsá-wo tsa-yig yshi-tsa yzi-tsa*" *W.* children and children's children.

ཏ *tsa-mig* v. *tsá-ba* comp.

ཏ *tsá-wo* 1. v. *tsá-ba.* — 2. v. *tsá-bo.*

ཏ *tsá-tsa* 1. little images of Buddha, and conical figures, moulded of clay and used as sacrifices *Schl.* 194, 206; *tsá-kai* place for keeping them *Ca.*; fig. *khá-nas mé-yi tsá-tsa ,jiro* from his mouth proceeded cones of fire *Pth.* — 2. *Bal.* for *tsa-drág* **hastily**, **quickly**; *tsa-tsa-méd* **slow**, **slowly**.

ཏ *tsa-yhig* v. *tsá-bo.*

ཏ *tsá-zar* v. *tsá-dar.*

ཏ *tsa-rág* v. *tsa-drág.*

ཏ *tsa-rá* **lamb-skin**, "*tsar-lág*" *W.* coat made of lamb-skins.

ཏ *tsá-la* a kind of medicine *Med.*, acc. to *Wdá.* = *dar-tsár.*

ཏ *tsa-lá* 1. also *mtsa-lá(?)* **cock**, *bya (-po)-tsá-la Wdá.*, *C.*; in *W.* applied only to red-breasted cocks, from *mtsal* vermilion (*Sch.* hen?). — 2. v. *tsál-ba.*

ཏ *tsa-lem-pa C.* **sweet orange**, frq. in *Sík.*

ཏ *tsá-le* 1. *Sch.* ཚལ, *Hd.* ताज़ा, *Pers.* تازه, *Ar.* تازه, **horse**, *tsá-lai skyór-*

rtsi boracic acid *Ch.*; *tsa-la byid-pa* to solder *Sch.* (?). — 2. *tsa-le zhi-po Lh.*, n. of a flower, *Hemerocallis fulva.*

ཏྲག *tsag*, 1. v. *tsags*. — 2. *tsig-sgra* an appalling tone *Sch.* (?); "*tsag gyab*" *W.* a stinging pain is felt. — 3. "*tsag-ʼbig, tsag-yul*" *W.* twins; "*tsag-lug*" twin-sheep.

ཏཱག *tsig-pa* (cf. „*tsig-pa*), *mar tsig-pa* oil-miller *Sch.* — *tsig-ma* sieve, filter, also *tsags*, q. v. — "*tsag-rṭe*" bolting-cloth, bolter *C.*, *W.* — *tsag-ró* residuum after sifting, as bran etc.

ཏཱག *tsag - tsig* dark spots or speckles, on wood etc. *Mil.*; freckles *C.*

ཏཱགས *tsag-ʼse* bruised barley or wheat *Sch.*

ཏཱग *tsig - ba* flesh of larger animals, of cattle etc.

ཏཱགས *tsags* 1. cap, *gsa-tsags* coat and cap *Dzl.* — 2. = *tsig-ma*, *tsags - kyis, bsags Lex.*; *ko-tsags* a sieve made of leather, the one most in use; *krol-tsags* = *tsig-ma Lex.*; *nya-tsags* weel, for catching fish *C.* — 3. thin-split bamboo, for making baskets *Sik.* — 4. *Sch.*: 'the right sort, a choice article, *tsags-bzhi byas-nas* making a good choice'. — 5. density (?) "*tsig-ʼtan, tsag-ʼtig-mo*" *W.* standing close together, e.g. trees, books; *tsags-dam* dense and strong, as stuffs *Sch.*; *so tsags-dam-bzhi* the teeth standing close and firm *Glr.*; "*tsag ʼdó - le dag*" sit close together! *Ld.*; *tsags-thad* not dense or compact *Sch.*; relative density. — 6. *tsags byed-pa* (*W.* "*ʼdó-ʼe*"), *tsags-su „jug-pa* and *ʼdud-pa Mil.* to save, spare, lay up as provision for the future, *ʼdu phyi-mai grabs ʼi yan tsags-su ma ʼdud* I have not made any provision yet for the future life *Mil.*; to economize, to be sparing, *mi-la* of the fire; to be niggardly; *tsags-„dod-can* stingy, griping, avaricious.

ཏཱ *tsaś* 1. nest, *byi-tsaś S.g.*; *tsaś bud-ba* to build a nest *Sch.*; den, hole, lair, kennel, burrow, *stag-tsaś, wa-tsaś, phyi-tsaś* (cf. *phyi-ba*); cell, honey-comb, hive, *sbrúl-tsaś Ch.* — 2. variously applied to human places of abode: *gnas-tsaś* habitation, house; *tsaś „ʼdó-ba* to build a nest, to establish a household *Schr.*; *grwa-tsaś* v. *grwa*; "*tsaś-tsaś*" in *W.* the common word for kitchen, *yul-ʼkhor* being the resp. term for it; *tsaś-sla* perh. brothers and sisters, beside *pa-wai Mil.* — 3. v. „*tsaś-ba*.

ཏཱ *tsaś-ʼu* cradle *Sch.*

ཏཱ *tsaś-ba* I. vb., pf. *tsaś*, to be complete, full, entire, *zlá-ba dgu tsaś-ba-na, tsaś - ba daś, tsaś(s)-nas* when the nine months were full, completed *Dzl.*, *zlá-ba tsaś - ba nyé - bas* towards the end of the months of pregnancy *Dzl.*; "*dá-ma tsaś soś = bud soś*" *W.* the month is completed, is expired; *rgyal-po yig* (also *yig-gis*) *ma tsaś-ba-la* as one king was still wanting, the number not being yet complete *Dzl.*; *tsaś-nas yod* they are complete (in number) *Pth.* —

II. sbst. (seldom) completeness, entireness, *yin-min-gyi(s) mi-tsaś-ba byas-na* when there is no completeness, no absolute certainty as to right and wrong. —

III. adj. 1. complete, entire; more frq.: 2. having things complete, *yón - tan di - ba tsaś-bai bú-mo* a girl in full possession of all these qualities *Pth.*; *ño-dog lña tsaś-ba* having all the five colours complete *Glr.*; *dbáṅ-po ma-tsaś-ba* one not in full possession of his five senses *Glr.* — *tsaś-ma* 1. whole, entire, perfect (the usual adjective form), *bya-ʼphrúg tsaś-ma ʼbig* a perfect young bird, i.e. perfectly developed *Dzl.* — 2. esp. *W.* all, for *tsma-ʼdód.* — "*tsaś-ka*" *W.* all together, in all, with regard to smaller numbers. — *tsaś-po* forming a whole. — *tsaś-skam* perfectly dry, *tsaś-rlón* perfectly wet; *tsaś-„grig* all right, frq., "*tsaś-dig)hd'-pa or ʼdó-ʼe*" *W.*

ཏཱ *tsaś-ʼtsil*, *Ch.*: wood, grove, copse, thicket; *Sch.*: a wild, dismal place; *tsaś - tsil „krigs - pa Sch.*: 'dense thicket; horrible and awful'; '*tsaś-tsil srid-pai gnas* the horrible existence in the external world *Mil.*

ཏཱ *tsaś-yi* double-barreled gun *C.* and *W.*

ཏཱ *tsaś-ra* v. „*tsaś-ra*.

ཚ་ལ tsala, *W.* "*tsa-lig-gi tsala*", key-hole, col. for *sakama* (?).

ཚ་ལ་ལ tsalla-pa (evid. preterite of „*tsalla-ba*) 1. **purified, clean, pure, holy,** *tsalla-par gyur ciig* prob. be clean! be given! *Dzl.* 202, 18; „*gyod-tsalla, mtsol-tsalla*, v. the two; *tsalla-par spyod-pa, tsalla-par spyod-pa spyod-pa, tsalla-par mtsalla-par spyod-pa* 1. to be clean, chaste, holy, to do what is right, to lead an honest, upright life. 2. to be a priest; to belong to a holy order, and as abst. priest, cleric; *mi-tsalla-par spyod-pa*, not to be clean, chaste etc., esp. with *bud-med-la* to commit one's self with a woman *Mil.* — *tsala-skud, Sch.*: 'holy cord, the bond of spirits' (?) — *tsala-ldig* **equator,** prob. of *Ca.*'s construction, cf. *dgun* extr. — 2. **wg, Brahma,** an Indian deity transplanted into Buddhism; he is occasionally called *the lha-po* (*Glr.*) and proverbial for his melodious voice, yet otherwise not of any consequence. — *tsala-pai bu-ga* = *mtsog-ma Med., Pth.*

ཚད tsad (cf. *tsod*) 1. **measure,** a. in a **general** sense, **size:** *ze-tsai-gi tsad-la* according to the size, in size *Glr.*; *mi-tsad* size of a (full-grown) man *Ter.*; *sku-tsad* stature, size of body, resp. *Glr.*; *zla-bai dkyil-'khor-gyi tsad* the size of the moon's disk *Sgy.*; *stobs gyad stobs-po-lai tsad-du gyur-te* his strength was equal to that of a powerful athlete *Dzl.*; "*(u sum-cui tsad bo gos*" *W.* make it thirty cubits in size; *lam-tsad-du yiid-pa* to cut into bits piecemeal *Dzl.*; *ču-rgyun kyab-tsad-du* as far as the waters covered it *Ter.*; *skom-tsad(-du)* „*tsa-ba* to drink one's fill; *gnis-tsad* seems to express chronology *Wdk.*; *smon-tsad* direction how the pulse is to be felt (or pressed) *Med.*; *kyed-rnams-kyi ščo-bslab-tsad* according to your view of religious studies *Mil.*; *dri-tsad* thermometer, *grab-dri tsad* id.; *yoi-lčil tsad* barometer; *nub-dman-gyi tsad* scale for the rising and falling (of the barometer); all these appear to be proposals of *Ca.* for the respective physical terms; *pa-tsad* distance (v. sub *pa* 11); *tsad-med(-pa)* **unmeasured, immeasurable, innumerable,** e.g. *yon-tan Dzl.*; *tsad-med(-pa) bži* the four immeasurables (viz. merits): *byams-pa, snyiṅ-rje, dgé-ba* and *btaṅ-snyoṅ Don.*, *spyod-pa* to practise them, *ṅes-pa* to attain to them *Dzl.*; *ma-bas mi tsad ybum yoṅ* an infinity of others besides me *Mil.*

b. **the full** measure, which is **not short** of the proper quantity, **standard,** *tsad-du ybyin-pa, skyi-ba* (*Sch.* also „*kyil-ba*) to grow, so as to reach the proper measure; *tsad-du skyin-pa* grown up, full-sized, adj. *Dzl.*; "*ba' ldig-pa*" to set up a pattern, or as a pattern *C.* *tsad-ldan* right (as weight), about the same as 'gaged'; just, fair, with regard to persons (ni 1.) *C.*

c. **the right** measure, which does **not exceed** the proper quantity: *tsad-ycod-pa* to limit, *bed-čed* the enjoyment *Mil.*; *bza-btaṅ-la* to observe the proper measure in eating and drinking, "*ba' drim-pa*, or *ldig-pa*" *C.* id.; *tsad-las „da-ba, čil-ba* to exceed the proper measure freq.; *yid-ybum-pa-la tsad-las „dza-pa yoṅ* the dejection increases to an excess *Mil.* — To 1. a. may be referred d. those instances in which the word assuming the character of an affix serves to form abstract nouns, such as *ydaṅs-tsad*, or *rtogs-tsad*, *Mil.* in several passages (cf. also *tsad*) further to 1. b may be reckoned e. the signification **all,** *dgé-ba byad tsad* all the pious *Pth.*, to which also *Ter.* 54, 15 may be referred; *sna-tsad* **of every kind, of all sorts** *Glr.*; "*ba ba' čig-du soṅ C.* all his eating agreed with him extremely well; „*dir ldan-ba byaṅ tsad* all the beggars that show themselves here *Mil.*; *mi yoṅ tsad* all the people that come; *snaṅ tsad čis-skur ser* all that happens appears as *čis-skur Glr.*; *yoṅ tsad* all that is ordered, proclaimed *Sch.*; *tsogs tsad* all the people assembled *Sch.*; and f. **enough,** esp. with a negation: „*dra-ba mi tsad* not having enough of the comparisons, not resting satisfied with them; "*ma tsad-de*" *W.* = *ma zad-de H.* not only. — 2. a certain **definite measure,** in compounds: *dpag-tsad* a mile, *sor-tsad* an inch: also pleon. *kru-tsad* an ell *Ca.* = *kru.* — 3. **goal, mark,** the point to which racers run *C.*

— 4. *tsad rgyag-pa* to guess, conjecture, suppose *Sch.*, cf. *tsad.* — 5. sometimes for *tsid-pa* heat; for *tsad-ma* logic, *dbu-tsad* Madhyamika logic *Tar.* 179, 17, *Schf.*

ཏཱིཏ *tsid-pa* I. sbst. 1. heat, in gen.; *tsid-pa byuṅ-ba* when it grows hot *Glr.*; *tsid-pas ṗdzi-ba* to be tormented by the heat *Glr.*; *tsid-par*, or vulg. *tsid-pa-nas, ṗdzg-pa* to be struck by the heat, to receive a sun-stroke; also to be taken ill with dysentery, to which the Tibetans, used to the dry atmosphere of the northern Himalaya, are very liable, when during summer they venture into the southern subtropical regions; *tsid-čen* hot, e.g. *yul*; *tsad-ldan* prob. id.; *me-bum tsid-čen, Lt.* a hot cupping-glass (?). 2. morbid heat of the body, fever (*W.* "*tsen-ring*"); *tsad-poi nad* id., but also dysentery, v. above *Glr.*, *C.*; *tsad-pa bogyuṅ-ma* tertian fever *Schr.*; *gya-tsi' Sik.* Indian or jungle-fever; "*rol-tsi*" *Sik* common intermittent fever. — II. vb. *Ch.*: to measure, = *tsid-du byed-pa, tsad ǵdl-ba.*

ཏཱིཏ *tsid-ǵu* grasshopper, locust *Sch.*

ཏཱིཏ *tsid-ma*, ཚད་མ *Ch.*: 'measure, rule, model, proof, argument; logic'; *tsid-ma-pa*, or *-mčan, Ch.* logician, dialectician; *tsid-mai bstan-bčos* a dialectical work *Pth.*; *tsad-ma ṗhus* an original work on dialectics *Ch.*; *tsid-ma ǵreṅ-ba* commentary to it *Ch.*; *sems-rgyud-kyi lha tsid-mar bkdg-pa* the words of Buddha reduced to a dogmatical system (?) *Pth.* — *tsid-ma kun-ǵdus, tsid-ma sde bcun* titles of books mentioned by *Wen.*

ཏཱ *tsa*, 1. a root — *tsa* in *tsa-ba* hot, warm *C.* and *B.*; *tsan-mo* ("*tsam-mo*"), in *W.* "*tsan-ta*", e.g. with *ču*, "*ču tsam-mo*" *C.*, "*ču-tsan*" *W.*, hot water *Dal.*, warm water *Lt.*; *zan-drin tsan-ma* warm food *Lt.*; *ču-skol tsan-mo* boiling water *Mdg.*; "*ko tsi-pa tsam-mo*" boiled meat, in Lhasa brought warm to the market; "*tsam-ǵi tsi-ma*" *C.* to proceed capitally against, nt. f.; *tsan-ta* sharp, biting, pungent, *W.* also sbst.: spice, esp. red pepper. — *tsan-čung W.* fever. — *tsam-ri Sch.*: 'hot, the sensation of heat'. — 2. = *tsa-ba*: "*ǵo-tsa*" cousin by the father's, "*ma-tsa*" by the mother's side *C.*; *pa-tsa* also = *pa-spun*; *ku-tsa* v. *ku-bo.* — 3. series, order, class, *sde-tsan* id.; *bži-tsan* a class or collection of four things, tetrad *Gram.*; *drug-tsan-du sdeb-pa* to put together in classes of six *Mil.*; *don-tsan Tar.* 96, 14, a certain class of ideas, range of thoughts *Schf.* — 4. as termination of some collective nouns: *yugen-tsan, nye-tsan* kindred, relations, *nye-tsan bdud-kyi bsol-ǵdab yin Mil.*; *blon-po-tsan lid-po* the five embassies, ni f. *Glr.* — 5. *sdi-tsan* part, of a country, district, *Tar.* 90, 20. — 6. *ko-tsan* any treatise under a distinct head or title in a volume *Ch.* — 7. difference *Sch.*; *le-tsan* different divisions, sections, chapters. — 8. much, large, copious, great, "*ka tsan čen-te*" *W.* much deep snow; *tsan-ti-ba, tsan-čen* very much, a great deal, *las ṅan ni tsan-ti* a great many bad actions *Thgs*; *lo tsan-čo-ba* a plentiful harvest, rich crop *Glr.*; hence *tsan-po* a dignitary, grandee *Pth.*; *tsan-tsin*, 1. protect of a provincial association, in large convents, such as Sara and others. 2. association, club.

ཏཱ *tsab* (cf. *ǵdab-pa*), representative, com. *tsab-po C., W.*, "*ko-la tsab-po yod*" he has got a representative, proxy; in reference to a thing: equivalent, substitute, *de tsab rui* it may be replaced by this, *tsab rui tsam-mo* this may perhaps be used as a substitute *Wdn.*; "*tsb-ṗhi tsab ti-te*" *W.* to use as a mop; *ṅa tsab byao* I shall supply his place *Tar.*; *tsab-tu* instead of, in the place of, *mar-mai* instead of a lamp, for a lamp *Glr.*; in *W.* "*tsb-la*" very common. Chiefly in compounds: *sku-tsab* resp. = *tsab-po* representative of a superior, hence, as may be the case, vice-roy, delegate, commissioner, agent. — *rgyal-tsab* v. *rgyal-ba.* — *do-tsab Schr.* prob. = *tsab-po* = *sku-tsab.* — *rta-tsab* a thing given as an equivalent for a horse *Ch.* — *nor-tsab* goods serving as a compensation for something else. — *pa-tsab* guardian, trustee. — *bla-tsab* representative of a Lama, Vice-Lama. — *bu-tsab* adopted child, foster-child. — *mi-tsab Schr.* negociator, mediator; hostage (?).

ཏཱཏ tsab-tsab, *mig tsab-tsab byed-pa* to blink or twinkle with the eyes *C.*, also *W.*

ཏཱཔ tsabs 1. mostly with *čɛ*, *čɛn-po*, very great, very much, *sdig-pa tsabs-čɛ-bar ‚dug* it proves a very great sin, *mgo-bo ‚ker tsabs-čɛ-na* when much dizziness intervenes *Lt.*; *"*ſ tse-dkai-gal tsab čɛn-po*" *C.*, great, serious transgression; *‚gal-tsabs-čɛn* sinning heinously. — 2. *tsabs-pa* and *-po Ca.*, who also designates it as resp., peril, fear, sin (rather questionable); difficulty, trouble (might perh. be more adequate); *bdud-med ‚ɛ-tsabs-la ‚jam Wdz.* it is of use in milk-diseases of the women.

ཏཱ tsam-dam noisy, blustering, clamoring *Sch.*

ཏ, ཏ tsam, tsam-tsam (cf. *tsɛm-pa*, *lɛ-tsom*) doubt, hesitation, wavering, *tsam-tsam byed-pa* to doubt, hesitate, waver; *tsam-tsam-čɛn*, *tsam-ma-tsom-ma* doubtful, wavering, undecided, *jam-tsam pyag-la tsam-ma-tsom-mɛr lus-pai ɛɛ* whilst both of them were uncertain as to saluting (who should salute first) *Pth.*

ཏ tsai-tsu (Chinese) chopping-knife *C.*

ཏ tsai-skyogs scoop, baling-ladle *C.*

ཏ tsar 1. also *ter* time *Pth.* vulgo; *tsar-ɛig* one time, once; *tsar ɛig-la* also = *mig-ɛig-la* in one moment; *tsar gsum* threefold, in three specimens, copies *Tsr.*; *tsar bži Dzl.* ཀ, 8, in four divisions, sorts, qualities (?) — 2. also *tsar-tsar* ends of threads, fringes, in webs, *Ka-tsar Ld.* also *ru-tsar* fringes at the beginning, *jon-tsar* at the end of a web *Ca.* — 3. thin strips of cane, for wicker-work, *tsar-sdɛn* cane-bridge *C.* — 4. *tsar-sdig* v. *tsa-ru.* — 5. v. *‚tsar-ba.*

ཏ tsar-bsi officinal plant in *Lh.*, *Carduus nutans*, but not agreeing with the description in *Wdz.*

ཏ tsir-ma, fem. *tsir-mo Dzl.* old.

ཏ tsar-tsar v. *tsar* 2.

ཏ tsal 1. prairie, also *tsol*, wood, grove, as a place for hunting and recreation, *tsal stɛg-po Dzl.*; *nags-tsal* id.; garden, *mɛ-tog-gi* flower-garden *Pth.*; *tsal yas-tse (Chin.) C.* kitchen-garden. — 2. *snyu-gui-tsal* one kind of the fabulous food of man in the primitive world *Gtr.*; also the 'unploughed rice' is called *‚bras so-la-tsal.* — 3. v. *wdzal.*

ཏ tsal-pa (*Sch. tsal-ba?*) 1. also *tsi-tsal* chip (of wood), splinter, *sɛn-po* a sharp, piercing splinter *Dzl.*; billet *Gtr.*; thin board, veneer etc.; shiver, fragment, *tsal-po bdɛn-du gas Dzl.*; *tsal-ba* dimin., small chip or shiver *W.*: *"tsal-bu ton soi"* a small piece is broken out. — 2. bunch, of flowers, of ears of corn etc., a lock of hair cut off *W.*

ཏ tsal-ma vulgo for *dro*, breakfast, *tsal-ma so-ba* to breakfast, *tsal-ma so-ba-rnams* 'companions at a great man's table' (?) *Ca.*; *tsal-mai lam* = *tsa-lam* v. *tsa-ba* extr.; *tsal bog-pa* = *dro btab-pa* to make a morning-halt on a journey; *tsal-rtsis* the time from breakfast till dinner, opp. to *nid-dro*, q. v.

ཏ tsas (*tsas-po Ca.*) 1. *W.* for *tsal* garden, *tsas-skor*, *tsas-ldan* garden-bed, *tsas-mkan* gardener. — 2. of a woman in childbirth: *tsas-kyis yo (?) Med.*

ཏ *tsi* num. fig.: 48.

ཏ *tsi-ka* (or *tsi-rkaf*) *C.* furrow in a ploughed field.

ཏ, ཏ *tsi-gu*, *tsig-gu* 1. kernel or nut contained in the stone of a stone-fruit, *ldan-bsi* of an apricot *Lt.*, *C.* (*W.*: *"rtsi-gu"*). — 2. *Ld.* a large mullet or grinding-stone = *ju-bsi*; musket-ball, bullet.

ཏ *tsi-ba C.*, *W.* *"*ta*" tough, viscous, sticky matter, esp. clammy dirt, e.g. in the wool of sheep; *tsi ddm-po* solid dirt, *bdd-kan-gyi tsi-ba Med.* tenacious slime; *tsi(-ba) -čɛn* sticky, clammy, dirty; *"tsi-du" W.* dirty, unclean, filthy, esp. in a religious sense, = *"kyag-tha" C.*; *"ne ɛag-pa tsi-du son"* says a girl euphemistically for: I have the menses.

ཏ *tsig* 1. word, in its strict sense, *'bdd-bar ɛigs-pa ni' bde-ba dai ɛigs-pa' tsig ɛnyis-ka med, bde-bar ɛigs-pa* are only

two words, *viz.* *bde-ba* and *yloṅs-pa Lex.*; „*dri-bai ṭhig* interrogative (word), such as *ci*; *ṭhig sgrig-pa* to connect or arrange words; as a shat.: **construction**, the order in which words are to be placed; **grammatical form**, *dd-ltar-gyi ṭhig* form of the present tense; *ṭhig-grógs*, *ṭhig-grógs-kyi dbáṅ-gis Tar.*; *Schf.*: 'by the force of construction' (?) *ṭhig-„grel Tar.* **explanation of words**; *ṭhig-„grels Sch.*: '**course of speech**, connexion of words'; *ṭhig-ṗrad*, *ṭhig-rgyás* **particle**, a small word not inflected; *ṭhig-„bri Schr.*: **a separate word** or **syllable**, *ṭhig-„brú-ṗnyer-pa Sch.* 'linguist, philologist, purist'; *ṭhig-„bru-ṭhibs Lex.*? — 2. **word, saying, speech**, subject of a discourse, *ṭhig-smyán(-pa)* kind word, friendly speech, *ṭhig-„jám* id., *brtse-bai ṭhig* an affectionate word *Glr.*; "*ṭhig-ṡáb*" *W.* hard, angry, bad words; "*ṭhig-ṡáṅ, ṭhig-ṡár*" *W.* id.; *rtág-par ma mthú-bai ṭhig ṭoṅ-ma* always receiving the answer, that (she who was sought) had not been seen; *ṭhig-med-par „gyur-ba* not being able to utter a word (from pain) *Dzl.*; *but ka-ṭhig-méd-par ṗyó-ba „dáṅs-pa Mil.* prob. to pray without hypocrisy; *ṭhig ṡgrín-la don ẓó-ba Mil.* saying much in few words; *ṭhig-ḥyál-pa* = *kyal-ka DzL.*; *ṗrán-gyi ṭhig ṗród-pa* to interrupt one in his speech; *ṭhig-ṗsal* a **clear word, perspicuous style** *Ca.*; *ṭhig-„bál* **easy** or **fluent style** *Ca.*; *ṭhig-la mkhas-pa* skilful in selecting words *Ca.*; *bdén-ṭhig* v. *bdén-pa* extr.; *brdzún-ṭhig* **falsehood, lie** *Ca.*

ཁིག་ *ṭhig-gu* v. *ṭhi-gu.*

ཁིག་ *ṭhig-pa* 1. v. „*ṭhig-pa.* — 2. shat., *W.* also *ṭhig-po* **anger, indignation, vexation, provocation**, *ṭhig-pa zá-ba* to be angry *Pth.*, frq.; "*ṭhig(-po) ṗód*" *W.* his anger kindles.

ཁིག་ *ṭhig-po* 1. = *ṭhig Ca.* — 2. v. *ṭhig-pa* 2.

ཁིགས་ *ṭhigs*, less frq. *ṭhigs-pa*, *ṭhigs-ma* 1. **member** between two joints, hence *ṭhigs-mdzúbs* joint *S.g.*; **joint**, *sor-ṭhigs* the joints of the fingers, **knuckles** *Ca.*; *ṭhigs „bíd-pa Ca.*, "*ṭhí-ba, bdg-ṡá*" *W.* to put out of joint, **to dislocate, to sprain**; *ṭhigs „jóg-pa* to reduce a dislocated joint *Ca.*; *ṭhigs-nád, ṭhigs-ṡig* **articular disease**, pain in the joints, gout; joint of the back-bone, **vertebra; spine**, also *ṡgal-ṭhigs*, vulgo *ṭhigs-ríus*, hence "*ṭhig-ṡúr*" *W.* hump, hunch; **joint, knee, knot**, *sog-ṭhigs* knot of a stalk of corn or straw, *smyug-ṭhigs* knot of cane *Ca.*; member of a generation *Glr.*; **metrical division, verse**, *ṭhigs-su bcód-de smrd-ba* to speak in verse, *ṭhigs (-su) bcad(-pa)* **strophe, stanza**, *ṭhigs-bcód byéd-pa* to compose verses, to speak in verse *Dzl.*; *dus-ṭhigs* **division of time**, e. g. season *Pth.* — 2. *ṭhigs-ma* **sediment, residuum, residue**, *smán-gyi* of a medicine *Dzl.*; *mar-gyi Dzl.* olive-husks, oil-cake; *ṭhigs-ró* = *ṭhigs-ma.*

ཁིབ(ས)ʼ *ṭhib(s)*, *ṭhib-med* **measles** *Sch.*

ཁིམ་པ *ṭhim-pa* vb. **to be content**; gen. adj. **content, satisfied, satiated, consoled**, frq.: *ṗid ṭhim-par gyur* he was satisfied, appeased, consoled; *ṗ„dód-pai ṗid ṭhim-sta* all her (their) wishes being satisfied *Glr.*; *dgo-bdé ṭhim-par gyur-ṭhá* being indeed over-happy *Pth.*; *ṭhim-par byéd-pa* to satisfy, with the dat. or accus. of the person.

ཁིམ་ཁིམ *ṭhim-ṭhim*, *mig ṭhim-ṭhim „dug C.* the eye is **dazzled**.

ཁིར *ṭhir* **order, course, succession, turn**, prob. only col., "*ṡó-la ṭhir ṗoi* or *bab*" it is my turn; "*nd-so ṭhir-la*" succession by seniority; "*gáṅ-ṭhir kón-ṭhir*" id.; "*ṭhir-la, ṭhir-du, ṭhir dasi*" by turns, every one in his turn or course, one thing after the other.

ཁིར་བ *ṭhir-ba* v. „*ṭhir-ba.*

ཁིལ *ṭhil* **fat**, not melted, *ṭhil-bu* id. *S.g.*; *ṭág-ṭhil* **mutton fat**, *ṗág-ṭhil* pork-fat, **bacon**; *kdú-ṭhil, kóg-ṭhil, gród-ṭhil* **suet, lard**; *sbó-ṭhil* **bacon**; *kóṅ-ṭhil* **intestinal fat.** — *spra-ṭhil* **wax** *D., C.* (*W.* "*mum*"); *ṭhil-ba* liquid fat, in the living body, or melted fat *Pth.* — *ṭhil-can, ṭhil-ldán* **fat**, *ṭhil-méd* **lean.** — *ṭhil-ró* remains of lard after melting. — *ṭhil-ṭhíbs* 1. **straight-gut, rectum** *Med.* 2. **sausage** *Ca.* —

ཁིལ་ཏིབ *ṭhil-ṭib Ld.* **mortar and pestle.**

ཁིས *ṭhis Mil.*, *Thgy.* prob. secondary form of *rtsis.*

ཏིང ting 1. num. fig.: 78. — 2. the contrary of *pha* II., root of the words signifying **hitherward, on this side**; *ting-ka* Ch. (*ting-ka* q v.), more frq. *ting-rol* **this side** (opp. to *pha-rol*), *ting-rol-na* adv. **on this side**, postp. with genit. adj. **on this side**; *ting-rol-tu*, this way, to this place; *ting-rol-nas* from this side; *ting-rol-pa* one on this side, one belonging to this (our) party *Stg.*; *ting-bi* one of this side, *pha-bi* one of the other side *Ch.*, provinc. (?). Cf. *tung*, *tsur*.

ཏིང-ཧུ ting-u (?) C., prob. Chinese, for the Tibetan *skyur-ru*, acc. to some: **vinegar**, acc. to others: **a pulpy product**, prepared of various kinds of fruit, mixed with vinegar, sugar, and spices, and having been left to ferment, used, like mustard, as a condiment, which in India is called 'chutney'.

ཏུང tung 1. *Sch.*: **'group, object'** (?); *tung-so* W. all the households or villages placed under one Gopa. — 2. rarely for *tong*; thus *jö-tung Glr.* 49, inst. of *tö-tung*.

ཏུང-(ལ) ting-pa(-la) W. **to, up to, till**, *gaö ting-pa* **how far, how long?** *'ña Nyiñ-ti-ru Ñi-ñe ting-pa-la'* until I go to Sultanpur; *gaö ting-pa . . . de ting-pa* **so far as.**

ཏུངས-པ tungs-pa 1. v. *ʼtungs-pa*. — 2. **to do one harm, to hurt, to inflict**, mostly with a negative, *ñar-ñid ma tungs-par* without having hurt me *Mil.*; *ñá-la ma, nad-kyis* etc. *mi tungs* fire, disease etc. can do me no harm, *Glr.*, *Mil.*, frq. — 3. abst., *also tungs-ñas*, W. "*tung-so*", **caravansary**, or merely a level, open place near a village, where traveller's may encamp, or where public business is transacted; also for **ཁ་ཤར་ཁང, hall of judgment; hospital.**

ཏུངས-ཤ tund-pa v. *ʼtund-pa*.

ཏིང ting — *ting* 2., gen. with *ñid* or *kad* or *la*, signifying **within, by, not later than**, as postp. c. accus., *rabs bdun ting-ñid* within seven generations, (they will be happy) even to the seventh generation, *Dzl.*; *ñdi-gi nyi-ma-gyiñ ting-la* by to-morrow noon (it must be finished) *Glr.*; *'dö-na ñe' ting 'dzi'* C. shall he come in less than half a month? *bu dañ bö-ma ting-ñid* even to the children, not even the children being excluded *Tar.* 119, 3. —

Note. In the terms *pha* and *ting*, like *yas* and *mas(-ñad)*, the significations given by *Ch.*: **from, from a certain place or time forward, till, until**, are not properly inherent to the word, but are to be inferred in each separate instance from the figurative application of the original sense of the root.

ཏིང-ཧུ ting-hu, *ʼting-ma* **storm**, *ting-ñid*, *rlun-ting* **gale, hurricane**, *ka-ting* snow-storm; *bu-ting* (*pu-ting?*) gust of wind, (*lha*) *ʼdri bu-ting* whirlwind; fig. *drag-ldog-gi ting-ma Mil.* **a violent fit of envy**; *sems-ting* **trouble of mind** *Ch.*

ཏུར tur **hither, to this place, hitherward** (cf. *par*), *tur ʼong* (resp. *yiga*, in later lit. *byon*) come hither, come here! also in an objective sense: *tur ʼdi-ba* **to return home** *Pth.*, *Tar.*; *ʼdi-nas tur bkid-nas* speaking to me through this (tube) *Glr.*; almost pleon. in *ting-la ʼgyon* listen to me! *Mil.* frq.; *ting-ka* **this side**, the this side river-bank, derivity, party etc., similarly: *ting-loga*, *ting-phyogs*.

ཏུར-(ཆ), ཏ་ཏུར-(ཆ) *ting(-mo)*, *mthing(-mo)* **colouring matter, pigment**, prob. — *sa-ting Stg.*, acc. to *Ch.* **mineral paint**, *nag-* black, *ser-* yellow, *dmar-ting* red-paint; for *nag ting Sch.* has: green vitriol; in *Zam.* also *rña-kyi tur* is named.

ཏུལ tul **ཏུལ** 1. **manner, way, form, character, nature**, *tul jö-ltar . . . de bkin-du* as — *no Wdk.*, *ser-tul*, *ʼgrul-tul*, *bsam-tul* the way in which a person speaks, walks, thinks; *yuda-tul* v. *yuda-pa*; *yuna-tul* and *mdö-tul* **being** and **appearing**, philosoph. terms for **reality** and **appearance** *Was.* (297); *ytin-tul* the way of giving, i.e. a certain quantity given, dose *Stg.*; *mi sdug-pai sna-tsogs-kyis* (to damage) in various vicious ways *Mil.*; *tul de ñi-nas* by that same way of proceeding *Tar.*; hence *trul-gyis* in consequence of, by means of *Pth.* and elsewhere; *sman smrdi-pai tul* the character of his last speech *Dzl.*; *rgya-bód-kyi ʼbrel-tul* the mode or kind of intercourse, the

relations between Tibet and China *Glr.*; *phyag-gi tsul-du* in a way as if he were saluting *Mil.*; *gus-gin-kyi tsul(-du) byed-pa* to make a semblance of veneration, to make gestures of reverence *Mil.*; *mi mkhyen-pai tsul-du byas-te* pretending not to know *Mil.*; (cf. *tsul-ˌčos-pa* v. *čos-pa*); *dge-sloṅ-gi tsul-du* in the guise of a monk *Tar.*; *mai tsul ˌdzin-pa* to assume the mother's form, figure *Tar.*; *glaṅ-čen-gyi tsul-du*, (Buddha came down) in the shape of, or as, an elephant *Glr.*; *dad-pai tsul-gyis* in the way of faith, with a believing mind *Pth.*; *mi-rtag tsul-du yod* it exists in the way of transientness, it is of a transitory nature *Mil.*; *mdzod-pa bcu-gnyis-kyi tsul-gyis* in the manner, in the order, of the twelve deeds *Glr.*; *las ñi-bai tsul-gyis* for the most part, *Tar.* 50, 15; **way of acting, conduct, department, course of life,** *snd-mai tsul* your former conduct *Mil.*; *di-lta-bui dge-bai tsul de ltar* bearing such an example of virtue related. — 2. emphat.: **the right way**, good manners, order, rule; *tsul (dan) mthun(-pa)* **orderly, regular, sensible, reasonable,** *brgyal-ši tsul-mthun ri tam ˌbyin-na Mil.* if but once in a hundred cases something sensible is uttered; *tsul-ldan, tsul-čan* regular, methodical *Ca.*; also **just**, conformable to duty, *tsul-bžin-pa* adv. *tsul-bžin-du* id.; *tsul-med, tsul-bžin-min* **irregular, unjust** *Ca.*; *srid-bui tsul spyod-čiṅ* fulfilling a child's duty; *tsul-las ngoms* **growing remiss in one's duty,** neglecting, breaking one's duty; esp. *tsul-khrims* **religious or moral duty, moral law; monastic vows,** *tsul-khrims-čan* s. being bound by such *Sch.*; 2. observing such *Ca.*; *tsul-khrims srun-ba* to keep them, ˌ*jig-pa, ngoms-pa* to break them; *tsul-khrims*, as a personal name, is much in favour. — 3. **species, kind,** *nad-tsul* species or kind of disease, *zas-tsul* species of food *Sgr.* (not frq.). — 4. joined to the root of a verb: *yod tsul*, **when,** or as, he came, *W.*

ཏ *tse* I. num. figure: 100.

II. abst. 1. **time**, in a gen. sense, — *dus B.*; *ṗhd(-pai) tse(-na)*, **when** it is, when it was; *ṗhd(-ṗi) tse(-na), da(s) tse(-na)* **at which time, at that time, then,** frq. *tse-ri* all the time(?), *nyin-tse-ri* the whole day, *ṫsan-tse-ri* the whole night *W.* — 2. **time of life,** "*tse-ghan-tsin-čug*" imprisonment for life *C.*; *tse ydig-gi drda-pai gos* v. *drda-pa*; **life,** *tse* ˌ*di* this, the present, life, *tse-ṗyi(-ma)* a future period of life (also merely: ˌ*di ṗyi*, without *tse*); *tse snd-ma* an earlier period of existence, relative to the transmigration of souls, yet *tse* ˌ*di* and *ṗyi* may also be used in a Christian sense; *tse rin-ba* long life, *tse ñin-ba* short life; *tse-rin* is also a very common name both of men and women; *rgyal-bo dan tse-rin-bar bdg-čig* happiness and long life (to the king)! *Dzl.*; *tse(-dan) -ldan(-pa)*, ཚེ་ལྡན, title or epithet of Bodhisattwas; *tse-dpag-med* name of Buddha; "*tse ṗhd-be*" *W.* to earn a livelihood; *tse* ˌ*kyer-bin ṫer-ba* to come off with one's life, to have a narrow escape; *tse ṫar-du* ˌ*jug-pa* v. *ṫar-ba*; *tse(-las)* ˌ*das(-pa)* having died *Dzl.* — 3. *Bal.* **sex,** "*ṗhd-ṫa, snd-ṫa*", male, female sex.

Comp. *tse-skabs* v. *skabs.* — *tse-ṫi* water of life *Glr.* — *tse-gnyis-pa* of an amphibious nature *Ca.* — *tse-ṫdgs* a poor, starving vagrant, beggar *W.* — *tse-mdzes Lt.* — *byad-mdzes* healthy appearance, a fine, fresh complexion. — *tse-tadd* duration of life. — *tse-medzod, Wdk.* 457, an attribute of the gods, resembling a small plate with fruit. — *tse-rabs* period of existence, duration of a re-birth, a great many of which acc. to Buddhist doctrine every man has to pass through *Dzl.*; *tse-rabs-kyi bla-ma Mil.* a man that is always re-born as a Lama.

ཏ *tse-ṗhd Ephedra sarcolis*, a little alpine shrub with red berries, which are said to be roasted and pulverized, to give greater pungency to snuff.

ཏ *tse-ri* 1. v. *tse.* — 2. v. *ṫsir-ba.*

ཏ *tog W.* "*tog*" 1. **point, dot,** also *nag-ṫdg.* — 2. more particularly **the point separating syllables,** *bar-ṫdg*, id.; *ṗyi-ṫdg* likewise, in as far as it follows a letter *Gram.*; *ṫog-bar* that whink stands between two points or tsegs, a **syllable.**

ཚུགས tsugs troublesome, difficult, hard, *tsugs-če* very troublesome, *rhai tsugs-čé Mil.* much (fruitless) running to and fro; *tsugs-med* it is not difficult; *tsugs-med(-par)* easily adv.; *tsigs-pa* trouble, toil, difficulty *Sch.*; *phran-tsugs* little troubles or difficulties *Ch.*

ཚེམ(ཕོ) *tsém(-po)*, seam, cf. „*tsém-pa*; *tsém-bzo-pa*, *tsém-pa* hilar *W.*; *tsém-po „grol* the seam opens, comes loose; *tsem-med* without a seam; *tsém-bu Lex.*, *Sch.*: what has been stitched, darned, quilted.

ཚུམ *tsums*, resp. teeth, *tsúms-čiri* tooth-pick *Del.*

ཚུགས་ *tsums-pa* to have the disadvantage, to come off a loser, not receiving a full share *Sch.*

ཚེ *tser* 1. — *tser* times vulgo; *tser-čér*, *Mil.*, prob. many times, repeatedly. — 2. v. the following.

ཚེ་ *tsér-ba W.* also *tse-ri*, *tse-ri* sorrow, grief, pain, affliction, "*tse-ri čo mi go*" do not grieve! "*tser čag-čé*" to afflict, to grieve (not in *B.*).

ཚ *tsér-ma*, *W.* "*tser-mdzi*" 1. thorn, prick, brier, *Del. tser rug soi* I have run a thorn into (my hand, foot); *tser-mai mgo* a deer's head po. spoken of *Mil.*; *tsér-ma „dzin-pa* to pull out a thorn; *nya-tsér* fish-bone *Sch.*; *tser-ma-čan* 1. thorny, prickly, briery. 2. like thorns, *Thyy.* — 2. thorn-bush, bramble, brake *tser-dkar*, *tser-ster*, buck-thorn, *Hippophaë rhamnoides*, "*tser-tar-čhe*" *Ld.*, the berries of it (extremely sour). — *tser-čéga* thorn-hedge (in Tibet gen. dead hedges). — *tser-čim* yellow raspberry *Sik.* *tser-čhag* n. of a disease *I.A.*

ཚེ *tse* ཚས, 1. day of the month, *tsesgrésu čeds*, always expressed by the cardinal number, *tse-ycig* etc., *tse-čú* the tenth, in certain months a festival day, *tse-čhu-mčód-pa* sacrifice and beer-drinking on that day; *tse-čhi „čam-yig* programme of the religious dances performed on that occasion; *sid-ba čés-pa* and *tse-yum-sid-ba.* — 2. symb. num.: 15.

ཚ *tso* 1. num. figure: 139. — 2. sbst. troop, number, host, yet hardly ever standing alone, or governing a genit. case, but like a termination affixed: *grói-mi-čo* the peasants (of the village), *čyéd rnal-„byor-pa-čo* ye saints! In some instances its substantive character is more apparent, thus in *čoi-po-čo*, *mkhás-po-čo*, *bai-čo* it may be rendered by: a troop of merchants, a society of learned men (or the learned), a herd of cows (*Ch.*); but most frq. it stands (at least in later lit.) as plural termination of pronouns, as: *ngá-čo* we, *kon-čo* they, „*di-čo* these, or it is affixed to numerals: „*bum-čo* 100 000. — *yul-čo* v. *yul.* — 3. adj. hot *Bal.*

ཚ *tsó-ba* fat, greasy, *tso-čó* fat gravy, *tso-čdir* unwieldy with fatness (*tso „dug mi „dug*, or *bud ma bud*, is it fat or not? being with young or not? *Sch.?*)

ཚ *tsó-la W.* vulg. — „*pois*, cf. „*pois-čos.*

ཚ *tsogs Sik.* ཚ, (cf. „*čogs-pa*) 1. an assemblage of men (implying, however, compared with *čo*, a larger number of individuals, not at once to be surveyed), *Ch.*: *tsogs sdú-bo* to call an assembly, „*gyéd-pa* to dismiss it; *tsogs „du* an assembly meets, „*gye* it dissolves; *W.*: "*ßol soi*" it is adjourned, "*ßol soi*" it is broken up; *dmag(-gi)*, *dmag(-gi)-tsogs* army frq.; *yul-tsogs* village community, country-parish, "*yul-tsog nyi čoi-ta yod*" *W.* two parishes have set out; human society, *čogs-kyi sdi-nas „bykí-ba Stg.*, "*čog čhai gyé-na*" *C.* to retire from society; *čogs-nas mi „gri-bo* not mixing with society *Dd.*; *čó-tsogs* has been introduced by us, with the concurrence of our native Christians, as the word for 'congregation, church, *kwalqaiu*'. — 2. accumulation, multitude, of things, "*kid-tsog*" *W.* wood, thicket, copse, bush, shrub; *mé-tsogs* mass of fire, *Thyy.*; in a more special sense — *dgé-bai tsogs*, or *bsód-nams-kyi tsogs*, accumulation of merit acquired by virtue, *tsogs ydy-pa* to accumulate such frq.; *tsogs ma bzag-pai mi* almost the same as a wicked, godless person; *tsogs(-kyi) „ßor(-ba)*, ཚ, sacrificial offering, a quantity of victuals, trinkets, and other articles being disposed in

a circle as an oblation, *Mil.* and elsewh.; *tsogs-„khór skor-ba* prob., like *tsém-pa* to prepare such an offering; *tsogs yongs Gtr.* was explained by *bsod-nams-kyi tsogs dań ye-śes-kyi tsogs*; *sna-tsógs* of all kinds, merely signifies 'many'. — 8. *tsogs drug Mil.* and elsewh., *Wm.* 290, 'kinds' of perception by the senses, which are supposed to be more or less in number, yet the etymology of the word rather suggests the groups of objects perceptible by means of the (6) senses. —

Comp. *tsogs-khań* meeting-house *Ca.* — *tsogs-„khór* v. above. — *tsogs-grél Mil.* 1. row of people in an assembly 2. row of offerings, ni f. — *tsógs-čan-ma Sch.* 'song-stress, prostitute'. — *tsogs-mčhóg* a most splendid assemblage, *tsogs-mčog-dgs-„dźin Thgy.* — *tsogs-ytám* speech addressed to a meeting *Ca.* — *tsogs-stón* a high sacrificial festival *Pth.* — *tsogs(-kyi)-bdag(-po)* ગણેશ, son of Siwa, the god of wisdom, furnished with a thick belly and the head of an elephant; appears also in the Buddhism of later times. — *tsogs-dpón* president or chairman of a meeting *Ca.* — *tsogs-zdźis Sch.*: 'the meeting-kettle, the point of union or its symbol'. — *tsogs-sa* place of meeting *Ca.* — *tsogs-yódg* accumulated merit, tantamount to offerings and gifts bestowed on priests, also any service or work done to or for a priest *Mil.*

ཚོ tsoi (*Ca.* = *zoi* merchandize, but more corr.:) trade, traffic, commerce, "*phag-tsói*" *W.* smuggling-trade, "*čé-čo, tsói-čo*"; *tsói-gi le* profit, gain, *gyen* loss in trading; *tsoi byéd-pa Gtr.*, "*gyay-pa*" *C.*, "*gyab-čé*" *W.* (cf. above), to carry on trade; *tsoi brjód-pa* id. *Sch.*

Comp. *tsoi-skad* commercial language, business-like style, terms of trade. — *tsói-khań* store-house, magazine. — *tsoi-gru* trading-vessel, merchantman. — *tsói-grogs* commercial friend, correspondent. — *tsoi-žań* pledging in beer, after a bargain has been struck. — *tsói-čad* bill of purchase, deed of sale. — *tsoi-sdrań* commercial intercourse. — *tsói-„dus* market people *Pth.* — *tsói-„dus-sa* market-place. — *tsói-rdal* that quarter of a city which is chiefly inhabited by merchants. — *tsoi-po* merchant, trader, seller; *„bru-tsoi-po* corn-merchant, *čań-tsoi-po* dealer in wine and other liquors. — *yser-dań-dsul-(gyi) tsói-po* exchanger of gold and silver coins. — *tsói-dpon, Hind. čaudhari*, head of a commercial establishment, the principal merchant in a city, under whose control all the rest, and the market in general, are standing; the chief leader of a caravan, to whom all that have joined in it are subordinate *Gtr.* — *tsoi-spógs* proceeds of trade; *tsoi-spógs byéd-pa, tsoi-spógs-la „grò-ba* to engage in commercial speculations *Dal.* — *tsoi-„phrúl* commerce, *tsoi-„phrúl-gyi yuas* market. — *tsoi-sdin* (cf. *tsoi-čdá*) meal after settling a business. — *tsoi-sdó* goods, merchandize. — *tsói-sa* commercial place, market.

ཚ-ཚ tsoi-tsói 1. a kind of ornament *Ca.* 2. = *tsoi-tsói*.

ཚོ tsod (prop. the same as *tsad*) 1. measure, proportion, in a general sense = the right and just measure; *tsod „dzin-pa, (brisi-ba) W.* "*zim-čé*" 1. to take measure, to measure, to measure out, to survey, *yul* land, "*yul-tsód-zum-čen*" land-surveyor *W.* 2. to estimate, to rate, to appraise, to tax, *rań-gi tsod mi „dzin* he overrates himself (his own powers) *Dal.* 3. to observe the right measure, to be temperate, *zos-čhó-la* in eating and drinking *Gtr.*; *sdo-tsod ma sin čuń gyér-na* when below the proper measure, i.e. when too little is eaten *Sg.* 4. to try, to tempt, to lead into temptation *W.*; *tsod-lóg-ba, lén-pa B.* and vulg., *Ca.* also *tsod bgám-pa* to try, prove, "*tsod ma ltos*" I have not tried it yet *W.*, "*tig-tsód ma ltos*" id., *tsod lóg-ba, lem-pa* also to sound, to sift, examine, spy out, *tsód-lem-pa* abst., spy; *sems-kyi* or *sydms-(kyi) tsod lém-pa* to examine, find out or sift another's thoughts or sentiments, also "*log-tsó' lém-pa*" *C.*; *tsod „jal-ba* to measure; *tsod-čes-pa* to keep measure, and adj.: observing due measure, temperate, *tsod-mi-čés-pa* not keeping measure, intemperate. — *tsod-čan, tsod-ldan* 1. moderate. 2. punctilious, strict, grave *W.* — *tsod-méd* intemperate, immoderate, im-

pudent. — 2. measure, instrument for measuring, *ču-tsál* water-clock. — 3. division, portion, quantity, *tsad-čig* part, "*nor tsad čig*" part of the money, of the estate *W.*; esp. of time, point of time, certain hour, cf. *ču-tsad* and *dus-tsad*; "*duń ńa-ča tsál-la*" *W.* at the time when the signal with the trumpet is given; "*tsam tsad*" *W.*, at which hour? — 4. estimation, supposition, conjecture, guess; *ńai tsad-la* according to my estimation, *tsad ‚dzin-pa* v. above; "*dha lčb-pe ta' ye*" by this time he will have arrived, I guess *C.*; hence "*tsad-be*" *W.* to guess; *tsál-len, tsál-bya* riddle *Ca.*, *tsál-len smrá-ba* to propose a riddle, *mi-tsad* about men, *bem-tsád* about inanimate objects *Ca.*(?); "*tsad-tsád*" *W.* at random *Sch.* — 5. *tsad* affixed to an adj. serves to form abstract nouns, thus: *rnyéd-par dká-tsad* the difficulty of obtaining, *‚jig-par ldá-tsad* the facility of destroying, *ńon-‚dzin ľi-tsad* the greatness of the advantage *Thgy.*

ཏཱལ་ཙ *tsál-ma* 1. vegetables, greens, *tsál-ma rgyd-skyés Ca.*; wild-growing greens, frequently gathered by the Tibetans in spring-time, such as dandelion, nettles, Eremurus etc.; *tsál-ma pyań-skyés Ca.* cultivated vegetables. — 2. boiled greens, vegetable-soup *Mil.* and vulgo. — *sno-tsad* = *tsál-ma*; *nyań-tsád* a dish of roots, turnips etc. *Ca.*; *lhum-tsád* a variety of roots *Ca.*(?) — *lo-tsád* all sorts of cabbage; *la-tsád Ca.*, 'meat',(?) or more probably: prepared mushrooms. — *tsad-sder* plate, dish *Sch.*

ཏཱ *tsa*, I. (cf. *ta-ba* and *tsa*) colour, 1. colouring matter, paint, = *tsa-rtsi*, or *rtsi-tsa*; *tsa-rtsi dkár-po ‚bri-ba* ■ mark with white paint; *‚byág-pa* to paint; *tsa lén-pa* to take, imbibe colour *Ca.*; *tsa sbyór-ba* to mix, to prepare colours *Ca.*; *tsa-gyis bsó-ba* to colour, to dye; *tsa-skád* dyed thread *Do.*; *tsa-spél* a coloured strip *W.* — 2. colour = *mdog W.* — II. v. *mtson*.

ཏཱ *tsa-po* 1. fat, plump, well-fed *W.*, *C.* 2. resinous.

ཏཱ *tsa-mo-sten* a metal (not known) *Stg.*

ཏ *tsá* for *tsá Sch.*

ཏ *tsa-pa* f. also *tsa-po Ca.* bundle, bunch, *tsa-ba* id., *mé-tog-gi tsa-ba* bunch of flowers *Pth.*; *rtsi-ma ndg-poi tsa-po bkág-pa Mil.*, a kind of collar, made of black yak's tail; *pra-tsa* a border or trimming set with jewels or pearls. Acc. to our authorities, however, the word properly signifies a mixture or variety of colours, something variegated, gay-coloured, e.g. "*dii ráb-du tsa wdá-po*" there is much colouring in this, it is manycoloured, "*tsa-tsa*" id. — II. vb. to doubt, hesitate; to be timid, bashful, shy; to be ashamed *C.*; abst. doubt, timidity etc.; *tsa-tsa*, *tsa-tsa*, *ta-tsa* id.

ཏ *tsa-ma C.*, *W.* 1. = *kyam*, also *tsa-ma-shár* court-yard, *Ban-pai tsa-ma Lex.* — 2. set, division, part, chapter *Sch.*, so perh. in the title of a book, *Ždd-du brjód-pai tsa-ma Thgy.*; "*kye-ča yu dai sii tsa-ma-ban*" *W.* a neck-lace or string of pearls in sets, divided by turkois-drops and *yzi*.

ཏ *tsa-ma-rtsa-ma* noise, din, clatter *Sch.*

ཏ *tsár-ba* 1. to perceive, abst. perception; as one of the five skandhas = ཚ *tsa*, a sensation, a feeling; to perceive, *yżn gyis ma tsár-bar* without any one perceiving it *Dul.*; also without *yżn-gyis*: *ma tsár-bar rtsá-ba* to steal unobserved, the contrary to robbing forcibly *Thgy.*; "*bzin-po tsar*" he found it well-tasted; *sbrim-pa tsár-nas* feeling herself to be with child *Pth.*; "*yań-mo tsar soi*" *W.* it felt light to the touch. — 2. to hear, for *tsa-pa*, common in *W.* —

ཏ *tsár-la* a (flying) report, rumour.

ཏ *tsál-ba* v. ‚*tsál-ba*.

ཏ *tsa* 1. paint, dye, colouring matter; *tsa rgyág-pa*, *rgyáb-pa* to dye, to colour *Sch.*; *tsa gyur* (or *log*) *soi* it has lost colour, it is faded; *tsa(-kyi) ku(-ba)* liquid paint, = *tsa-rtsi Glr.*; *tsa-mčan* dyer, *tsa-lu Sch.*: a cosmetic, wash(?); *rgyd-tsa* a red pigment from India, perh. kermes *Med.* — 2. a medicament *Med.* — 3. v. *kur-tsa*, ‚*ńon-tsa*.

ཅན་ཏན་ *mčid-ta* 1. also *rta-mčin-ta Lex., Sch.*: a horse with white feet. — 2. v. *tsa-ta*.

ཅན་ཏགས *mčags Sch.* = *tsags* 4, *tsaga-bčas byéd-pa*.

ཅན་ཏ *mčaś* v. „*tsaś-ba*.

ཅན་ *mčan* 1. resp. for *min*, **name**, esp. the new name which every one receives that takes orders; *mčan yaḍ-ba* 1. to give a name *Glr.* 2. to take, to assume, a name *Glr.*, title *W.* — 2. **mark, sign**, v. *mčan-ma*. — 3. **night**, *mčain-mo*.

ཅན(ན) *mčain(-ma)* **ལགས**, 1. **sign** (*rtags* and *ltas*), **mark, token, badge, symptom**, *dbu-med-pai mčan-ma yin* it is a sign that it would be fruitless *Wdz.*; *mčan-ma „dźe-pa* to make a mark, to mark (e.g. with paint) *Glr.*; *bsun-mo-la ma „jigs-śig byas-pai mčain-ma byin-nas* making a sign to the queen, signifying: do not fear! (that she had nothing to fear); *mčan-mar mčan-pa* to represent a thing by a sign or mark *Lex.*; *rgyal-poi mčan-ma* (or *rtags*) *bźi-po* (acc. to Indian notions) the five royal insignia, turban, parasol, sword, fly-flap and coloured sandals; **shape and peculiar characteristics of separate parts of the body**, *ku-lyi mčan Dzl.* ﾆｬﾝﾏｰ, 5, esp. as marks of beauty, *skyes-bu čen-poi mčan sum-cu-rtsa-gnyis* cf. *skyes-bu*; *mčan daṅ dbyibs* as to limbs and stature *Dzl.*; *mčan(-ma) bzaṅ(-po)* and *ṅan(-pa)* good and evil signs, tokens, symptoms, prognostics, frq.; *bsrabs-pai dge-mčan* propitious signs *Glr.*, emphat., good, favourable sign, some special (good) quality, *mčan daṅ ldan-pa* possessing such quality, **superior, excellent**, frq.; *mčan-ma rtog-pa* to prove, to examine, signs; *mčan-mar sgom-pa* to take as an omen *Sch.*, *mčan-mar ma bsam* do not regard it as an (evil) omen, be not surprised or alarmed *Sch.* — *mčan(daṅ) bźi(-pa)*, and *mčan-med* having characteristics and having none, (v. also *Was.* 297), terms with which Buddhist speculation loves to play, cf. *Köpp.* I, 597. — 2. **genitals** *Med.*, *Pth.*, gen. preceded by *go* or *mo*; *mčan-dbus* prob. the genitals open themselves *Med.*; hence in Lhasa the word *tsan-ziṅ* (q.v.) might be misunderstood for painful affection of the genitals. — 3. *bis-te mčan źi-bar gyur-te* is at one time applied to Buddha, at another to man, thus leaving the true meaning doubtful.

Comp. and deriv. *mčin-mčan* soothsayer, astrologer, frq. — *mčan-grwa* and *dpu-mčan* prize, crown of victory *C.* — *mčan-brjod* calling upon the name of a deity, enumerating its characteristics and attributes *Ca.*; *mčan-dźin* something similar(?). — *mčan-nyid* prop.: '**the sign**', the essential characteristic, sometimes even implying the true, innermost essence of a thing, whilst, on the other hand, it is also used merely for 'mark' in general; *Śis-kyi mčan-nyid sdom-pa, ldźe-du źźd-pa* prob. to show the true essence of doctrine, to receive it into one's own mind *Dzl.*; *mčan-nyid-pa Mil.* n. of a philosophical school of the present day, stated to be the same as *bye-brag-pa*; it is much in favour with the Gelugpa-sect, and the principal object of their studies is, to ascertain the literal sense and original spirit of their doctrine; they love disputations on these subjects, and may be considered the representatives of speculative science among the Tibetan clergy. — „*dus-byas-kyi mčan-nyid mi-rtag-pa yin* the essential property of all that is compounded is liability to decay *Glr.*; **property, quality** *Donni*; **symptom, indication**, *nad-pa sdo-pai mčan-nyid* an indication that the patient will recover *S.y.*; *mčan-nyid gsum* the three marks or characteristics in the doctrine of 'perception' of the Mahayanists, *ḥdu-bčas, ytan-dbaṅ, yoṅs-grub Was.* 291; *mčan-nyid bźad-pa Schr.*: **definition**; so it seems to be used in *Thyy.* — *mčan-rtags* = *mčin-ma Wdz.* — *mčin-pa* **marked**, „*ḥkor-lo* being marked with the figure of a wheel *Glr.* — *mčin-dpe* for *mčan daṅ dpe-byad Glr.* — *mčan-yźi Lex.*, *Sch.*: 'the cause of a sign or symptom, an object' (?).

ཅན་ནོ *mčin-mo W.*, "*tsan*", **night** "*tsan źa dug*", *W.* night sets in; adv. at

night, by night, in the night time *Dzl.*, *W.*: "*tsan-la*"; *dei khám-mo Dzl.* in that night; *tsan gsá, tsan tag-tág. W.* also "*tsan-tse-ri*", the whole night; also adv., all night; *khám-dbyil*, *khám-gsá*, *khám-pyéd* **midnight**; *khám-stód, khám-smód* the first, the second half of the night; *khám-stód-kyi rmi-lam* a dream before midnight *Med.* — *khám-dás* **night time.** — *khám-byi* (*W.* "*tsan-bi*") **bat.** — *tsan-shíng W.* 1. **chip of pine-wood,** 2. **pine-wood.** 3. **pine-tree.** — *khám-sé byéd-pa* to keep watch during the night *Sch.*

ཁམས་ *khams* 1. **intermediate space, interstice, border, boundary-line,** *rgyagár dang bód-pai khámsu-na, rgya-bód-gyi khámsu-su* on the border between India and Nepal *Glr.*; *khámsu-kyi nags-khrod* boundary-forest *Glr.*; *sa-khámsu* (vulgo *sa-tsám*) frontier of the country *Glr.*; *dé-nas ‚dzam lóa-brgyád khámsu-nas* at a distance of 500 fathoms from that place; *bar-khámsu-na yod* it lies in the middle between; *ri ñái khámsu-su* where the mountains are contiguous to the plain; *byaí bar khámsu-su* in the north-east (cf. no. 2 below); *ñu ‚gram khámsu-su* (between the water and the river's bank) close to the edge *Wdz.*; *dei khámsu-su* (with regard to a royal dynasty) **intervening, a usurper,** interrupting the regular succession *Glr.*; *ñó-pai ñéy khámsu-nas* when these words were uttered, at these words *Tar.* 127, 11; *sgo(i)-khámsu* a narrow opening of the door, *sgo-khámsu-nas slob* (he or it) enters through the cleft of a door, equivalent to our 'through the key-hole'; "*tsám-la ñig-te*" *W.* to preserve, to put (plants) between (paper), to pack up (glass in straw). — *khámsu sbyor-ba* 1. **to close interstices, to stitch up, to sew together** (the separate parts of a shoe) *Mil.* 2. *Sch.*: **to occupy a certain space, to enter a womb',** to embody one's self in human flesh, so it seems to be used in *Thgr.* and *Mil.* 3. **to take a resolution, to form a plan, to conceive an idea, to settle in one's mind,** like *‚grid-pa*, cf. *sbyór-ba* 1, 2; II, 2 *C.*, *W.* — *khámsu ‚byé-ba* to split(?), *skra smin yaṅ-ru khámsu-byu rtsub ‚byé S.g.* the hair of the head and the eye-brows split, divides again, is growing thin, crisp, and interspersed with bald places, which is alledged to be a symptom of approaching death, yet hardly founded on correct observation, nor by any means clearly defined; *Sch.r.* has: *skra khámsu ‚byéd-pa* to part the hair on the top of the head. — *khámsu-med-pa* 1. adj., *Sk. ānantarya*, without interstices, continuous, = *go-khámsu-med-pa* v. *go* 1, *Dzl.* 2. abst., *Sk. anantarya*, *Was.* (240), 'where nothing is to be interposed between a deed and its consequences, where the consequences are not to be averted', **a deadly, capital sin** *Dzl.* and elsewh.; *khámsu-med-pa lña*, i. e. inexpiable sins, are: parricide and matricide, murder of an Arhat (*dgra-bcom-pa*), or of a Tathāgata, likewise causing divisions among the priesthood. — *dus-khámsu* **intermediate time** *Ca.* — *mi-sems-sbyór* the Sanskrit diphthongs ē, ō, ai, au; *khámsu-sbyór-pa* and *-ma*, a hawd, *Ca.* — *khámsu(-kyi)-ñu(-ba)*, also ‚*dzam-ñu*, an expression gen. occurring in modern Tibetan letters, winding up the complimentary phrases of the introduction, and passing over to the proper business of the letter; for the immediate sense of the phrase I found no explanation. — 2. **the points of the compass,** *khámsu bží* the four cardinal points of the horizon; *khámsu brgyad* includes the intermediate points, south-east etc., *khámsu drug* denotes the four cardinal points together with the zenith and nadir. — 3. **demarcation, partition, break, pause, stop,** *khámsu yód-pa* to make a stop or pause with the voice in reading *Gram.*; esp. to draw a line of demarcation about one's own person, whether it be by a magic circle (*Dzm.*), or by retiring to a solitary house, either for the sake of private study (*Zam.*), or which is most frq. the case, for religious meditation, ("*tsám-la ñdzi-te*" *W.*) in the cell of a cloister, or in a hermitage or cave in the mountains, the seclusion lasting sometimes for several months, during which time the scanty food is silently received from without through a small aperture. Such seclusions are undergone by some in the

ཅོ་ལར་བ *mdzir-ba* — ཅོ *mdo*

sincere belief, that they will acquire thereby higher gifts and abilities, by others merely to increase their odour of sanctity. *mtsams sdom-pa Mil.* has a similar signification. — *spyad-mtsams* **rules, instructions,** defining the extent and limits of a person's duties. — 4. symb. num.: 8, v. *mtsams drug* above.

ཅོ་ལར་བ *mdzir-ba* 1. **fair, fine, beautiful,** = *mdzes-pa Zam., Glr.* frq., *mtsar sdug dań ldan-pa* id., e.g. *bú-mo Glr.*; also of flowers; **bright, shining,** of metals *Stg.*; "*nyim-tsar-wa; lá-tsar-wa*" admirably fair, wonderfully fine. — 2. **wondrous, wonderful, marvelous,** gen. with *ńo, ńi-mtsar-čen ńig* a wonderful, distinguished, eminent man *Mil.*; *rten ńo-mtsar-čen* a wonderful image (of some deity) *Glr.*, in both instances equivalent to **wonder-working, miraculous**; *ńo-mtsar-mčhi-pa* a marvelous, extremely rich offering *Mil.*; more frq. *ńo-mtsar-čí-ba* e.g. marvelous things, events, miracles *Dzl.*; *mi srid ńo-mtsar-čé* impossible! most wonderful! *Glr.*; *ńo-mtsar-čí-ba ma yin* that is not so very wonderful *Dzl.*; **strange, ridiculous,** *ytsan ldin-tu ńo-mtsar-čí Glr.* — 3. *ńo-mtsar* **wonder, surprise, astonishment,** *ńo-mtsar skyé-ba, ńo-mtsar-du „gyur-ba* or *„dzin-pa, ńo-mtsar-rmód-du „gyur-ba* to wonder, to be surprised. — 4. *ńo-mtsar-čí* an expression of thanks, = *bka-drin-čé, di-ltar yin-na ßyed ynyis-ka ńo-mtsar-čí* if that is so, then both of you receive my best thanks! *Mil.*; *ybis-pa ńo-mtsar-čí* thanks to you for your coming! *Mil.*

ཅོ་ལར *mtsal Ch.* also *that vermilion,* used (among the rest) inst. of red ink for writing; *mtsal-pár* a printing with red ink *Ch.*; *mtsal-lhógs-pa(?) Sch.*: 'clear vermilion'(?); *sku-mtsál* resp. for *ßrag* blood *Ch.*

ཅོ་ལར་ལ *mtsuis-pa* (*W.* "*tsoys*") **similar, like, equal,** *ka-dog* as to colour *S.O.*, *sia-ma dań* like the former, *bdud-rtsir* like nectar *S.g.*; *bdud dań mtsuis* you are to me like a satan, you are a satan to me *Pth.*; *ßuń sdug-bsnól dań ča-mtsuis-pai stéi-du* besides their sharing all the imperfections of the gods *Thgy.*; *dań-mtsuis-pa* **a contemporary** *Mil.*; *mtsuis-méd, mtsuis-bral,* **without an equal, matchless, incomparable**; *sems dań mtsuis ldan-pa* explained by *Was.* (241) as: manifestations of mind, those outward signs by which the mind manifests itself as existing.

ཅ *mtsun* (*Zam.* = *Sch.* ཤ, raw flesh) 1. *Ch.*: **meat for the manes of the dead,** *ytsó-ba* to bring an offering to the dead, *skyel-ba* to send one; *mtsun-ytsór* explained by *Wdá.* by *ß-bai dón-du ytsó-ma ytsó-ba*; *mtsun-ytsór sér-ba Wdá.* — 2. *Sch.*: **tutelar deities, household-gods,** or rather **the souls of ancestors**; so *Dzl.* 29, 16 (another reading *ińbtsun*); also in *mtsun-ytsor,* if *mtsun* be taken as a dat., it may have this signification; *mes-mtsún* household-gods of the Shamans *Sch.*

ཅ *mtsur* v. *tsur-mo.*

ཅ *mtsúl-pa* **the lower part of the face,** nose and mouth, **the muzzle** of animals *Mil.*; **bill, beak** *Sch.*; *W.* "*ndu-tsul*" nose; *mtsúl-pa „gag* the effect of the gall entering the nose(?) *Mdg.*; *ka-mtsúl* (*W.* "*kam-tsul*") **face,** seldom in *B.*

ཅ *mtse-skyés Wdá.?*

ཅ *mtse-ldum* n. of a medicinal herb *S.g.*

ཅ *mtsé-ma* (*W.* "*tsag-ßig*") **twins,** *bu mtse-ma ynyis dus ybíg-na „ßruin-so Pth.* two twin-sons were born simultaneously; *mtsé-ma ysum-po* three-twin-child, trigemini *Wdá.*

ཅ *mtsed Sch.*: *dur-mtsód,* **place for burning the dead.**

ཅ *mtseu* **a small lake,** *mtso dań mtseu* lakes and lakelets *Pth.*

ཅ *mtser-ba* = *„ßer-ba.*

ཅ *mtso* 1. **lake,** frq. — 2. for *rgya-mtso* sea, rarely. — 3. symb. num.: 4. — **Comp.** *mtso-dkyil, mtso-dbús* the middle of a lake. — *mtso-„ßér* an assemblage of many lakes *Ch.* — *mtso-„ßyoms* v. *„ßyoms.* — *mtso-„grim, mtso-mtá* border of a lake. — *mtso-sníń Glr.*, "*sog-po tso-nyń*" *C.* the blue lake, Kokonor, in Mongolia. — *mtso-ßí* water,

mkho-rlabs vapours, *mtso-rlabs* waves of a lake. — *"ko-ldg" C.* inlet, creek, cove. — *"ko-log-dbl" C.* strait, channel.

ཁོལ་ཁ *mkhol-pa* v. ‚*khol-pa*.

ཁ་ལ་ *mkhal-ma Lt.*, also *mkhog-yuh Ca.*, 'spot or tender part of the head', vacancy in the infant cranium, — *khrus-pai bu-ga.*

ཁ་ལ་ *mkhogs* adv., *"khyu-se"* adj., *W.* for *mtsuns* or ‚*dra*, similar, like, equal; *"ai-ni-si khogs rgyal-la mi dug"* they are not so good as the English; *"ko dan nid-la chag-nid khoy-se yod"* with him and with me there is the like disaster, misfortune visits us equally.

ཁ་ *mkhon*, 1. also *mkhon-ba*, any pointed or cutting instrument, *mkhon-ba ytsob-pa* to cut to pieces with such an instrument *Dzl.*; weapon, arms; *mkhon bogs-pa* to seize a sword, to take up arms *Dzl.*; *mkhon-gyis ‚jig-pa* to destroy, to conquer, with the sword *Mdo.*; *mkhon-ba rnon-pa bhi Stg.*: sword, spear, dart, arrow; *go-mkhon* armory and arms; *ra-mkhon* v. *ra*; *mkhon-khrag* blood drawn by cuts or stabs (used for sorceries) *Lt.* — *mkhon-gyi dra-ba* an attribute of the gods, resembling a coil or ball of thread *Wdz.*; *mkhon-skud sgril-ma Thgr.* id. (?). — 2. also *kon* fore-finger, *mkhon-rtsa* the pulse to be felt with the fore-finger; *mkhon gan* a finger's breadth; *mkhon gan mar* a finger's breadth lower *Mvd.*; *mkhon-pa* a four-fingers' pinch(?); *khö mkhon-pa big* a handful of sticks *Mil.*

ཁ་ *mkhon-pa* 1. v. *mkhon* — 2. vb. to set forth, bring forward, adduce, state, quote, exhibit, examples of grammatical forms etc. *Gram.*; ‚*di mkhon-nas* illustrating it by this, setting this up as an example *Gram.*; *de kyan rgyu-mai dpe big mkhon* also in this may be seen an instance of deception *Mil.*; *dpe mkhon-pa* to illustrate by parables *Mil.*; *mkhon-was* by a sign *Gram.*; so prob. also: *ōm-kan rnyis dei mkhon-pai dmag-mi* the soldiers brought forward by the two Chinese officials; it is also alleged to stand for to make, to prepare *C.* — *rnam-mka mkhon-pai rnal-‚byor-pa* prob.: the saint that represents the heavens, that resembles the heavenly space *Mil.*

ཁ‚ *kha-lu* v. *mkha-lu.*

ཁ‚ *khag-pa* 1. vb., pf. *khags*, *khags*, fut. *khag*, imp. *khog* (trans to ‚*dzag-pa*), to cause to trickle, to strain, filter, sift, squeeze, press out, ‚*bra-mdzi khag-pa* (partic.) oil-miller *Dzl.*; to draw off, *dsuh-ču* to tap (a dropsical person) *S.g.* Cf. *khog-ma*, *khogs*. — 2. adj. thick, fat, obese *Lex.*

ཁ‚, ཁ‚ ‚*khah*, *mkhah* fault, error, offence, sin, *de* ‚*khah-du če* that is very wicked, a great offence; *mhi* or *mi-la* ‚*khah bris-ba* or *dris-ba* 1. to spy out another's faults, to upbraid him with them, to accuse him *Do.*, *C.*, *W.*; *"khah* ‚*og dkhe-wa" C.* id. — 2. to irritate, provoke, make angry *C.*

ཁ‚ *khah-ba*, vb. I. pf. *khahs*, fut. *khah*(?) 1. to press into, to stuff *Sch.*, ‚*khah-ba byed-pa* id. *Sch.*; *nhi-du* ‚*khah-pa Lex.* prob. pressed into, stuffed inside, so *Sch.*: *kri nah khah-čan* a stuffed seat; *dbugs kar* ‚*khah-pa* out of breath, panting (in the heat of pursuit) *Mil.*; *dbugs stod-du* ‚*khah-nas skad mi ton Mil.* I am pressed for breath, my breath stops, I cannot utter a word (for ardent longing); *stod-*‚*khah*, *rhah-*‚*khah*, ‚*khah-la phan*, all these expressions imply a want of breath, not sufficiently to be reconciled to the original meaning of the word. — 2. *"ni-la khah-se ybi-ba" Id.* to attack a person with open violence, opp. to a stealthy attack. — II. pf. *sah*, which verb, however, occurs only in ‚*khah-rgyal-bar* ‚*gyur-ba* to become Buddha *Dzl.* frq., ‚*khah rgyal-bar* ‚*dod-pa* to aim at Buddhaship, and *sah-rgyal* (having become) Buddha. Besides this form, there exists also a verb *sah-ba*, pf. (*ö*)*sah*, to clean, as may easily be proved by examples. The whole will perh. become clear, if we presume, that the form ‚*khah-ba* for the present tense is now obsolete, occurring only in reference to Buddha, as quoted above, and that the root *sah* is now used as present tense in the following significations: 1. to remove (impurities) — like ‚*dag-pa* — to make clean,

"*dań sdi-ta med*" *W.* (the soot) having yesterday been removed, there is none just now; "*saṅ dug, saṅ ćoṅ*" *W.* it is cleansed, swept clean, "*„bag saṅ, ṅgé-pa saṅ*" the contamination, the sin, has been removed, done away with *C.*; *ṅayen saṅs* the disease is removed *Pth.*; *skyo-sdiṅ byéd-pa* to remove melancholy, to recreate or amuse one's self; to comfort others; *skyo-sdiṅ-la „gró-ba, skyo-sdiṅ byéd-pa* to take a walk, to take a ride *Pth.*, *C.*; *mya-ṅań sdi-ba* to comfort *Pth.*, to console one's self; esp. 2. to recover, to come again to one's senses, *ro-ro-ba-las* from intoxication *Dzl.*; *ṅim-pa-las* from a deep sleep *Dzl.*; also construed as before: *bzi Glr.*, "*ra*" *W.* from a drunken fit, and this agrees with a sufficiently authenticated signification of the *Sak.* root *tudh*, so that *saṅs-rgyás* would after all be the literal translation of ལ (contrary to *Burn.* I, 71 med.), taking the signification of the name, accord. to Tibetan notions, to be: 'the man that has entirely recovered from error and come to the knowledge of absolute truth'. That *saṅs-rgyás* be the same as perfect, holy, seems to be a mere etymological conjecture of *Ca.* — 3. to take away, to take off, "*ćab sdi-ćo*" *C.* to uncover. — 4. to be spoiled, to become unfit, useless, "*ućó-ma saṅ soṅ*" *C.* the milk is spoiled, *zom saṅ „dug* = *taṅ „dug* the casks are leaky, are running out.

ཐམ་ཤ *„thaṅ-ra Sch.*; the neck of the thigh-bone; *thań-raṅ ćal* the list attached to it *C.*

ཐལ་བ *„thal-ba*, pf. *thalo*, *tholo*, fut. *thalo*, imp. *thol*, to pay back, repay, refund, *ćyén-pa* a loan *Lex.*; cf. *thab*.

ཐལ་ཐུབ *„thal-„thub* hurry, confusion, perplexity, fear *Sch.*; also: *„thal-„thub-mor ynda-pa* to tarry in fear, to hesitate in apprehension *Tar.*

ཐལ་ཕ *„thálo-pa*, pf. *thalo*, imp. *thalo Sch.*: resp. to be afraid; *Lex. blo-„thalo* id. (?).

ཐལ(ས)ཏ *„thań(s)-pa* 1. — *„tam-pa*(?) fit, suitable, in accordance to, in conformity with, *de dań „thań-par Sg.*; *so-sdi „byér-pa dań „thań-par Tar.* according to their ability, in proportion to their property. — 2. frq. and mostly errone. for *sthańs-pa*.

ཐལ་ *„thal-ba*, pf. *thar* 1. to be finished, completed, terminated, *sńón-la thal-ro Glr.* it was the first that was finished; to be at an end, consumed, spent, "*nor thal-ts soṅ*" *W.* the money is all spent; esp. as an auxiliary, to denote an action that is perfectly past or completed (where in the earlier literature *ćin* stands), in later books with the termin. inf., *yóla-su rdzógs-par thal-te* when ... was completely finished *Glr.*; vulgo the mere root is used, esp. in *W.*, "*ćag thar-ra ma thar*" are they assembled, has the meeting begun already? "*lam-la ćug thar, saṅ thar, ćal thar*" he is on the way, he is gone, it is dispatched; *thal-ba byéd-pa, thal-du „ćig-pa Ca.*, "*thar ćug-ćé*" *W.* to bring to a close, to finish, to terminate. — *thal-ćód-pa* 1. to destroy, annihilate, e. g. diabolic influences, infernal powers *Pth.*; to defeat, overcome, in disputation *Mil.*; to excel, surpass, *ṅgyu-rtsal-gyis Glr.*; to punish *Tar.* 2. for *ynár-ćód-pa Pth.* — 2. to grow, grow up, thrive, of little children *W.*; *„tam-skyés* growth *Mil.*

ཐལ *„thal*, *ṅgro-baṅ-„thal-gyi ka-brgyan Mil.?*

ཐལ་ *„thal-ba*, imp. *„thol* oleg. 1. to want, wish, desire, ask; when followed by a verb, the latter stands in the termin. inf., or the mere root of it, and more esp. that of the perf. form, *yab dań mjal „thal-la* I have a mind to go to see my father *Dzl.*; *blóla-par „thal-la* wishing to see *Dzl.*; *ćigs-la bźag „thol* I wish it may be borne in mind *Glr.*; *ynań „thal* I beg you to speak *Mil.*, *bzań „thal* please take *Pth.*; pleon. *„brid-par bu „thal Glr.*; esp. as an intimation of willingness, *dé-ltar „thal-la* yes, we will do that *Mil.*, or like our: very well! Farther: *pá-la nor ma „thal-tam* has he not asked the money from his father? *Dzl.*; *gum yań ći „thal* why does (the king) want to kill me? *Dzl.*; *dań don mi „thal* the profit of it I do not desire *Glr.* — 2. to eat, *bzań-ćig*

poison *Dzl.*; *byi-ban „tsil-te* eaten by mice *Dzl.*; *ydon mi „tsil-bar* eleg. for *ydon mi zd-bar* without doubt *Dzl.* — 3. to **know** *Ca.*; so *ro-„tsil-ba* appears to be used for *ro-ies-pa*, and in a passage of *S.O.* it seems to imply to **understand**. — 4. in certain phrases: *„bad „tsil-ba* **to use diligence** *Thgy.*; *bro „tsil-ba* 1. **to swear** *Pth.*(?), 2. **to have a cold** *Mil.*; *ysyag „tsil-ba* **to grind, salade**, v. *ysyag*.

ཚ‌ལ‌ཁ „tsil-ma *Ca.* = *tsil-ma*.

ཚ‌ལ‌ཏ „tsig-pa, pf. *tsig*, **to burn, to destroy by fire**, *grol-ḋyer mi dan bcas-pa* (be burned) the town with its inhabitants *Pth.*; *mes, mer*, vulgo "*mi-la*" with fire; *rnam-par* entirely, completely *Dzl.*; more loosely: *tsig sañ* he burnt himself, scalded himself etc.; also of food, burnt, injured by the heat; *„tsig-gam* am I burning? (thinks one suffering of fever) *Mdz.*; of inflammation, v. *mig-„tsig*; of any violent pain *Dom.*; **to be glowing**, of the evening-sky *W.*; "*tsig „jug „dug*" *C.* **to be in the rut**, the copulating of larger animals.

ཚ‌ལ‌ and ཚ‌ལ‌ཁ „tsiñ and „tsiñ-pa *Mng.*?

ཚ‌ལ‌ཏ „tsir-ba, pf. *tsir, btsir*, fut. *ytsir, btsir*, imp. *tsir W.* "*tsir-te*" **to press**, *mig* with the finger on the eye *Med.*; *ndzgyis* to press hard *Stg.*; **to press out**, an ulcer; **to wring**, a wet cloth; **to crush out**, *til-mdz* sesame-oil *Lex*; *„o-ma „tsir-ba* **to milk**; "*tsir tog phd'-pa, or tsiñ-ma*" *C.* **to press hard, to examine closely, to hold a rigorous inquest**; *btsun-mo-la yuñ ḋugs ytsir ciñ-bar gyur-to Pth.* also the queen's mind was much depressed.

ཚ‌ལ‌ཏ „tsiṅs-pa, pf. *tsugs* (intrs. of „*dzug-pa*), 1. **to go into** (more frq. „*tsud-pa*), **to enter upon, begin, commence**, *ssid-pa „bdi-ba-la tsugs* he began to praise, to flatter. — 2. **to penetrate by boring**, v. *jur-pa*; **to take root, to establish one's self, to settle**, *rtsa-ba ma tsugs* it has not struck root; *„brog „tsiṅs-su ye ma-„dod Mil.*, prob.: they had no longer any mind to establish themselves in this alpine solitude; *brtsa-gyi skyid-mgo di-nas tsugs* this was the beginning of my lasting happiness *Mil.*; most frq. *tsiṅs-pa* as partic. or adj.: **firm, steady**, *rkaṅ-lag ma tsiṅs-te sa-la „gyel-to* his limbs not remaining firm (in consequence of a paralytic stroke), he fell to the ground *Dzl.*; "*ksiñ-pa tsiṅ-kyiṅ dug*" sit quiet with your feet! *Ld.*; *„dug mi tsiṅs-pa Med.*, *sa ytsig-tu mi tsugs-pa Pth.*, "*dg'-tsug med'-pa*" *C.*, "*ddd-du mi tsiṅ-ḋan*" *W.* not being able to sit still; not stationary, **unsettled, roving, restless, volatile, flighty, inattentive**, *spyod-pas skad-cig kyaṅ mi tsiṅs-pa Glr.* id.; "*tsiṅs-la dod*" *W.*, be attentive! **to be able** *C.*

ཚ‌ལ‌ཏ „tsid-pa, pf. *tsud* (intrs. to „*dzud-pa*) **to be put into** (a hole), to prison *Glr.*; **to go into, to enter, to get into** (a good and wholesome way), **to go to** (hell); *Ṅan-ḋu* v. *ḋaṅ „tsud-pa*.

ཚ‌ལ‌ཏ „tsub-pa, pf. *tsubs*, 1. **to whirl**, of whirlwinds, snow-storms, smoke etc. *Mil.* and elsewh. — 2. **to be choked**, esp. **to be drowned**, *nya ṅab-la „ḋyo-ba „tsub mi srid* the fish swimming in the water cannot be drowned *Mil.*; *ḋa „tsub-pa Mil.*; "*tsub-te ši*" *W.* he has been drowned. — 3. *spyod-pa „tsub-pa* **pugnacity**, of fowl *Glr.*

ཚ‌ལ‌ཏ „tse-ba 1. vb. pf. *btsas*, fut. *btse, ptse* (*Dzl.*) **to hurt, damage, injure, persecute, torment**, *sel-la „tsa-biṅ ynsd-pa byed-pa*, or *ynsd-ciṅ „tsa-bar byed-pa* id.; also subst., **enemy, persecutor** *Mil.*; *ydan-sdu-la sdig-pai „tsa-ba dai bcas-pa* (a place) haunted by beasts of prey or any other noxious creatures *Thgy.*; the term is also applied to horses that bite each other. — 2. subst. (spelling uncertain) **psaltarium**, the third stomach of ruminating animals *W.*

ཚ‌ལ‌ཏ „tsig-pa, pf. *tsugs*, imp. *tsug(s)*, **to repay** *Ca.*

ཚ‌ལ‌ཏ „tsin-ba, pf. prob. „*tsins*, 1. **to increase, improve, thrive**, app. to „*phin* [illegible] *W.* — 2. **to be content, happy** *Mil.*

ཚ‌ལ‌ཏ „tsed-pa 1. v. „*tsad-pa*. — 2. v. *bsed-pa*.

ཚ‌ལ‌ཏ „tsim-pa pf. *tsems, btsems*, fut. *btsem*, imp. *tsems, W.* "*tsim-te*" **to sew**, "*gos tsim-ciṅ ras*" materials for a gar-

ment; „*tsem-skrid* thread for sewing; „*tsem-ʼkhib* needle. — „*tsem-drib* needle-work *Cr.* — „*tsem-sribʼ W.* seam. — „*tsem-med* without a seam; *Sch.* also: without interruption.

ཚེར་བ „*tsér-ba*, I. vb. to neigh *Pth.* and vulgo. — II. also *mtsér-ba* 1. vb. to grieve, to sorrow, and abst. grief, sorrow, resp. *tugs-„tsér*, cf. *tsér-ka*; „*tsér-can* sorrowful, anxious, „*ser-med* free from sorrow, easy. — 2. to be afraid, to fear *C.*, *Mil.* — 3. to shine, to glitter, and abst. lustre, brightness, splendour, brilliancy, of light *Lex.*, of jewels *Dzl.*; *dkar-kiñ* (or *dkar-la*) „*tsér-ba* to be of a shining white *Mil.*

ཚེར་ས, མཚེར་ས „*tsér-sa*, *mtsér-sa* 1. *Sch.*: cause of uneasiness, source of care. — 2. an old deserted settlement or dwelling; „*tsér-mylé* id. *Sch.*

ཚོ་བ „*tsó-ba*, I. vb. s. intra., pf. and imp. *sa*, 1. to live, *rtsi-du* a long time, *le brgya* a hundred years *Med.*; *nam* (or *yi-srid*) „*tsoi bar-du* for life, life-long, *ñes-kyis*, *rig-pas*, *rdzu-pas* to gain a livelihood by religion, science, hunting *Cr.*, or: to lead the life of a cleric, scholar, hunter; *srid* „*tsó-ba* to pass life, to continue in a state, to exist, freq.; *dú-„dzii mdá-du* „*ño mi jód-do* in the throng of the world I cannot exist *Dzl.* (*W.* "*sdu-le* and *de jód-leʼ*). — 2. to remain alive, to be maintained in life, „*di ma byás-sa mi* „*tsoo* else we shall not remain alive, we shall not be able to live *Dzl.*; to revive, to recover, from sickness etc. *Dzl.*; *sés-par* „*gyér-ba* id., freq.; *ñi-ba-las* to be rescued from peril of death *Dzl.* — 3. to last, to be durable, of clothes etc., *W.*: "*mdá-po tsó-leʼ* to last long, to be very durable; „*ñó-kiñ sdód-pa* to remain valid, binding, to retain its virtue, efficacy, of laws, doctrine etc. — 4. to feed, to graze. — b. tra., pf. (*b*)*soo*, fut. *yso*, 1. to nourish, *lus* the body; to sustain, *srog* life; to pasture, to feed, *ñyugs* „*tsó-ba-la kyér-ba* to lead the cattle to pasture *Pth.*, *ñyugs* „*tsor ñyén-pa* id. — 2. to heal, to cure, *nad Lt.*; in this sense the fut. form is used as a vb. for itself, q.v.; „*tso-byéd*, *tso-mdzéd* 'life-giver', i.e. physician, medicine.

II. abst., also „*tsó*, 1. life, *mi ñig-gi* „*tsó-ba bdél-ba* to prolong life *Dzl.*; „*ó-ñag* „*tsoi rje* the lord of our lives, viz. the king *Gtr.*; „*tso skyés-ba* to spare, preserve, protect another's life; to rear, bring up, educate. — 2. livelihood, sustenance, nourishment, entertainment, *zlá-ba ynáñ-gyi bar-du* „*tsó-ba sbyór-ba* to board a person for three months *Dzl.*; „*tsó-ba-la ma bltá-ste* not caring for the entertainment *Dzl.*; „*tsó-bab zás-po* good eating and drinking *Mil.*

ཚོགས་ཆས „*tsog-ćas* goods, effects, chattels, tools, necessaries, — *yo-byad Lex.*; also provisions, provender.

ཚོད་པ „*tsód-pa*, pf. *btsaga*, fut. *btsog*, imp. *tsog*, *W.* "*tsdg-leʼ* 1. to hew, chop, cut, pierce; to inoculate, vaccinate, *brúm-pa* the small-pox. — 2. to cudgel, „*tsdg-ñiñ rdzú-ba Pth.*, *brdág-„tsog-pa* id. *Dzl.* — 3. also *mtsóg-pa* to find fault with, to blame, censure, carp at, tease *Sch.*

ཚོད་ས, ཚོད[illegible]ས „*tsóg-sa*, „*tsdg-sa* = *mtsóg-sa*.

ཚོགས་པ „*tsogs-pa*, pf. and imp. *tsogs*, to assemble, to gather, to meet, freq.; *Kyed* „*dir tsogs*, ye, that are here assembled *Mil.*; *mi mdá-po tsógs-pai mdún-du* before many assembled people *Dzl.*; „*byúñ-ba lña tsógs-pa* the five elements meeting *S.g.*; „*tsogs rtén-gyi zas-ñáñ* food and drink to entertain the people assembled *Gtr.*; to unite, to join in doing something, to associate, to make common cause; examples v. *lugs*.

ཚོང་བ „*tsóñ-ba*, pf. *btsoñs*, fut. *btsoñ*, imp. *tsoñ*, *W.* "*tsdñ-leʼ*, to sell, *dri* „*tsóñ-bai ynas* place where perfumes are sold *Stg.*; "*dañ gón-le tsóñ-kan-ni miʼ W.* the man that yesterday had a coat to sell.

ཚོད་པ, ཚ[illegible]ད་པ „*tsód-pa*, „*tsód-pa*, (*Cr.* „*tsó-ba?*) pf. *btsas*, fut. *btso*, imp. *tsa*, *tsod*, *W.* "*tsó-leʼ*, 1. to cook, to dress, in boiling water, meat, vegetables; "*ču-tsóʼ W.* 'water-boiled', dumplings, — "*ñi-ta-gliʼ*. — 2. to bake province. — 3. to dye, *gos* garment. — 4. *tsóe-pa*, "*tsóe-mi'an*" *W.*" ripe, "*tsa soá*" is ripe; "*ldód-pa mo tsa*" *Ld.*, he is a green-horn.

ཚབ(ས)པ *tsab(s)-pa* to be a deputy, representative, substitute *Ca.*; *rigs* „*tsab-pa* to be the first-born male in a family, the support of a family *Dzl.*; „*tsab-par byéd-pa* to substitute, to put in the place of another *Dzl.*; *yduá*-„*tsáb*-po resp. for first-born *Dzl.*

ཚལ་བ *tsál-ba*, pf. and fut. *bsal*, imp. *tsal*, *W.* "*tsál-ci*", 1. to seek, to search, to make research; *tola* to think upon means. — 2. to try to obtain, *zma*; to procure, acquire *Mil.*; to fetch *Thg.*

ཛ

ཛ *dza* 1. the letter sounding dz; cf. the observations to ཟ *za*. — 2. numerical figure: 19.

ཛ *dza* 1. v. *dza-ti*. — 2. *dzá-brduá-ba* to break through *Sch.*

ཛ་ཏི *dzá-ti*, prop. ཛ་ཏ, *Sak.* वाटी, railway *Lt.* and vulgo; sometimes *dza* for it, po. *Lt.*

ཛ་ཤིང *dza-ko-shi* *Lex.* a hollow tree *Sch.*

ཛ་ཡ *dzá-ya* 1. *Sch.*: 'muddy deposit, green slime in the water'. — 2. *C.* the markings of wood, speckled and variegated, in consequence of a disease of the tree, cf. *lbá-ba*. — 3. n. of an ancient king of China *Gtr.*

ཛ་ལ *dza-lantra*, more accur. ཛ་ལ་ཏ *dza-lin-dha-ra*, n. of a province in the Panjáb, now 'Jallandur'.

ཛ་ལ *dzá-la-la*, *čuí dza-la-ba* *Sch.* 'water-spider'; in *Sak.* however: leech.

ཛ *dzáb-ra*, prob. to be spelt *rdza-bra* q.v.

ཛ *dzám-bu*, gen. „*dzám-bu*, ཛ, the rose apple-tree, *Eugenia*, which figures also in mythology; *dzám-buí glíú*, *dzam-bu-glíú*, *dzam-glíú*, ཛ, acc. to the ancient geography of India and Tibet, that part of the world which comprises those countries, the triangular peninsula of Hindostan, occasionally including the immediate border-lands; but as in Brahman and Buddhist literature all that does not belong to these two religions is considered as not existing, or at least as hardly human, „*dzam-bu-glíú* is simply used for earth, world, and „*dzam-bu-glíú-pa*, for inhabitant ཁ the world, man.

ཛ *dzám-bha-la*, also *dzám-bha*, *Gtr.* the Tibetan Plutus, god of riches, — *rnam-tos-srás*, also *rnags*-„*dzin* *Lex.*, *ynad*-„*dzin*, and acc. to *Schf.*'s conjecture (*Tar.* 6, 1) also *ynád-pa-čan*; *dzam-ser* this god painted yellow, *dzam-nág* painted black *Ca.*

ཛ *dzi*, num. figure: 49.

ཛ *dzi-na-mi-tra* *Sak.* n. of a Buddhist scholar.

ཛ *dzu*, num. figure: 79.

ཛ *dzu-ta* *Hindi*: shoe *C.*, *W.*

ཛ *dzub-dzib* *C.* "*dzub-dzub* *jhí-pa*" to wag, to whisk the tail, of horses and cattle.

ཛ *dze*, num. figure: 109.

ཛ *dze-ma* *C.* "*dze-ma*", vent-hole for the smoke, chimney.

ཛ *dzo* num. figure: 139.

ཛ, ཛ *dzó-ki*, *dzoo-ki* *Mil.*, *Wdk.*, vulgo. for *yó-gi*, v. *rndi*-„*byor-pa*.

ཟ *mdzá-ba* (*Lex.* — *mdzin-pa*) to love, as friends or kinsmen do, *ñyo-dáy*

mdzá-ba-rnams a loving married couple *Dzl.*; *mdza-ḥiṅ sdig-par ḡyór-ba* loving each other, e.g. like brothers or sisters, *Dzl.*; *mi-mdzá-ba tams-čád* any hostile, malignant (creatures or powers) *Dam.*; *mi-mdzá-ba-rnams sdim-pa* to reconcile those that are in variance *Thyy.*; *brdm-za mdzá-ḥiṅ ḥdzo-ba ḥig yód-de* he had a Brahmin for his intimate friend *Dzl.*; *mdza-ḥiṅ* friend, frq. in conjunction with *ngé-du* or *ḡyim-ntsen Glr.*; *mdzá-bo* id. *Dzl.* etc. and vulgo, rarely *mdzao Thyy.*; still more vulg. *Tsa* "*dzáu-te, dzá-mo*" fem.; "*dzá-wo jhé-pa*", *C.*, = *mdzá-ba*; *mdza-grogs* intimate friend *Sch.*; *C.* husband, wife.

ཟླ་ཚན་པ *mdzaṅs-pa* (*Sk.* पण्डित) 1. **wise, learned**, frq.; *mKás-ḥiṅ mdzáṅs-pa, ṅmoṅ-ḥug-ẓe-ḥiṅ mdzáṅs-pa; mdzaṅs-ḥbum* the wise man and the fool, a relig. composition, publ. by Schmidt, together with a German translation, containing an endless variety of examples relative to the Buddhist doctrine of future rewards and punishments; *mdzáṅs-mo* a wise woman *Glr.* — 2. **gentle, noble**, distinguished as to rank, *ṡa-rdzo mdzáṅs-kyi ḥu Glr.* po. — (The spelling „*dzáṅs-pa* is not of unfrequent occurrence, but seems to be objectionable.)

ཟླ་ཚད་ *mdzád-pa*, imp. *mdzod* (*W.* also "*dzoṅ*"), **to do, to act**, resp. for *byéd-pa* in all its significations, whenever the person acting is the object of respect, hence almost without exception with regard to Buddha; but also in common life: "*ṡi dzad dug*" *W.* what is your honour doing? also together with *byed-par, grogs byéd-par mdzód ḥig* pray, help me! further as a subst.: **the act of doing, the thing done, the deed**, *mdzád-pa ḥbu-gnyis* the twelve deeds (or prop. incidents) of an incarnated Buddha, viz. the descending from the gods, conception, birth, exhibition of skill (i. e. going through certain chivalrous exercises), conjugal diversion, relinquishing family-ties, engaging in penitential exercises, conquering the devil, becoming Buddha, preaching, dying, being deposited in the shape of relics; sometimes even hundred (or rather 125) such deeds are enumerated *Ca.* —

Comp. and deriv. *mdzád(-pa)-po* a maker, composer etc.; also to be used for creator. — *mdzad-spyód* resp. deed, action *Mil.*; deportment, conduct, like *spyód-lam Mil.*; course of life, way of acting, e.g. of a heretical king *Pth.*

ཟླ་ཚར་ཟླ་ཚེ་ *mdzar-ra-mdzer-ré Ld.* pitted with the small-pox, **pock-marked; warty, blotchy**, v. *mdzir-pa.*

ཟླ་ཁོ, vulgo ཟླ་ཁུ *mdzúb-mo, mdzúg-gu*, 1. **finger**, esp. **fore-finger**; *tams-čád ḥar mdzúb-mo ẓug-la sdod Glr.* now sit down and put your finger into your mouth (for our: put your finger upon your mouth), i.e. be silent, as becomes the vanquished; "*dzug-gu ṭí-pa*" *C.* a kind of covenanting, the two parties wetting their fingers with saliva and then striking them against one another, which ceremony is considered more stringent than that of "*do ṅóg-pa*", v. *rdo.* The different fingers are: (*m*)*ṭé-bo*, (*m*)*ṭéb-mo* **thumb**; *mdzúb-mo B.*, "*dzúg-gu*" vulgo, *stoṅ-byéd Ca.*, *mtsod Med.* **fore-finger**; *srin-čád, bar-mdzúb Ca.*, "*gṡin-dzug*" *C.*, *ḥóm-ma Med.* **middle-finger**; *srin-mdzub Ca.*, "*srin-dzug*" vulgo, *min-med (Ca.*, acc. to *Sak.*) *ṅad Med.* **the fourth finger**; (*m*)*ṭe*(-*ba*) or *ḥru-čúṅ*, "*dzug-ḥiṅ*" *C.* **the little finger.** — 2. **toe.** — 3. **claw.**

Comp. *mdzub-ḥór, -ḥyér* or *-ḥyúṅ Ca.* a stiff finger. — *mdzub-brkyáṅs Ca.* an extended finger. — *mdzub-ṡkyá* finger-ring (= *sor-phub*) *Lex.* — *mdzub-ḥrid* a pointing with the finger, hint, intimation, direction, *blo-ṭíthoṅ sñi-ḥoi mdzub-ḥrid byas* he made an intimation that removed every scruple of the mind *Glr.* — "*dzug-gáṅ*" *W.* a span, measured with thumb and fore-finger. — *mdzub-gúg* a crooked finger *Ca.* — "*mdzub-ṡáṅ*" vulgo, thimble — *mdzub-mó* 'a span measured with the thumb and middle-finger' *Sch.* prob. = *mdzug-gaṅ.* — *mdzub-rdzúb* a mutilated finger *Ca.* — *mdzub-brdá* a hint or sign given with a finger *Ca.* — *mdzub-rtsé* tip of a finger *Ca.* — *mdzub-ṭúgs* joint of

a finger *Ca.* — *mdzub-ldi* thimble *Ca.* — "*dzug-ri*" *W.* — *mdzub-brdol*, "*dzug-ri-tdiè-è*" to beckon. — *mdzub-bdèb* a fingered glove *Sch.*

ཟླ་ *mdze*, *Sch.* ཟ, leprosy (not cancer, yet infectious, the skin growing white and chapped) *Glr.*, *Med.*; *mdzè-ldan* leprous.

ཟླ་ཚ་པ, ཟླ་ཚ་ *mdzer-pa*, „*dzèr-pa* knot, excrescence of the skin, wart etc. *Med.*; *rus-mdzèr S.g.* bony excrescence, exostosis (?); knag, knot, in wood *Dzl.*; *mdzer-mèl* knot-hole, in boards.

ཟླ་ཚ་པ *mdzès-pa* fair, handsome, beautiful, *mdzès-pai* or *-mai bu-mo Glr.*; *bù-mo mdzès-pa* as a tender address to a daughter *Glr.*; *ri-bo sngo-tsdl dù-mas mdzès-pa* a mountain beautified by numerous woods; *mdzès-par byèd-bai jyùr* for show, serving as finery, ornament *Stg.*; fig.: *spyód-lam mdzès-pa* a deportment outwardly unblamable *Dzl.*; *lus-mdzès* a well-made body, *ydon-mdzès* a handsome face, *mig-mdzès* a beautiful eye *Ca.*; *mdzès-mdzès* pomp, extravagance, profusion, debauchery *Sch.* — *ynod-mdzès* name of the *rig-sngòn-kyi rgyál-po*(?) *Dom.*, *Lex.*

ཟླ *mdzo* mongrel-breed of the yak-bull and common cow *Lt.*, whilst „*bri-mdzo* (*W.* "*brim-dzo*") is the hybrid of a common bull and a yak-cow, *mdzò-po* a male, *mdzò-mo* a female animal of the kind, both valued as domestic cattle; *mdzò-mo-ljyu* a herd of such animals; *mdzo-rgód* wild cattle; *mdzo-phrùg* calf of such cattle; *mdzo-kò* leather, *mdzo-mdzò* butter from a bastard cow, *mdzo-sgdl* load for the same *Ca.*; *mdzo-thd Wdù.* n. of a medicine (cf. *ba-tsdl*).

ཟླ *mdzò-mo*, 1. v. *mdzo*. — 2. cats *Sch.*

ཟླ *mdzod*, *Sch.* ཟ, 1. abst. store-house, magazine, depository, strong-box, *mdzód-du* „*jùg-pa*, *sbèd-pa* to secure, to hide a thing in a depository, *mdzód-nas* „*dèn-pa* to fetch forth from it; *dkor-mdzód*, *ytèr-mdzód Glr.* treasury; *bsod-mdzód* corn-magazine, granary; *dbyig-mdzód* a safe for valuables, *ynèr-mdzód* for gold; *pyag-mdzód* (*Ca.* also *mdzód-pa*) treasurer, with kings, in large monasteries; *mdzò-gi mdzod* a treasury of words, dictionary. — *mdzod-ldan* store-room, larder. — *mdzod-srùng* treasurer *Dzl.* — 2. vb. v. *mdzód-pa*.

ཟླ *mdzód-spu*, *Sch.* ཟ, *mdzin-ldanma-kyi mdzód-spu Glr.*, acc. to *Ca.* a single hair, acc. to the majority, a circle of hair, between the eye-brows, in the middle of the forehead, one of the particular marks of a Buddha, from which, e.g., he is able to send forth magic or divine rays of light.

ཟླ *mdzòl-ba Lex.*; *Sch.*: 'grief, dejection; a snare, a trap'(?).

ཟ *„dza* 1. exchange, agio *C.* — 2. interest or premium paid for the use of money borrowed *Lh.*

ཟ *„dzà-ba*, prob. only in the word *čùd-„dza-ba* to be expected in vain *Ca.* (?).

ཟ *„dzàg-pa*, pf. (*y*)*zags*, fut. *yzag*, (intr. to „*dzag-pa*), to drop, drip, trickle, *sna-krùg*, *sna-ča dzag* blood, water, dripping from the nose *Med.*; "*bal-ḳag zàg-è*" the menstrual flow of females (plain expression for it) *W.*; *mčì-ma Dzl.*; „*ò-ma* „*dzàg-pa dì-bas* „*byès* milk is trickling from it *Wdù.*; „*dzag*-„*dzàg*-*pa* to trickle constantly *Sch.*; in a more gen. sense: to flow out spouting; *krag yzàgs-pa* the blood that has been shed *Dzl.*; *mtso bdèn-nas zàgs-te mèd-par soù* flowing off at the bottom, the lake dwindled away *Mil.*; "*lù-čù zag dug*" *W.* he foams (with rage); *bèn zags-te* the face dripping (with perspiration); "*sù-gu zags soù*" *W.* the paper runs, blots; sometimes used transitively: *kùn-la sngòn-bùs mčì-ma yzag* he is shedding tears of universal pity *Dzl. 77*, 16; *sor bar-nas* „*dzàg-nas* letting (the sabes) fall through between his fingers *Mil.*

ཟ *„dzag-„dzàg* mixed, mingled, promiscuously, pell-mell *Lexx.* = „*krùgs-pa*.

ཟ *„dzaù-„dzòù* = *ynaù-ynòù*.

ཟ *„dzès-pa*, *Lex.* = *zèd-pa* spent, consumed, exhausted, construed with *nor*, of rare occurrence.

ཟད་པ *zad-pa*, pf. *zad* 1. **to be on the decline**, pf. **to be consumed, spent**, frq., *bsdus-pai nor* „*dzad* the gathered wealth goes to an end *Pth.*; *snum-zad-kyi mar-me* a lamp the oil of which is exhausted *Glr.*; *Kyed-kyi bsod-nams zad-pai tshi-grog-rnams* ye (poor) partners in trade, whose stored-up merits are now at an end (whilst the speaker by the strength of his virtue is saved from the danger in which the others perish) *Glr.*; *rgyags-la zad* that has been spent for provisions *Mil.*; *brlai la zad kyai yan-io* the flesh of the upper part of the thigh, even after it had been used (after all had been laid on the scales), was nevertheless lighter than .... *Dzl.*; *tsôs-zad* helpless *Glr.*; *tse-yôs-su zad-pa-las* whilst life is consuming itself *Do.*; *tse-zad-kar Do.*, prob. the same as „*Zi-Kar*, at the hour of death; frq. referred to sin: „*dod-Zâg-kyi sems, dri-ma lam, nyôn-pai skyon tsam-zad, dkâ-pa kun yôs-su zad-de* sensuality and all sin, desire and defilement being done away with, having ceased *Dzl.*; *dug lnai lds-la zad-pa med* the effects of the five poisons (q.v.) never cease; „*dri-la zad-pa med* of devils there is an infinite number *Mil.*: *zad* (-*pa*) *med*(-*pa*), *zad-mi-ses-pa* incessant, endless, everlasting — 2. „*dis zad* **with this it is done**, i.e. a. this is **the only thing**, besides which no second is existing; „*dis dos-yngyer-zin* „*tsô-bar zad-na* as this is our **only means** of making a living *Dzl.*; *bu ni Kyod yôg-par zad-de* as thou art **our only son** *Dzl.*; *mthô-ba Kô-mo kô-nar zad-de* as I am **the only person** that has seen .... *Tar.*; *mthôn-bar zad-de* this is limited to seeing, this refers **only** to sight *Dzl.* 42, 12; *ynyis ni mnâ yôg-pa tsam-du zad-pas* as the two have **only one name** *Tar.*; hence the frequent *ma zad-de* with the termin. case, **not only**, *mog* „*dôr-ba* „*di* „*bâ-bag-tu ma zad-de* having lost his life not only this time (but often so before) *Dzl.* 42, 13; *der ma zad*(-*kyi*) not enough with that, still more, further, yea even *Thgy.* — b. **It is decided, settled, unquestionable**, *par rgyal-po bkâs-par zad-na* as the fortune unquestionably falls to the king.

ཟད་ *zad* **magic sentence**, *bzlâ-ba* to pronounce one *Lex.*

ཟབ(ས)ཏ *dzab(s)-pa* **to strive, endeavour; to be studious, to give diligence** *Sch.*

ཟམ་ *dzam-bu* v. *dzam-bu.*

ཟམ་ཁུར *dzam-bûr*, gen. **cannon**, "*gyâl-pa*" *C.* to discharge.

ཟར *dzar* **bob, tassel, tuft** *Lex.*

ཟ�pa *dzâr-ba Ch.*: 'to hang down'; yet it is evidently the prop. present-form to the pf. *bzar* and the fut. *gzar*, which frq. are used without regard to tense: **to hang up**, clothes on a line *Dzl.*; **to hang or throw over**, the toga over one's shoulder *Dzl.* and elsewh.

ཟི *dzi-ba* **to abstain from, to be abstinent, temperate** *Sch.*

ཟིན *dzin-ba* **to quarrel, contend, fight**, *mche-, sder-, rwa-*„*dzin byed-pa* to fight with tusks, claws, horns *Ch.*; „*dzin-mo* **quarrel, contention, dispute.**

ཟིན, ཟིན *dzin-pa, ynzi-ba*, gen. with *skra*, rarely with *mgo Glr.*, **bristly, ragged, shaggy**, of beggars *Dzl.*, infernal monsters *Dzl.* — *sprin-sna* „*dzin-mthi-ndg Mil.*!

ཟིན *dzin* 1. **the act of seizing, seizure, grasp, gripe**, v. „*dzin-pa*, e.g. *nyi-*„*dzin* eclipse of the sun, *zla-*„*dzin* lunar eclipse, (the heavenly bodies being seized by the dragon Râhula, v. *sgra-ycan*), *ril-*„*dzin* total, *ča-*„*dzin* partial eclipse *Wdk.* — 2. **he that seizes, holds fast, a holder, keeper; receptacle**; *rdo-rje-*„*dzin* v. *rdo-rje*; *ču-*„*dzin* po. cloud, *ro-*„*dzin* po. tongue *Lex.*; **adherent**, e.g. in *mol-*„*dzin.* — 3. **bond, obligation, certificate**, e.g. *jnod-*„*dzin* **receipt, acquittance.** — 4. **contract, agreement, treaty**, "*bdg-pa*" *C.*, "*tsâ-ca*" *W.*, to conclude, make, a bargain, a treaty; *yig-*„*dzin* **a written agreement.**

ཟིན ཅན *dzin-can W.* **sticky, glutinous** (?).

ཟིན *dzin-pa* 1. vb. pf. (*b*)*zuâ*, fut. *gzuâ*, imp. *zuâ*(*s*), also *yzuâ-ba, bzlâ-ba* and *zin-pa* in all tenses, *W.* "*zim-ta*", *Bal.* "*zin-ca*", 1. **to take hold of, to seize, grasp,**

ldg-pa-nas to grasp a person's hand *Mil.*; *mgd-nas* taking hold of a skull *Dzl.* 27, 6; *gdo-kyi mdd-mo* to seize the coat-tail *Dzl.*; *mi* a man, — to catch, frq.; *ŝbi-mar* „*dzin-pa* to take wives *Glr.*; **to hold**, *ldg-na rdi-gri* to hold a sword in one's hand *Glr.*; "*lkyi sum toi*" *W.*, "*lkyi dzin* (or *zin*) *rog jhg*" *C.*, hold the dog fast! **to catch**, a ball, rain-water etc.; *bsus-bas mi zin capiendo non capitur*, it (the soul) cannot be taken hold of *Mil.*; *bdag-gi ydui-brgyud* „*dzin-pai rgyal-bu* a prince upholding my race *Glr.*; **to hold, support**, a certain doctrine; **to embrace**, another religion *Glr.*, v. below; to take upon one's self, some religious duty. — 2. **to get, receive, obtain.** — 3. **to occupy, to take possession of**, hold in possession, a country *Ma.*, *rgyal-sa* the throne; **to be seized**, *mdd-kyis zin-pa* seized with a malady *Mil.*, — 4. intellectually: **to take in, comprehend, grasp, conceive**, by the faculty of perception or imagination: *dbdn-po-rnams-kyi nin-pa zad-pas yul ni* „*dzin-pa-am ydn-du* „*dzin-pa* to perceive things not as they are, or not at all, in consequence of weakened senses *Thgy.*; with reference to mind or memory: *sems-la, yid-la, blo-la B.* and *col.*; **to be taken in, affected, seized, captivated**, *sdig-pas zin-pa* to be affected, taken, by sin *Mil.*; *ŝgo-rjes zin-pa* to be kindly, graciously, affected towards a person; *ŝgo-ma zin-pa* to be not graciously inclined *Mil. nt.*; *bö-mos zin-pa* taken in love with a girl *Pth.*; „*dzin-pa ŝems-ŝdd* all that captivates me; **to choose, to follow**, *ri-ŝrod* to choose the solitude of mountains *Mil.*, *dmdn-sa* to follow humility, to choose lowliness *Mil.* and elsewh.; ■ **embrace**, another religion, v. above; **to take for, to consider, esteem**, *ŝa-la dgrar* taking one for an enemy *Dzl.*; *mi* or *mi-la ydn-par* or *sdig-par* to value, esteem, love, a person, v. *ydn-pa*; *par*, *mar* to esteem, respect one, as a father, as a mother *Stg.*; *mdd-pa-la ydd-par* to consider the not existing as existing *Thgr.*; *pnyis-su* to consider as different, to find a difference between two things, which according to Buddhist philosophy are one and the same, cf. *pnyis-* „*dzin*; also absolutely, without an object being mentioned: *dnds-por* „*dzin-pa* to believe in the reality (of a thing) *Mil.* — 5. *rjes-su* „*dzin-pa* v. *rjes*.

II. sbst. 1. **he that seizes, holds, occupies**, *rigs-ŝiags* „*dzin-pa* the holder of a magic sentence; **adherent, keeper** etc. — 2. **that which affects, captivates**, in an intellectual sense, v. above „*dzin-pa ŝems-ŝdd*; the being seized or affected with, or as we should say, **taking an interest in**, v. sub *spdn-ba*; also cf. *ysun-* „*dzin*. — „*dzin-skyon, po-brnin* „*dd* „*dzin-skyon gyis* occupy this palace and take care of it *Glr.* — „*dzin-pa* **the earth**, as a receptacle of beings *Sch.*

ཟིན་ཏ „*dzin-pa Lt.*? acc. to one *Lex.* = „*dzin-pa*.

ཟིར་ཝ „*dzir-ba*, — ཟིགས་པ *dzig-pa* **to drop, to drip** *Lex.*

ཟུ་ཝ „*dzu-ba*, pf. „*dzus*, ■ **enter** *Sch.*

ཟུགས་པ and ཟུག་པ „*dzugs-pa* and *zug-pa*, pf. *bzugs*, *zugs*, fut. *gzugs*, imp. *zug(s)*, (trs. to „*dugs-pa*) 1. **to prick** or **stick into**, **to set**, to prick a stick, to set a plant, into the ground, **to plant**, frq.; **to run, thrust, pierce**, to run one's self a splinter into the flesh etc. *W.*; **to erect**, a pillar, **to raise**, a standard. — 2. **to put down, to place**, a kettle *Dzl.*; to place before, *mi-la pir-pa* to place a drinking-bowl before a person (more genteel than *ŝkog-pa*) *Glr.*; **to put or place on, to touch with**, *mdzub-mo* the finger; esp. *pus-mo(-i lhad) sd-la* to place the knee on the ground, to kneel down, v. *pus-mo*; *ŝdb-* „*dzugs-kyi dga-ston* feast given, when a little child begins to walk *Glr.* — 3. **to lay out**, a garden, **to found**, a town, a convent; **to institute**, a sacrificial festival *Glr.*; **to introduce**, *srol* a custom *Lex.*, hence in a general sense, **to begin, commence**, any business, with or without *mgo*; "*ku-rim ŝugs-sa ma tsugs*" *W.* has the ceremony already begun? is it a going? *rgyd-ba* „*dzugs-pa* to offer resistance *Pth.* — 4. **to prick, sting, pierce**, *mdas* with arrows *Dzl.*, fig. *mi-la zug-pa* hurting by malicious words *De.*;

ñig kün-tu zig-pa a sarcastic, offensive speech *Sty.* — 5. intrs., **to bore or force itself into, to penetrate, to take hold, to stick to**, mostly fig., e.g. *sman ma zug* the medicine has not taken hold yet, does not work *Thgy.*; *zlá-la ñyid-kyis mi zug* you do not cling or stick to a companion *Mil.*; "*dé-la sem zig-pa*" *C.* to be attached to, to be pleased with a thing; "*zig-pa*" *C.*, attached. — 6. **to sting**, like nettles, **to prick**, *ther ther* like a thorn *Mil.*; *lé-ma zig-par byed* the leaves sting *Wdz.*; *zug-rgyu-med-pa* not smarting *Wdz.*

ཀློད-pa, 'dzud-pa, pf. *bzud*, *Sch.* also *zud*, imp. *dzud* (trs. to 'dzud-pa, syncn. to 'jug-pa), **to put, to lay**, into a box, into the grave; **to lead, to guide**, into the right way, to virtue, to religion—to convert; to reduce, to despair, *sdig-pa-la* to seduce to sin *Pth.*; **to prompt** one to do a thing *Gyatch.*; 'dzud-'dzud-pa to put into *Sch.*

ཀློད-ས, 'dzub-so, sometimes erron. for *mdzub-so*.

ཀློམ, 'dzum **smile**, *bydsu-pai 'dzum-gyis* with a friendly smile; 'dzum byed-pa **to smile**; 'dzum dzi ldan **smiling** *Pth.*; 'dzum skyoi-ba to preserve a friendly countenance, to be always mild and gentle; 'dzum-skyoi in a special sense, the exhortation given to every daughter on her marriage, to treat visitors with a friendly smile; also fig., **an engaging appearance**, *ri-mo 'dzum-gyis ma bdzis-par* not to be deceived by an enticing appearance of colour *Mil.*; *so-'dzum*, **smile**, in a relative sense, *ö-nai so-'dzum dbar nay bltas* I watched whether the smile, the mien, of my aunt was friendly or unfriendly *Mil.*; *so-'dzum sdig-ste* looking sad *Dzl.*

ཀློམ-pa, 'dzum-pa, pf. *bzum*, *zum*, fut. *gzum*, imp. *dzum* 1. **to close, to shut**, yet only in certain applications, more esp. **to close one's eyes, to shut one's mouth**, *mig mi-'dzum-par ltá-bzi* to have one's eyes immovably fixed upon *Dzl.*; also *pád-mai ka zum bzin S.g.* just as the lotus-flower closes; *mi-ka mi zum-bzi Wdz.* if the wound will not close; *ka zum* the orifice (of the urethra) is closed *Mig.* — 2. **to wink**, prob. only "*dzum-dzum jhé*"-pa and *ló-ló*". — 3. **to smile**, *rdó-tu* to look very friendly *Gtr.*; abst. the **smile**, *bcom-ldan-'das-kyi kal 'dzum-pa dzi bzds-poi spó-ma* from the portals of Buddha's countenance graced with a smile *Gtr.*; *kal-'dzum mdzad-pa* resp. to smile *Gtr.*; *bzin-gyi 'dzum* the smile of the countenance; adj. **smiling; sweet, beautiful** *Mil.*

Comp. *'dzum-ka* a smiling mouth; *lha-mo 'dzum-ka-mo* a smiling goddess *Mil.* — *'dzum-bag-can* (of a child) sweetly smiling *Mil.* — *'dzum-tag-dgyé Ca.*: 'a smile between the teeth, a sardonic smile, a grin'; *'dzum-mdzés* a smiling air *Ca.* — *'dzum-mdi* or *-dmdi* a smile; *dzum-mdi-gyis bor* a smile escaped him *Gtr.*; *'dzum-(d)mdi-ba* to smile. — *'dzum-mdi* frowning, austere *Ca.* — *'dzum-'dzum* 1. the winking. 2. the smiling; *'dzum-mdzi-sñiñ Ca.*: smiling look.

ཀློ, 'dzur, 1. sup. of 'dzu-ba. 2. v. the following.

ཀློ-ར-ba, 'dzur-ba, pf. *bzur*, fut. *gzur*, imp. *zur*, *Ca.* "*zór-ma*" **to give or make way**, *lam(-ma)* to step aside; **to keep aloof** *Mil.*; *las-la 'dzór-ba* to shun work, to evade labour *Lex.*

ཀློ-ར-ba, 'dzúl-ba 1. vb. **to slip in**, *rtsa-yuli-la* between the grass *Thgy.*, *sgor* through the door *Lex.*; *ts-la*, *dur* into the water, i.e. to dive. — 2. abst. *Sch.*: 'a tippler'.

ཀློ, 'dzur v. 'dzú-ba.

ཀློ-ག-pa, 'dzúg-pa, pf. *dzugs*, imp. *'dzog*, **to second**, *ri-la* frq.; *lói-sdoi-po-la Gtr.*

ཀློ, 'dzuí, *'dzui-rdo* **vitrifications**, here *Lex.*

ཀློ-ད-ba, 'dzúi-ba **to stick** or **jut out, to project, to be prominent** *Sch.*

ཀློ-ད-pa, 'dzúd-pa, pf. *bzud*, fut. *gzud*, vulgo *bzúd-pa*, "*zú-pa*" *C.*, "*zúd-bé*" *W.*, **to hold out or forth**, *lud* the coat-tail, *snod* a vessel *Dzl.* (The significations given by *Ca.*: **to receive**, and by *Sch.*: **to meet with**, seem not to be sufficiently warranted.)

ཀློ-ད-pa, 'dzúm-pa **to shrink**, *la*, from, **to shun, avoid**, *mi-dpá-ba-la Gtr.*, *sdig-*

pa-la frq.; *ñid-ñes-la mi „dzém-pa* Ca. **insensible to shame, shameless**; *ndd-rigs-la-mi „dzém-ma* unless one is on his guard against the several diseases; also **to feel ashamed**, "*ñé'-nam-la mi „dzem-mam*" C. do you not feel abashed in our presence? „*dzém-pa-čan* „*dzém-bag-čan* **bashful, modest, temperate** Ca.; „*dzém(-pa)-med(-pa)* the contrary; *kred-„dzém* **modesty** Ca.

ཚེར་ཕ „*dzér-pa* v. *mdzér-pa*.

ཚེར་བ „*dzér-ba* 1. **to say**, to speak, Stg. ཐ 57, 6, obs., v. *zér-ba*. — 2. **to be hoarse**, „*dzér-po* hoarse, *skad Del.*, *Med.*; *skad „dzer-„dzér-du ñú-ba* to weep with a very hoarse voice *Pth.* — 3. **to solder** Sch.

ཚེ-ཐ„ *dzo-ngrú Mil.*!

ཚ„ *dzog-pa*, pf. *btsogs*, fut. *btsog* **to heap together, to jumble, to throw disorderly together** Ca.

ཚ„ ཚ„ *dzon-„dzón* Th. "*„dzog-„dzóg*" 1. **jagged, pointed, conical.** — 2. **oblong, cylindrical** C.

ཚ(ས)ཕ *„dzóm(s)-pa* **to come together, to meet**, "*dzom čér-ra ma ñor*" are they already assembled? *dag-pa mñá-dgyi ñiñ-kama der „á-skol „dzém-par ydon mi za* that we shall meet again in the realms of pure bliss, that is certain *Mil.*; *ñes bés-bid dań „dzóma-pas* as it just fell upon the 15th. *Glr.*; "*dzom mi dzom*" *W.* they do not agree with each other; *dé-mamu rnyéd-par dkó-ste mi „dzom* as it is difficult to obtain these things, we shall not be able to get all of them together *Glr.*; "*dzóm-pa med'-pa ñig kyań me*" C. there is nothing that does not find its way there, that is not to be had there; **to be plentiful** *Mil.*; as partic. with termin. case: **rich in, abounding** *Mil.* — *dól-„byor „dzóm-pai lus Mil.* v. *dól-ba*. — *ñam-„dzóm* 'where all meet', name of mountain-passes, e. g. between *Lá.* and *Sp.*, and of females; in a similar manner *gań-„dzóm* and *„byor-„dzóm* ('conflux of goods'). — „*dzóm-po* rich in C., *rtsa-ču „dzóm-po* abounding in grass and water, fertile C.; *mñam-rkyén „dzóm-po* fortunate, successful, through a favourable concurrence of circumstances; *ñam-sna-„dzóm-po* variegated, many-coloured.

ཚ„ *„dzól-pa* **fault, error, mistake**, *dé-la „dzól-pa ynam byań* he fell into three mistakes, committed three errors *Glr.*

ཚ„ *„dzól-ba* **to shake about, to stir** or **shake up**, e.g. a feather-bed; **to confound, to confuse**, *ynin gań-„ag „dzol-ba* to deliver a message confusedly, making a mess of it *Glr.*; *W.*: "*zol-zól čo-čé*". — "*„dzól-ñó*" C., "*zol-zól*" *W.* **difference.**

ཚ *rdza*, *W.* "*za*", 1. **clay**, gen. *rdzá-sa*. — 2. in comp. for *rdzá-ma*, e.g. *čáń-rdza* **beer-jug**, *ču-rdza* **water-pitcher** Ca. —

Comp. and deriv. *rdza-kór* earthen bowl, little dish. — *rdza-čáń* pottery Schr. — *rdza-čáń* clay-pit. — *rdza-mkhán* potter, *rdza-mkhán-gyi „kór-lo skór-ba* ■ turn the potter's wheel *Don.* — *rdza-rnó* kettle-drum of burnt clay. — *rdza-čág* potsherd. — *rdza-ču*, or more refined *rdza-čób*, water issuing from clay-slate rocks *Mil.* and elsewh. — *rdza-čén* a large, *rdza-čúi* a little pot, v. *rdzá-sa*. — *rdza-snód*, *rdza-spyód* earthen vessel. — *rdza-pág* tile, (Dutch) tile for stoves. — *rdza-yór* C. = *rdza-kór*. — *rdza-búm* 1. **pitcher, jar, bottle**, formed of clay. 2. **jar**, in gen., *lóga-kyi rdza-búm* iron jar *Stg.* — *rdzá-bo* an earthen vessel Ca. — *rdzá-sa* **pot** (unglazed, urn-shaped, bellied vessels of various size, not for cooking, but only for holding water, butter and the like). — *rdza-yúń* earthen basin. — *rdza-ri* mountain consisting of clay-slate. — *rdza-sá* argillaceous earth, clay. — *dza-brd*, C. "*dzab-ra*", W. "*zab-ra*" a mole-like animal.

ཚ *rdzá-ki Mil.*, for *dzá-gi*, *yá-gi*.

ཚ *rdzań* **chest, box**, for various uses = *bań-ba Thgy.*

ཚ *rdzáń-ba* v. *rdzań-ba*.

ཚ *rdzab*, „*dzam-rdzib*, **mud, mire** (Ca. **clay**); *rdzab-čóń* **sink, slough.**

ཚ *rdzab-rdzib* **sham, emptiness, falsehood**, *rmi-lam rdzab-rdzib-čan* an empty dream Ca.

rdzas 1. **thing, matter, object** (= *dngos-po Lex.*), *rdzas dkar ser-por mthoṅ* white objects appear yellow *Lt.*; *rdzas ña-ṅáṅ yód-pa dé-riṅ med* the thing of yesterday is to-day no more *Mil.*; *mi-ytsáṅ-baṅ rdzas* something impure *Pth.*; natural bodies, **substances**, from which e.g. medicines are prepared *Sg.*; **materials, requisites**, *dei rdzas* requisites for this purpose; especially for sacrifices, sorceries etc., hence also used as identical with **magic agency** *Wdi.*; **remedy**, *smyo-byéd-kyi* narcotic, soporific *Gtr.*; **ointment**, v. *rdzá-pa* and *bóbs*; *rdzás-las ‚byuṅ-baṅ bsód-nams Tar.* 20, 9, not: merits arising 'from works or any material causes', but: the good, the blessing accruing from a right application of *rdzas*, wonder-working medicines, and consisting in long life etc., with which also *Trigl.* fol. 20, b is in unison, if the Sanskrit word is read *dravyaviśiṣṭam*; *sroṅ-rdzás* **provisions, victuals** *Pth.*; in the context *rdzas* is also found standing alone in the same sense, where it perh. would be more correct to read *zas*; *mé-mdzoi rdzas, me-rdzás*, also *rdzas* alone, **gun-powder**, *"dzeḥ-ḥkig" C.* cartridge-box, *"dzg-me"* (a gun) not loaded *C.*; **goods, property**, *rdzas gaṅ yód-pa-rnams* all his property *Mil.*; *ṅor (daṅ) rdzas* money and money's worth *Mil.* and elsewh.; **treasures, jewels, valuable productions**, *ryya-gár-gyi Glr.* — 2. in philosophy: **matter** *Was.*; **real substance, realities** *Was.*

rdzi, *W.* *"zi"*, 1. **wind**, *rdzi-rlúṅ* id., also *bstr-baṅ, rlúṅ-gi rdzi Do.*; *ju-rdzi*, or *stod-rdzi* a wind blowing down the valley, *ḥoi-* or *mdo-rdzi* blowing up the valley; *dri-rdzi ldaṅ* a fragrant breeze, a wind fraught with the odours of flowers is blowing *Stg.*; *"ḥár-zi yóṅ-ña rag" W.* I perceive an east-wind is setting in; *rdzi-ḥár* heavy rain with wind, *rdzi-ḥár drúg-po* rain-storm *Tar.* and elsewh.; *"zi náṅ-ḥé* or *ḥár-ḥé" W.* **to smell, sniff, scent**, of dogs. — 2. in comp. for *rdzi-bo, rdzi-mo*. — 3. v. *zi*.

rdzi-ba, pf. (*b*)*rdzis*, fut. *brdzi*, imp. (*b*)*rdzi(s)*, *W.*, *"zi-ḥé"*, *Pur.* *"dzi-ḥaṅ"* **to press, to tread**, dough; **to tread, to beat** (clay, *gyaṅ* q. v.); *gdi-la ṅár-ma brdzis-na* if I should tread into a thorn *Dzl.*; **to crush**, a worm; **to oppress, to distress**; *rdzi-méd Lex., Sch.*: 'powerless', but *stóbs-rnams-la rdzi-ba-med-pa Stg.* evidently signifies: of invincible strength.

rdzi-bo **herdsman, shepherd, keeper**, frq.; also *rdzis Dzl.*; *rdzi-po* a male, *rdzi-mo* a female keeper; *ḥyúṅg-rdzi* herdsman, *ynáṅ-rdzi* neat-herd, *glaṅ-rdzi* cow-keeper; *rú-rdzi* (*"rúr-zi" W.*) goat-herd; *ḥyi-rdzi* dog-feeder, *byá-rdzi* person attending to the poultry; *mi-rdzi* 'guardian of man, a god' *Ca.* yet a king might also be thus designated; *rdzi-shór* shepherd's hut = *pu-lu. Sch.* has besides: *dpe-rdzi* **index, register**.

rdzi-ma (vulgo *"zi-ma"*) **eye-lashes** (the eye-lashes of Buddha are sometimes compared to those of a cow).

rdzig-rdzig, with *"tsá-wa" C.*, **to address harshly, to fly at**.

rdziṅ **pond**, gen. *rdziṅ-ba* e. g. for bathing *Dzl.*; v. also *skyil-ba*; *rdziṅ-po* or *-ḥóṅ* a large pond *Ca.*

rdziṅs, *gru-rdziṅs Lt.*, gen. *yziṅs* **ship, ferry**.

rdzu 1. for *rdzi-bo*. — 2. **fin of a fish** *Sch.*

rdzu-ba, pf. (*b*)*rdzus*, fut. *brdzu*, imp. (*b*)*rdzu(s)* **to give a deceptive representation**, to make a thing appear different from what it is (cf. *sprúl-ba*), with termin. case **to change into**, also **to change** (one's self), **to be changed**, *sriṅ-por* to change into a Rakshasa *Zam.*; **to disguise** one's self, *rnil-byor-par* as a mendicant friar; *rdzus-te skyé-ba* v. *skyé-ba*; *yig-rdzu* a letter filled with falsehoods, a lying epistle *Mil. nt.*; *ldu-ma rdzú-baṅ ryyú-ma* entrails feigning to be flesh, looking like flesh *Mil.*; *rdzu-‚prúl* (*Sak.* ঋদ্ধি) **delusion, miraculous appearance, transformation**, *stóṅ-pa* to produce such, *‚jig-pa* to destroy the illusion, e.g. by seeing through it *Mil.*; *rdzu-‚prúl-gyi mthu*, or *stobs* **witchcraft, magic**; *rdzu-‚prúl-ḥaṅ* gifted with magic power *Thgy.* *rdzu-‚prúl* in the highest manifestation of the acquired moral

perfection, that is known to Buddhism; there is, however, an essential difference between it and the miracles of holy writ, the former bearing the stamp of non-reality and mere appearance, as is not only implied by the name, but also universally acknowledged; and it differs again from *ło-ʼphrul*, in as much as the latter requires the help of natural magic (jugglery), or of demoniacal influences, and never can be produced, like *rdzu-ʼphrul*, at the pleasure of the saint by his own immanent power. Yet there is no doubt that the term *ło-ʼphrul* is also often used in connection with *rdzu-ʼphrul*, and as identical with it; v. *Dzl.* 35 and 72.

rdzun, *C.* "*dzun*", *W.* "*zun*", *Pur.* "*rdzun*", also *brdzun* **untruthful speech, falsehood, lie, fiction, fable**; *rdzun-ʼdzig*, id.; *mi-bden rdzun* that is falsehood and not truth *Glr.*; *rdzun-smrd-ba*, resp. *ysán-ba B.*, *byéd-pa B.*, *C.*, "*zér-te*" *W.* ■ lie, *rgyál-ba-rnamkyis rdzun ysán-ba mi srid* it is impossible that Buddhas should lie; **to tell tales, to make believe, to impose upon**; "*zun yin*" *W.* you are not in earnest, you only want to quiz me; "*zun gyab-te*" *W.* to lie, to act the hypocrite; "*mi le zun gyab*" *W.* to feign, to pretend ignorance, to disown a person or thing, "*mi ñor zun gyab*" *W.* he pretends not to hear it. — *rdzun-ʼbrab Sch.*: 'an adroit liar and deceiver'. — *rdzún-ma* 1. — *rdzun Dzl.* 2. liar *Mil.* — "*zún-yag-ʼbun*" *W.* clown, buffoon, merry Andrew.

rdzub deceit, imposture *Lex.*, *byéd-pa* to make a false assertion *Tar.*; cf. *rdzab-rdzub*.

rdzúb-ma something counterfeit, feigned, dissembled, *rdzúb-mai sprúl-pa* a disguised beggar *Glr.*

rdzé-ba pf. (*b*)*rdzes*, fut. *brdzes*, imp. (*b*)*rdzes*(*s*) *W.* "*zé-te*", 1. to tuck up, truss up, clothes; to cock, a hat; to turn up, the upper-lip *Wdd.*; *skra gyén-du brdzes-pa* the hair bristling *Do.*; "*so* or *lé-ma zé-te*" *W.* to show one's teeth, to grin. — 2. to threaten *Ch.*

rdzés dimin. of *rdzé-ma*, a small pot, pipkin.

rdzeng(s) flat, also "*dzeg-ril*" *C.*

rdzogs-pa 1. vb. to be finished, to be at an end, to terminate (*Lex.* = *zin-pa*), *lam rdzógs-pai mdúm-su* just where the road terminates *Mil.*; "*dé-ma zóg-ne*" *W.* as the month has expired; *ʼi-ru pi-ti yúl-ʼdo zog son*" *W.* here the villages of Spiti have an end; *mdzód-pa yóns-su rdzógs-nas* having accomplished all his deeds *Glr.*; *ji-ltar smón-pa bźin-du yoṅs-su rdzógs-pas* all prayers and wishes being fully realised *Dzl.*; *yóns-su rdzógs-par ʼdzir-te* when the whole (of the building) was completed *Glr.* — 2. adj. perfect, complete, blameless, "*gó-lo zog dag*" *W.* the body (of this horse) is without fault; *stón-pa dág-par rdzógs-pai sáṅs-rgyás* the most perfect teacher, Buddha *Glr.*; so ■ a similar manner *rdzogs* (*-pa*)*-ʼdzu*(*-po*); also *yé-ʼdes yóns-su rdzógs-pa* is an appellation of Buddha. — *rdzógs-par* adv. perfectly, completely, fully (cf. *ldúg-par*), *bsnyód-pa* to report circumstantially *Dzl.*, *yánas-nás ynán-ba* to counsel well *Mil.*; *rdzógs-par ʼdis-pa źig* one thoroughly conversant *Mil.*; *rdzógs-par bstán-pa* to learn thoroughly *Mil.* — *bsnyén-par rdzógs-pa* or *bsnyen-rdzógs mdzód-pa* to ordain, v. *bsnyén-pa*. —

Comp. *rdzogs-ldán* v. *dus* 6. — *rdzogs-ʼdzig* v. *sdir-ʼdzu-ba*. — "*dzog-yél*" *C.* obeisance to Chinese officers, in a kneeling posture. — *rdzogsrim* v. sub *skyéd-pa*.

rdzwá(s), 1. (*C.* vulgo "*dzwa*") castle, fortress; *rdzwá-dpon* lord or governor of a castle, commander of a fortress; "*dzoi-kyél*" *C.*, "*zoi-lén*" *W.* letter-post from one nobleman's seat to another. — 2. the act of accompanying, escorting, *ʼdzin-pa* to accompany, to escort *DzL.*, fee for safe-conduct, travelling-present; dowry, *byéd-pa* to bestow.

rdzwá-ba pf. (*b*)*rdzwas*(*s*), fut. (*b*)*rdzwas* to send, to dispatch, presents, ambassadors; to expedite, send off, dismiss; to give to take along with. — *dbugs rdzwá-ba* shortness of breath, asthma *Thgy.* and elsewh.

rdzób-po, *-mo*, 1. vain, empty, spurious, void; *kun-rdzób* v. *kun*. — 2. vain, fond of dress *W.*

ཝ

ཝ wa 1. the letter w, which occurs but rarely, and only as an initial, yet it is a true Tibetan letter, the *Sak.* ཞ being gen. represented by ཝ, and as second constituent of a double consonant denoted by ཻ (called *wa-zur* angular or small wa); the pronunciation in general is the same as that of the English w. — 2. num. fig.: 20.

ཝ wa 1. **water-channel, gutter**, gen. of wood (*Ca.* also: trough); *wa-ka Lex.* id., *Ca.*; *wa-mig* **spout, lip**, or **beak** of vessels. — 2. **fox** (the name corresponding to the sound of barking) *Del.*, vulgo *wa-tsé*; *wa brgyal* the fox yelps *Sch.* The fox is the riding-beast of the goblins; whenever his barking is heard, it is in consequence of his receiving lashes from his rider. — *wa-skyin* fox-born *Ca.* — *wa-gré* a bluish fox, *gro-gré* a gray fox *Sch.* — *wa-rgan* **an old fox, a kazra** *Ca.* — *wa-ldéb* fox-trap *W.* — *wa-ndg* a blackish fox *Sch.* — *wa-lpags* fox's skin. — *wa-spyan Mil.*, *wa-ma-spyan Ca.* **jackall.** — *wa-phrug* young fox, cub. — *wa-mo* she-fox. — *wa-thsa* fox-hole. — *wa-rdg* black fox *Sch.* — *wa-tsa* a kind of salt *S.g.* — 3. n. of a **lower mansion**, v. *rgyu-skár.* — 4. *wa-ldg-pa* **to perform somersaults** *Sch.* — 5. *W.* **ho!** calling for one.

ཝ་ར་ཎ་སཱི, or ཝ་ར, ཝ་ར་ཎ་སཱི *wa-ra-ṇa-si* or *si*, *ba-ra-na-si* **Banaras**, a city in the valley of the Ganges, frq. mentioned in legends, as a residence of Buddha, at the present time a principal seat of Brahmanism.

ཝ་ལེ, ཝ་ལས, ཝ་ལ་ལེ *wa-li*, *wal-li*, *wal-li-ba* **clear, distinct, plain**, *wa-lir drán-pa* to recollect distinctly *Ca.*; *yid-la* floating distinctly before one's mind *Lex.*; *don wa-li gyis* try to gain a clear understanding of the sense of it *Mil.*; also *skad-wli* = ཝ་ལ་ལ (?).

ཝ་ས *wa-si* a kind of apples *Sch.*

ཝ *wi* num. fig.: 50.

ཝ *wu* num. fig.: 80.

ཝ་ཤ *wa-rdo* **pumice stone** *Sch.*

ཝ *we* num. fig.: 110.

ཝ *wo* num. fig.: 140.

ཞ

ཞ *ha*, 1. a letter of the alphabet, represented by h, originally, and in the frontier-provinces to the present day, the soft sibilant, which is pronounced like *j* in French, or like the English s in leisure, (*sh*), (still more accurately like the Polish ś in *śmo*); in *C.* it differs now from ཟ only by the following vowel being deaptoned. — 2. numerical figure: 21.

ཞ, ཞ་ཝ *hwa*, *hwa-mo*, resp. *dbu-hwa*, a covering of the head, **hat, cap**; fig. *ka jhy sd-yi hwd-tag* the letter ཀ having ཝ for a cap: ཁ *Zam.*; *hwa gón-pa*, *gyón-pa* to put the cap on, *jhód-pa* to take it off

(in *Ta.* by way of salutation); *ṅgyo-*, *bod-*, *sog-ḥoa* Chinese, Tibetan, Mongolian cap; *dgun-ḥoa* winter-cap, *dbyar-ḥoa* summer-hat (light felt-hats adapted to the warmer season); *ɣyui-ḥoa* hat or cap made of felt; *wa-ḥoa* cap made of the fur of a fox. — *ḥwa-dkar*, *-ṅag*, *-dmar*, *-ser* white, black, red, yellow cap, denoting occasionally also **the wearers** of such caps, esp. **red-caps** and **yellow-caps**, as belonging to different La-ma-sects — *ḥwa-ɣlēb* the covering of a hat *Ca.* — *ḥwa-tog* top ornament of a hat *Ca.*, prob. a button, v. *tog.* — *ḥwa-ɣźil* brim, *ḥwa-ri* crown of a hat *Ca.*, in *Ld.* however *ri* denotes the brim or flap. — *Schl.* p. 171 calls a low conical cap of the Chief Lama *sa-ton-ka*.

ཁ་ལེ་ or ཁ་ལྕ་ *kā-ṅge* or *kā-ṅa*, also *ri-ṅye Ca.*, **lead**, *kā-ṅyei ɣźu-ri* **sounding-lead, plummet** *Ptk.*; *ka-ṅye-ri* **lead-ore** *Ca.*; *kā-ṅyei ḥa dbyēr-ba* to fill up (a groove or juncture) with molten lead *Glr.*; *kā-ṅye dkar-po C.*, **tin**, also *ka-dkar*, *ɣko-* or *bka-dkar*; *kā-ṅye ṅdg-po* lead, (*Ca.*'s 'white lead and black lead' seem to be a mere conjecture); *ka-ldg* (**tin-foil** *Sch.* (?)), thin plates of lead.

ཁ་ *kā-ba* **lame; lameness**; gen. *kā-bo* **lame, halting; a lame person, cripple**, *B.* and col.; *kā-mo* fem.; **kā-ɣoo ḥo ḍug** *W.* he is lame, he limps; *rkāi-* or *ldg-ka-ḥaw* having a lame foot or hand.

ཁ*ka-ɣrīu* v. *kaka* extr.

ཁ *kā-ka Glr.* and vulgo, v. *kāl-ba*.

ཁ *kā-ba* **cup, bowl**, = *ɣor-pa*, *ka-ra Ca.*

ཁ*kā-ba-pa*, *kā-ba ldan-ɣsa-ba* or *lo-ldan* n. of the author of a little glossary, called **Zamatog**.

ཁ *ḥag* 1. *ḥdg-pa* (only *Schr.*, *Ca.*), **ḥdg-po** *W.*, **ḥdg-mo** *Ld.*, *W.*, resp. *dgun-ḥdg* **a day**, the time from one sun-rise to another (rf. on the other hand *nyi-ma* 2); *ḥag ɣig* **a day**, and adv.: **once day, once**; **ḥag ɣig-gi ḥdg-la** *W.* is also used of a future day: **ḥag ɣig de ḥuc leb yin** *W.* once the time will come; *ḥag ga-nas* after a few days *Mil.*; *ḥag dā-ma ḥin-par* after many days *Del.*; *ka dā-rāi nā-nāi lā-ḥag** *W.* this is the day of our arrival a year ago; **dē-ḥag** *W.* **lately**, the other day, a short time ago; **dāi-ḥag** *W.* **yesterday; recently**, **dde-ḥag ɣa-nyi-ma** *W.* last sunday; **nāi-ḥag** *W.* some time ago, **nāi-ḥag ston-ka** *W.* last autumn; **kār-ɣsāi-ḥag** *W.* **the day before yesterday**; *ḥdg-nas ḥdg-tu* **from day to day**; **ḥdg-dāi(-ḥag)** *W.* **every day, always**; *ḥag bdun* seven days, *ḥag-bdun-ɣrāg* **a week**, *ḥag-bdun-ɣrāg ka-brgyad* forty-eight weeks *Thgy.* — *ḥag-grāis* **the date**, **ḥag-ɣdāi gyāb-la** *W.* **to date**. — *ḥag-mdā* **a station, day's journey, quarters** *Ca.*, *ḥdg-sa* id. *Ca.* — **ḥag-sāi** *W.* **holiday**. — 2. **fat, grease**, in a liquid state, = *ɣsāl-ba S.g.*; also melted and congealed again *W.*; fig. **the fat of the country, fertility**, *ɣsāl-la ḥag med* the country is barren *Mn.*; *ḥdg-ɣsa* greasy, oily, *ḥag-med* lean; *ḥag-pēr* a cup, vessel, for grease *Ca.* — 3. **fog, smoke, dry vapour**, filling the atmosphere in autumn.

ཁ*ḥgo-pa* **leash**, rope with a noose, e.g. for catching wild horses, *ḥgo-ɣźig Ca.*, *ḥgo-dbyig Sch.* id., *rgyāb-pa Ca.*, *ɣen pa Sch.* to throw the noose; *ḥgo-pas*, *ḥgo-ɣag-gis ,dzin-pa* frq. fig., as *Schl.* 218; *sbrul-ḥdgo* noose consisting of a serpent, for catching any hurtful creature *Glr.*; frq. as an attribute of the gods.

ཁ(ཏ) *ḥāi(-po)*, vulgo *ē-ḥāi*, **uncle** by the mother's side, **mother's brother**; *ḥāi-brgyad* his offspring *Ca.*; *ḥāi-ɣyēn* in a gen. sense, relations by the mother's side *Dom.*; *ḥāi-ɣsēd* sister's son. — *ɣa-ḥāi*, resp. *dbon-ḥāi* 1. nephew and uncle, by the mother's side, also applied to spiritual brotherhood *Mil.* — 2. **son-in-law** and **brother-in-law** *Glr.*

ཁ*ḥāi-bīda Glr.* seems to be a kind of **title** given to a minister (or magistrate).

ཁ*ḥāi-ḥāi* ancient n. of the province of **Gugē** *Glr.*

ཁ*kha-pa* **weak, feeble**, frq., the opp. to *drag-po*; *ka ji-ltar ḥan yod* as weak, as miserable as I am (says a cripple) *Ptk.*;

kama ʼbin-pa Mil. of a weak body, of delicate health; also applied to sounds, accent and the like; cf. *ʼid-ro*; ugly opp. to *ldgu-pa*, v. *skye-ugo*.

ཞབས *ʼbab* 1. bottom of a lake, of a vessel *Del., Mil.*; lower end of a staff *Mil*; for under in compounds, as *mig-ʼbab* q.v. — 2. resp. for *rkan-pa* foot, *mi ʼbig-gi ʼbabs-la ʼdud-pa Ca.*, *mgo-bos btsug-pa S.b.*, *ʼo byed-pa Ca.* to bow down at another person's feet, to touch them with one's head, to kiss them; *ʼbab drun-du* c. genit. to the feet of . . ., for to . . ., in directions of letters; *ʼbab rjen-par* barefooted, e. g. *ʼjigs-pa Mil.*; *ʼbab ʼdzin-pa Sch.* to help, prob. = *ʼbab-tog byed-pa* v. below; *ʼbab ʼčag-pa* = ʼčag-pa II. —

Comp. For the most part they are the same as those of *rkan-pa*; there are to be mentioned more especially: *ʼbab-kyu* 1. spur *Ca.*(?). 2. n. of the vowel-sign ʊ for u *Grom.* — *ʼbab-mgo Tar.* point of the foot *Schf.* — *ʼbab-sgrog* garter *Ca.* — *ʼbab-bčags Sch.*, t. partic. of *ʼbab-ʼčag-pa*. 2. = *ʼbab-čags*. 3. grounds, territory. — *ʼbab-čag(s)*, *-ʼjyčgs*, resp. shoe, boot. — *ʼbab-tog* 1. service rendered to superiors, esp. to priests, convents etc., by the erection of buildings, or keeping them in repair, or by any aid or work done in their behalf; *ʼjig-bai ʼbab-tog* or *ʼbab-tog* alone: distribution of victuals, *ʼbab-tog bsdu-po ʼjul* be placed dainty food before him *Mil.*; *ʼbab-tog ʼo mi brgyal-ba ʼbul* we shall provide you with every thing, so that you shall not suffer want *Mil.*; *ʼbab-tog byed-pa* a. to render such services b. to feed, treat, provide, offer, *Glr.* and elsewh. 2. = *ʼbab-tog-pa* 1. servant, regularly employed in monasteries, by Lamas etc., as official, *rgyal-poi sku-yun-ʼbag-kyi ʼbab-tog* royal page, *Glr.* 2. dispenser, benefactor *ʼbab-tog-ma* fem. — *ʼbab-rten* 1. foot-stool *Ca.* 2. boot *Sch.* — *ʼbab-ʼdren* shame, disgrace, from *mii ʼbab ʼdren-pa* to bring shame upon another, to be a disgrace to him, e.g. a child proving a disgrace to his parents, by a dissolute life, disrespectful deportment etc. *Thyg.* *ʼbab-rdul* dust on one's feet *Ca.* — *ʼbab-pad* lit.: 'a padma below the foot', seems to be an attribute of divine persons, but sometimes nothing more than a high-sounding complimental expression for 'foot'; *byin-pa ʼs-na-ya ʼdra ʼbab-pad ʼbar* his leg displays a calf like that of Eusya *Pth.*; *ʼbab-pad-la*, *Zam.* init., seems to stand like *ʼbab drun-du*, so also *ʼbab-pad ʼbri drin-du*, in letters; *mii ʼbab-pad stin-pa Tar.*, fig. for *ʼbab-tog byed-pa* to serve; to be a scholar, pupil *Schf.* — *ʼbab-jyi* servant (male or female), in the widest sense of the word, servant to an individual, as well as a minister of the state or the church, only that the latter service is always referred by an Asiatic to the 'person' of the king or priest; collectively: retinue; occasionally also to be understood as an attending, a waiting on, thus: *rjé-yi ʼbab-jyi ʼgron*, we will vie with one another in our attending the lord *Glr.*; *ʼBab-jyir ʼbrid-ba*, *ʼbab-ʼbrin-ba* or *ʼbrin-ba* to follow as a servant, *ʼbam-ʼbrin(-pa)* *Do.*, *ʼbam-rin Ca.*, *ʼba-ʼbrin Sch.* servant. — *ʼbab-bré*, *ʼbab-bré mdzad-pa* to dance *Sch.* — *ʼbab-ma* drawers, under-petticoat. — *ʼbab-sin* nail of the toe *Sch.* — *ʼbab-bsil* water for washing an honoured person's feet. — *ʼbab-lhem* = *ʼbab-čag*.

ཞབ *ʼbam-ba Sch.*: 'the scum left by the evaporation of water'(?); "*ʼbam-ba*" *W.* to take off, *ʼbu-ba* the froth, scum; yet cf. *ʼjam-pa*.

ཞབ་ཏོ *ʼbam-mo-ba* being plentiful, abounding in *Mil.*

ཞར *ʼbar-ba*, fem. *ma*, 1. = *yan lag ma ʼbad* being not in full possession of one's members, *mig-ʼbar* one-eyed, half or totally blind; *lag-ʼbar* having only one hand, being lame in one or both hands; so in a similar manner *rkan-ʼbar*. — 2. (= *mig-ʼbar*) *C.*, *W.* blind, rarely in *B.* — "*ʼbar-ta*" (*ʼbar-ltas*) the winking with one eye *C.*

ཞར *ʼbar-la*, *Schr.* 'following, succeeding', prob. = *ʼbar-la*, q.v.

ཞལ *ʼbal* resp. for *ka* 1. mouth 2. face, countenance *ʼbal-du yuib-ba*, *W.* "*ʼbal-la rlig-ta*", to eat, to drink; "*ʼbal-big ʼbal-la rag*" or "*ʼbal-rdzog dzod*" please to take some . . .!

rgyal-poi kil-nas yuds the king spoke *Gir.* frq.; *kil-gyi sgo* the door of the face, the mouth (cf. also *„dzum-pa*); *kil-la mi nyan-pa Gir.* to be disobedient; *kal-gyis bka-pa Gir.* or *„kè-ba Sch.* to promise, and other significations of *ka lan-pa*, e.g. to accept *Tar.* 126, 10; *kal bgrod-pa* and *ydin-ba* to gape *Sch.*, *„kyid-pa* to open the mouth, *kal „dzum-pa* to smile; with *lta-ba* 1. *kil-la lta-ba*, e.g. *ĉos smra-bai* to watch the mouth of the preacher, to hang on his lips *Pth.*; in a similar manner: *gsa-pai sems-kyis sid-gi kil-la lta Pth.* 2. *kal lta-ba*, *kil-la byed-pa* to serve (v. *kil-ta*), *kal yan kyid-la lta mĉid-pa yan kyid-la „bul* they serve you and honour you *Gir.*; *kil-la-ru byun* he came to serve him *Mil.*; *kal ydams-pa* to bid, order, exhort *Gir.*; *kal dôn-pa* to pronounce, to deliver, state, report; *kal mjal-ba Mil.* to visit, to come to see; *kal mĉôn-ba* to see a person's face *Tar.*; 'in order to attain the highest *dnos-grub*, one must *sems-kyi rnal-kil mĉôn-ba*, and in order to be able to do this, one must penetrate into the Buddhist doctrine' — *ibid. Mil.* teaches a Boupa; *jigs kal mĉôn-bao* afterwards his face was seen, he made his appearance *Tar.*; *kal-yzigs-pa* v. sbst. *kal-yzig*.

Comp. For the most part expressions of civility: *kal-kdr*, resp. for *kar-yôl* plates and drinking-vessels. — *kal-dkyil* face *Ca.* — *kal-bkôd* order, ordinance *Sch.*(?). — *kal-skôm*, *kal-skyems* drink. — *kal-skyin Gir.* countenance. — *kal-skyegs* cup, goblet *Mil.* — *kal-kêbs* cover of an image of Buddha *Sch.* — *kal-kyid* oral or personal instruction *Mil.* — *kal-„kan* biting words of a superior (*Sch.* prob. not quite correct). — "*kal-gyi*' (*rgyal brgya*) "*jhi'-pa* or *kè-pa*" to promise *C.* — *kal-rgyas* mustaches *C.* — *kal-nô* 1. = *sô*, *kal-nô nôg-par bkugs* he was sitting there with a mournful face *Gir.* 2. *bsogs-ĉen-kal-nô* title of the chief-justices of the great monasteries of Sera, Gadan and Depung. 3. *Sch.*: '*kal-nô* or *sor*(?), noble sons, princes'(?) — *kal-dnôs* bodily, in one's own body or person, *sans-rgyas kal-dnôs-kyi „khrus-yul Pth.*, the place where Buddha was born bodily; *kal-dnôs-su mjal-bar yod Gir.* he is bodily to be seen. — *kal-nha Ca.* = *spyan-nha*. — *kal-ĉal* resp. for '*ar-ĉal* handkerchief, napkin *C.* — *kal-kkôd* v. *ka-kkôd*. — *kal-ĉu*, *kal-kkô Sch.*, *Ca.* spittle, saliva. — *kal-mĉô* lip, v. *ka-mĉô*. — *kal-ĉê* judgment, decision; *dus „i-bu-ĉog-gi kal-ĉê ydad-do* he shall pass sentence on us *Dzl. 2,S2*, 15, and elsewh. (the text of *Sch.* is not quite correct); *kal-ĉê bcu-drug-pa* and *bcu-ysum-pa* '(the code) with the 16 and that with the 13 judgments'; these are two distinct bodies of law, both of them in *C.* of standard authority; *kal-ĉê-pa* judge *Dzl.* — *kal-ĉems* v. *ĉems* 2. — *kal-nyôd* favourite dish *Sch.* — *kil-ta* 1, also *kil-lta* a. service, turn. b. inspection, visitation, revision; *kil-ta byed-pa* a. to serve, b. to inspect, review, superintend; to visit, the poor, the sick and to take care of them; to guard, *bsi-la* the field. 2. resp. for *ka-ta*, *ka-ydams* direction, instruction, counsel, advice, *kil-ta bib-rgyas kê-ba* to ask for accurate and detailed instructions *Mil.*; *kil-ta-pa* = *sha-mdun-pa*, *kile-ybyi* waiting-man, valet-de-chambre *C.*, *Tar.* 56, 2: servant in a convent; more frq. fem., *kil-ta-ma* waiting-woman, lady's maid, chamber-maid. — *kal-ydams* instruction, advice, *jig-rten-la dgôs-pai kal-ydams ysôs-so* he imparted to her useful maxims *Gir.*; order, command *Gir.* (v. above); also, *kal-ydams bris-mîen* rather, in as much as all printed books are considered to be sacred, and the authors generally are Lamas, whose words are looked upon as divine. — *kal-ydad* countenance. — *kal-bdag* in large religious meetings a Lama, who walks about with a wand in order to preserve good order, a verger. — *kal-„dôn* a free-will offering or present *Ca.* — *kal-lpags* lip. — *kal-ybyis* resp. napkin. — *kal-kkd* (or *pad*?) *C.* chief overseer, superintendent. — *kal-bydô* title, superscription, inscription. — *kal-ĉôn* (for *ôg-ĉôn*) *Pth.* beard. — *kal-ĉôs Sch.* (*Ca.* *kal-ĉus*) = *kal-zas Dzl.* food. — *kal-zag* tobacco-pipe, v. *gan-zag*. — *kal-yzigs* 1. looking with the face, *ther*, southward *Gir.* 2. apparition, *kal-yzigs ĉêb-pa* to see an ap-

parition, *bźugs-par bal-yziṅs-kil* appearing in a sitting posture *Mil. nt.* (cf. *spyan-ras*). — *žal-bard Tar.* 76, 12, *Schf.*; **the act of consecrating**, e.g. a temple.

ཞལ་ *žal-ba* I. abst., also *žal, bi-la, žal-rtsa* or *-rdza Sch.* **clay, lime-floor.** *Lex.*: *žil-ba = skyéd-mil*; *mtil-gyi žá-la Glr.* **clay, cement of a floor**, cf. *ŏr-ga*; **plastering, rough-cast**, *sgo-la žal bgyis-te* plastering the door with clay *Glr.*, also applied to the anointing of sacrificial objects with butter *Mil.* — II. vb. **to serve up food, to spread a repast** *Sch.*

ཞ *ži* num. fig.: 51.

ཞ་ཀ *ži-gil* **chaff** and other impurities removed from the grain by washing.

ཞ *ži-ba*, *Sk.* शम्, **to become quiet, calm, to abate, to subside; to settle**, of a swelling *W.*; **to be allayed**, of passion, malice etc. *Glr.*; **to be appeased, relieved, to cease**, of pain, quarrels, intoxication, maladies etc. *Glr.* and elsewh.; **to be stayed, blotted out**, of sins *Tar.*; *ži-bar gyur-ba B.*, "*ži ži-ir*" *W.*, id.; "*ra, kro ži soi*" *W.* the drunken fit, the paroxysm of passion has passed over; *ži-la soi* (the hobgoblins) became quiet, held their peace *Mil.*; *ži-bar byéd-pa* **to still, soothe, appease, mitigate**, "*ži žig-ir*" *W.*; *ži-byed* a composing draught, शमकषाय *Wise* 130; more particularly with reference to the affections: **to be dispassionate**, not subject to any mental emotion, *ži-ba žin-por gyur* he is getting very free from passion *Do.*, v. below *ži-yuds*; also abst. **tranquillity, calmness**, and adj. **tranquil, calm**, *ži-ba dań bde-ldan-ni gyur-bar mdzad-du yod* permit us to attain to peace and happiness *Dom.*; *ži-bai ṡdu-byis* **amicably, in a fair way** *Glr.*; so also *ži-bai ytam smrá-ba Glr.*; *ži-bai ma ṡul drág-pa ḋul dgos ḋug Pth.* it he will not submit by fair means, he must be converted or subdued by force; *ži-bai žal Pth.* the expression of calmness about his mouth, his peaceful countenance; *ži-bar ysegs-pa* to go to rest, to die *Ch.*; *ži-bai* or *žiṅ-skul lha-tsogs ži-yuyis Thgr.* the good, the peaceable deities, opp. to those called *Ered-po*; differently again the word is used in: *ži-ba dań Ered-po dań ži-ma-ḋra Pth.*, which has been explained by *Sch.* as: the medium between calmness and passion, 'calm indignation'. *Ch.* moreover mentions *ži-ba* or *rtag-ži-ba*, as 'a name or epithet of Iswara and certain Buddhas', so that *ži-bo* would be equal in sound as well as in meaning to शिव, *ži-ba-pa* and *-ma* being his male and female disciples. A good deal of obscurity attaches, further, to the frequent mention of the *ži-ryyas-dbań-drug*, as the characteristic properties of the four parts of the world (v. *glin*), and likewise as qualities and functions of the Buddhas, gods and saints, viz. allaying diseases, conferring happiness and wealth, ruling over all creatures and subduing all that is unruly and hostile; to which are to be added four kinds of burnt-offerings, in the same fourfold sense, v. *Schl.* 250. Finally, in mysticism the term *ži-ba* acts a prominent part: *ži(-bar) yuds(-pa)* and *ldań(-par) mtoń(-ba)*, शमथ and विपश्यना, shortened *ži-ldań*, implies an absolute inexcitability of mind, and a deadening of it against any impressions from without, combined with an absorption in the idea of Buddha, or which in the end amounts to the same thing, in the idea of emptiness and nothingness. This is the aim to which the contemplating Buddhist aspires, when, placing an image of Buddha, as *rten*, (v. *rten* 1) before him, he looks at it immovably, until every other thought is lost, and no sensual impressions from the outer world any longer reach or affect his mind. By continued practice he acquires the ability of putting himself, also without *rten*, merely by his own effort, into this state of perfect apathy, and of attaining afterwards even to *ṡdoṅs-grub*, the supernatural powers of a saint. The stories that are related of such achievements, and with which the work of Taranatha abounds, are, notwithstanding their absurdity, readily believed by every faithful Buddhist. That there are also cases of failures, cf. *smyóṅs-pa*.

ཞ *ži-ma* **sieve**, of cane or wood *Ti.*

ཞ-ས zi-sa Sch., and Wa. (where zi-sa stands), gen. zim-ba Gtr., or zim-bu sat, C.

ཞིག zig 1. = ciig. — 2. v. ‚jig-pa I., 2, zig-rdi-ba demolished, ruined Mil.

ཞིག-ཁ-ལ zig-mkh (abst. or adj.?) dense throng, or crowded together in a mass W.

ཞི zi, I. abst. ཞ (Ca.; zi-ma, zi-po, zi-bu, perh. provincialisms), 1. field, ground, soil, arable land; zi-zi fields in a plain, level land, ri-zi fields on a mountain, hill-land; ziil-zi W. (ni f.) cultivated land; zi-ba = zi, zi-kai bu-mo the girls in the field Mil.; zi rnal-ba frq., to plough a field; to carry on agriculture; ‚dzin-pa to till, to sow a field, mi ytig-gis bzdd-pai a field that has been sowed by one man Gtr.; zi ‚ci-ba to irrigate a field (?) Ca.; rnal-ba to mow, to reap, a field, zi-mkhan reaper; *zi bdd-ba* W. to pursue husbandry; zi bgdd-pa to divide or distribute land Ca. — 2. fig., cf. zi-kama, bzdd-nama-kyi zi dai ‚jrdd-pa to enter the field of merit, to turn into the path of virtue Dzl.; ydzil-byai zi-du ysign-te Pth. seeing him in the land of conversion (yet v. also 3, a.); region, zi bcu (Sch.: 'the ten regions') is said to signify something like: the reign of Evil. — 3. equivalent to sans-rgyas-kyi zi the kingdom of Buddha, a. in an earthly sense: a holy land, a land of salvation, where Buddha resides, or at least where Buddhism prevails; so also ‚dzil-bai zi land of conversion Gtr.; acc. to Wa. it is a name of the earthly seat of Buddha, the residence of the Dalai Lama at Lhasa; b. supernaturally: heaven, paradise, Elysium i.e. one of the heavens inhabited by the Buddhist gods, or also the state of non-existence, Nirwana; zi-la ylib-pa = bdd-bar ylegs-pa to die. — 4. body, v. zi-zin, zi-bpgs. —

Comp. and derv. zi-bkid map C., W., zi-yi bkdd-pa v. Asiat. Res. XX., 425. — zi-kai 1. summer-house, pleasure-house, pavilion W. 2. field and house, the whole estate or property W. (= yul-yks) — zi-kima = zi 2 and 3, frq. — zi-‚krima, zi-yi krima-pa or -ma the produce of the field Ca. — zi-rdzl many fields together Ca. — zi-rgyd rough, uncultivated ground Sch. — zi-ci-zin and -ci-zi a large and a small field; also: a large and a small body or corpse Thgr. — zi-mdzig paradise, a most delightful country, an Eden, an Eldorado Pth. — zi-bdag proprietor of a field, land-owner. — zi-pa husbandman, farmer Dzl. — zi-bpgs a skin (pulled off), hide. — zi-ma boundary of a field, landmark. — zi-bzdi good land, productive soil Ca. — zi-yka dead, arid, burnt soil Ca. — zi-sa 1. ground, soil, arable land Ca. 2. province Sch.

II. geomancial termin. = zi, q.v.

ཞ zib, resp. fine flour, also flour in general, zib-kig bag, zib-rdo box, for flour Ca.

ཞ-པ zib-pa, B., zib-po Ca., zib-mo C., W. 1. fine, of powder and similar things, zib-ctsi fine and coarse Zam.; zib-par byid-pa, B.* zib-mo zd-ba* W., to make fine, to pound, to reduce to powder. — 2. accurate, exact, strict, precise, ltd-ba ydzs-kii spyddkam zib-par mdzod be wide in your views, but strict in your actions Gtr.; so Sch. understands also zib-zib yod, zib-po med, zib-rgyu med, which ought however to be translated: 'I have accurate information, I have no precise information, I have no particulars to communicate'; zib-mo kes-pa to know accurately; more frq. adv. zib-par, zib-tu B., *zib-la *vulg., exactly, precisely, thoroughly zib-tu ysol-ba, ytam zib-tu byid-pa to report accurately Dzl. (the former resp.); zib-par bkdd-pa Gtr. id.; zib-par (kes-) ‚ddd-na if you wish to know it accurately Gtr.; bka zib-tu bgros-pa resp., to consult carefully Pth.; bka-mkid yuai-ylin zib-tu byyid gentlemen, discourse as freely as you please! Mil.; las-rgyu-‚bras zib-tu mi rtsl-na if one does not strictly regard the doctrine of retaliation Mil.; *zib-la ltas (or ltø*) W. look at it well, carefully; *zib-la sar* W. pronounce it accurately; *zib-la cp'-pa* C. to examine closely; *zib-sdi* W. accurately and distinctly.

ཞ-ཏ-ལ zim-tag-la s. of a medicinal herb Med.

ཞ-པ zim-pa, gen. zim-po, well-tasted, sweet-scented, *zim-po rag* W. I find the

taste or smell of it agreeable; *ka ‚di lhag-par khim-na* this meat being of a better taste *Dzl.*; *khim-rgyas zas* food prepared of savoury things *Zam.*; *dri-khim, dri-yaki khim-po* pleasant odour *Dzl.*; *dri mi khim-po* disagreeable smell *Gtr.*; *"khim-ze"* also *"khim-khim" C.*, *"khim-zag" W.* sweet-meats, confectionery; *"khim-zag-zaṅ-ldan" W.* confectioner; *"khim-kho-can" W.* dainty-mouthed, a sweet-tooth.

ཁྱིམ་ *khim-bu* v. *khi-ani.*

ཀ *ka*, 1. num. figure: 81. — 2. v. *khu-ba.*

ཀ་དག *ka-dag*, ཀ་ལག་ *ka-dag* **amendment, improvement, correction**; the word is also added at the end of written books, esp. of Tarantika, as an attestation of a careful revision; *ka-dag byed-pa* **to mend, improve, correct**; *rang-rgyal ka-dag byed-pa* to examine and reform one's self *Ch.* *ka-dag-mkhan* **reviser, corrector, censor** *Ca.*, *ka-čen-pyi bla-ma-ba* a great corrector or commentator (of Sak. writings), seems to have become a current title.

ཀ *khu-ba* I. vb., pf. *ka* (esp. in later writings and vulgo, in ancient literature gen. *yal-bar* for it) signifies 1. every kind of speaking to a person of higher rank, therefore **to request, to prefer a suit or petition, to make a report, to put a question** etc., *khu-khi yal-ba-la ‚grib-bai tse* when I have to bring in a petition *Dzl.*; *'mnal-lam de yidam-la mi yaṅ-bar ka' khu-so* 'pray, do not relate the dream to others', he begged *Gtr.*; *yaṅ-khar ka byas-pas* saying, 'I beg you will permit', *Gtr.*; *snar mkhyen-bai dbu-po de-dag kas* I will ask him about the things lately seen, I shall request an explanation of him *Dzl.*; *ini-la yin-dag khu-ba de lta-so* it is very right of you, thus to ask me about every thing *Do.*; *rgyal-poi drin-du rmi-lam khu-pa* he related the dream before the king *Pth.*; *stan-pa ka* (*pa* col. for *par*) I request (you) to explain *Mil.*; *der ‚byin-pa ka* 'thither to come I request' *Mil.*; *di-la mkhan-po kas* they besought him to be their abbot *Gtr.*; *yaṅ-ba khu-ba* to ask permission *Ca.* — 2. In *W.* this *ka* has become a word of civility to the widest extent, as it is not only added to almost every sentence of a speech or a letter, something like our 'with your permission' or 'if you please', e.g. *"kas ci ṅad-na na de yin ka"* if you have nothing further (to say), I shall go, with your permission; *"ko lab soṅ ka"* he is arrived, if you please; but it also supplies every kind of salutation in coming or going, hence *"ka ser-ce"*, resp. *"ka khi-ce"*, to make or give one's compliments, *"ā-pa-se ka mdzi-po ka dug"* my father's best respects (cf. *jiyag*). Inst. of *ka*, *ka* is also frq. heard (vulgo), e.g. *"ka sab ka!"* good day, Sir, good day! which prob. is only an intensation of sound, and not to be referred to the Indian **ah!**. — *"ki-la ka" W.* **why, well then, mind!** *"ki-la ka, ngi-rdzi ni tsar ma kyed-pa yaṅ-ṅi kyod"* well, I have not seen you this age! — The word is also used as a subst., for **request, wish, question**, *"khu-ca ‚khal-ba" C.*, *"pal-ce" W.*, *ytha-ba Gtr.* to make a request, to put a question; *ydan-‚drin-poi khu-ba mdzu-can phul-bas Mil.* assailing him with pressing invitations.

II. (prop. fut. of *‚ju-ba*) pf. (*b*)*ka*(*s*), fut. (*b*)*ka*, (imp.?) 1. **to melt**, tra. and intra., *khu-bzil v.* sub *lugs*; *khu-byas yser* gold to be melted *Ca.*; *khi-bai Tuna* whatever is melting or fusible, **metals** *Sch.*; *kao* it melted (from the heat) *Dzl.*; *‚khi-du ka-nas* dissolving in light *Gtr.* frq. — 2. **to digest**, *khi-byed-kyi sman* digestive medicine *Ch.* (cf. *‚ju-byed*); *ma-khu(-ba)* undigested, *zas ma khu-ba* undigested food, also **indigestion**, sufferings arising from it; *ma-khi nad* id.; *ma-khi ‚ju-ba* to decompose what is undigested *Med.*; opp. to *ka-rjes* it seems to denote more particularly **the chyme** before it is mixed with bile, and perh. also **the duodenum** where this takes place; so the region of *ka dan ma-khi bar-na* is stated to be the place, where the bile is principally operating *Sg.* Cf. *‚ju-ba.*

Comp. *ka-skyogs W.* crucible, melting-spoon. — *ka-mkhan* 1. **petitioner.** 2. **dispatcher**; n. of an officinal plant, = *spaṅ-khra Wdz.*

— *ku-glén, ku-glén byéd-pa* to address, accost, resp. *C.* — *ku-rgyd* (v. *rgya-ma*) 1. petitionary letter, petition, suit. 2. any writing addressed to superiors. — *ku-rgyn* the subject of a petition or suit. — "*ku-nid-pa*", *C.*, intercessor, advocate, mediator, "*ku-nid jhé-pa*" to intercede, to advocate. — *ku-ryés* 1. the thyme mixed with bile (cf. *ma-ku* above). 2. the place of it, *ku-ryés na* I feel a pain there *Med.* 3. eructation, rising, *kú-la ku-ryés sáyar S.g.* caused by beer; *ro dan ku-rés mnár-mo Med.* a sweetish taste and rising (from the stomach). — *ku-rén* the present which, according to oriental notions, has necessarily to attend or introduce a petition. — *ku-dón* prop. drift, subject of a petition; in a general sense = *kú-ba* request, suit, address, communication etc. — *ku-nid* (pronounced "*ku-nid*") *W.* = *ku-nid.* — *kú-po, kú-ba-po* = *kú-nikem* 1. — *ku-byéd* v. above — *ku-ˌbél*, pronounced "*kum-bél*", petitioning, making a suit in an humble posture with folded hands *Ca.* — *kú-yig, kú-log, kú-bai jrém-yig* a petition, *kú-yig-gi rtsa* = *ku-rtsa.* — *ku-lén* answer to a petition. — *ku-log* a feigned, false, designing suit, "*gyél-pa*" to address such a one *C.*

ꡁꡡꡂ *kugs*, resp. fire, e.g. the fire lighted for cremation *Tar.* 7, 4.

ꡁꡡꡂ*ꡓ *kugs-pa* v. *ˌjug-pa.*

ꡁꡁꡁ *kuí-kuí* with *byéd-pa* to nod or bow repeatedly, of a pigeon *Mil.*

ꡁꡁꡓ *kúd-pa* 1. to twine, to twist *W.* "*kúd-ce, kú-ce*". — 2. to spin *Ca.*, *ku-kúr* spindle, distaff. — 3. to roll *Ca.* — 4. to hang up, to suspend *Ts.* — *kud-lóg* = *dpyan-lóg.*

ꡁꡁꡓ *kún-pa* melted *Ca.*; "*kun kún-ce*" *W.* to melt, trans; *kun-tár byéd-pa* to melt and beat to pieces *Mil.*; *kun-tíga* spark flying from red-hot iron *W.*; *kún-ma* that which is melted, *yun sogs kún-mai jóni-po* heaps of melted gold and other metals *Gtr.* — *kun-mar* v. *mar.* — *kun-mo* melted, whatever melts easily *Ca.* (who spells it *kun-mo*).

ꡁꡁꡓ *kúm-pa* 1. abst. fear, timidity, despondency, faint-heartedness, *sems kúm-na* if I continue undismayed *Dal.*; *dkon-mčóg yum-la kúm-pa-med-par bkúr-bati byéd-pa* to honour the three most Precious undauntedly, with a cheerful heart; *sems rdó-ta kúm-par gyúr-to* they became greatly dejected in mind, their spirits were much cast down *Pth.* — 2. vb. "*kúi-ma kúm-te*" *W.* to scum, to skim (off).

ꡁꡁꡓ *kúm-ba* = *kú-mi.*

ꡁꡁꡓ *kur*, 1. snout, muzzle, trunk. — 2. sup. of *kú-ba.*

ꡁꡁꡓꡁꡁ *kul-kúl*, *Ts.*; "*ka-ká jhé-pa*" to stroke, to caress.

ꡁꡁꡓꡁꡁ *kun-dág* v. *ku-dág*, ꡁꡁꡓꡁ *kún-pa* v. *mi-ba.*

ꡁꡁ *ke* (cf. *ken*) 1. inclination, affection, heart, mind; volition; there is a proverb in *C.*: "*mi ká-po-čé-la ke me*', *čú nyág-po-čé-la tíi me*" a braggart has no mind, as muddy water has no bottom, i.e. as in muddy water you cannot see the bottom, so you cannot rely on the solid principles of a braggart; *ka-ké* v. *ka*, comp.; *ke bkon-pa* or *ˌkon-pa* a hating mind, *rkún-pa Sch.* a covetous, *ttig pa Mil.* a sincere, *nág-po C.* a wicked, *ptúi-ba Sch.* a pure heart or mind, or also hating, covetous etc. as to mind (several other combinations of this kind, given by *Sch.*, are too doubtful to be copied); *ke-yédl-pa Sch.*: 'to lose courage, to have no longer any inclination for', perh. better, to resign, and *ke-bédd* resignation, as a Buddhist virtue *Mil.*; on the other hand, *ke ˌbód-pai ttig Sch.*: 'slanderous words' which, e.g. *Dal.* ꡁꡁ, 11, well agrees with the context, but is not clear in point of etymology. — *ke-dág* damage, destruction *Sch.*, *byéd-pa* to cause, to inflict. — *ke-lóg* v. *ken-lóg* sub *kén-pa.* — *ke-sún* angry, cross, ill-humoured, vexed. — 2. numerical word for *bál-bés* in the abridged numbers *ke-yétig* etc., 41 to 49. — 3. numerical figure: 111.

ꡁꡁ *ké-na*, rarely *kés-na*, v. *ké-na.*

ꡁꡁꡁ *ké-sa* reverence, respect, civility, politeness, *ké-sa dan bésis-pa* reverential, respectful *Pth.*; *dés dés-su wés jóyag dan*

kè-so mi kè-par because at that time people knew little of compliments and politeness *Pth.*; *kè-so byéd-pa* to show honour, respect, *rnám-gyur mdzés-pai kè-so ‚bul-ba* to arrange mimic performances in honour of some persons, (which also at the present time is frequently done in these countries); complimentary word (for *kè-sai ting*), *rnábai kè-so myan* the complimentary word for *rna-ba* is *myan Zam.*

ཁེ, ཁ་ཁེ *kéi*, *yéin Ca.* (*W.* *kai*) 1. **breadth, width,** *kéi-kan* **broad** (road, valley), **wide, spacious,** *kéi ka-čém-po* *C.* id.; *kéi-mód*, *kéi-pód-mo*, *kéi-čúm-se* *W.* **narrow;** *kéi-

* in breadth *Sanskh.*; *kéi-ськ* writing-tablet = *mum-gleg.* — 2. **plain, surface, side,** *kéi-čé-ba yuyis* the two broad sides (of a pillar) *Glr.*

ཁེད་པ *kéd-pa* **to fear, to be afraid,** synon. to *‚jíg-pa Thgr.* frq.; *kéd-nas* full of apprehensions *Pth.*

ཁེན་པ *kén-pa* (cf. *ka*), vb. c. *la*, 1. **to desire, to long for, to be attached to, to be partial to, to be taken with,** *Kyéd-la kén-čiń ‚dug* I love you ardently (*ḥdoṅ*) *Glr.*; *bod-‚bání ná-la kén-čé-ськ dyá-ba-rnams* the people of Tibet, that are affectionately attached to me *Glr.*; sbst.: **desire, longing,** e.g. to hear more of a thing *Mil.*; also **greediness, covetousness;** *rań-‚dod-kén-pa* **self-love, selfishness, egotism** *Glr.*; *ḥyógs-kén Tar.* 184, 22, **party-spirit, party-agitation;** *čógs-med kénmed* free from passion or interest *Mil.*; *kénpa zlog* suppress your passion *Mil.*; *ka ‚di-la kén ldóg-pa* to be disgusted with this life *Thgy.*; *'kén-pa ma ldg-na dkr'-pa mi yoń* *C.* before one has renounced every desire, one cannot believe. —

Comp. *kén-ka*, *kè-ka* = *kén-pa* abst., *Sch.* — *kén-čriń Mil.*, *kén-čógs* frq., also vulgo, *kén-‚dzin Glr.* inclination, desire, passion, attachment, *'kén-dzin čé-čé* *W.* to love, to be attached. — *kén-dón*, resp. *kéd-dón*, object of desire *Ca.* — *kén-ldg(-pa*, cf. above), disinclination, antipathy, disgust; in an ascetic sense: resignation *Mil.*; *‚jig-rten kén-ldg-gi gaṅ-zag* a man tired of this world *Mil.*; *kén-ldg-pa,ar-mkan* fastidious, squeamish, easily disgusted; *'kè-mi-ldg-kan'* *C.* one that is not easily disgusted, not squeamish. — 3. = *ḥjen-pa* **to penetrate, to be fixed,** of colours etc., *ras dkar-po ḥom kén-pa ltar* as a colour is fixed in white cloth, is **lasting** *Dzl.*

ཁེན་ཁེན *kén-kén* *Ld.* an inferior kind of silk, of which the handkerchiefs consist, that are presented to foreign visitors etc. as a welcome or mark of respect, cf. *ka-btags.*

ཁེ *ker*, *kèr* *‚dób-par byéd-pa* *Ca.*: **to chide, rebuke,** which, however, in the only passage, where I met with the word, does not suit the sense very well.

ཁེ་ཏ *ker-pa* **'mean, pitiful, coarse'** *Ca.*

ཁ *ker* v. *ker.*

ཁ *ko*, 1. **dram,** a small weight = $\frac{1}{16}$ ounce, of *skur-čan*, v. *skór-ma*; *yser-ko-yaṅ Pth.* a dram of gold; *yser ko ynam-brgyd* between 1 and 2 pounds of gold; as a coin it is stated to be = $^2/_3$ rupee. — 2. resp. *yol-ko* **thick milk, curds,** *ko bangyál-ba* to place milk to curdle; **milk** in gen., esp. *mai ná-ko Dzl.*, *ná-ko* col., mother's milk; *ko-‚ськ dón-na* during the time of suckling, *ko-spáis zas mi dón-na* after the child has been weaned *Mel.*; *ko dkrog-pa*, *skrog-pa*, *bcrib-pa* **to churn, to butter** *Lex.* — 3. **a small white spot,** *sen-ko* on a finger nail, *so-ko* on a tooth *Glr.* — 4. num. figure: 141.

Comp. *kó-ka* prob. = *ko*, *Thgy* — *ko-skyd Med.*? — *ko-čógs Med.*? *ko-ḥprúm Sch.*: 'a vessel for thick milk' (?), pork, *ḥpru.* — *ko-rnis Med.*, *Sch.*: spoiled milk. — *'ko-ri'* *W.*, (like *rú-ma C.*) **sour milk,** used to acidify new milk; in a gen. sense: **ferment, leaven,** *'ko-des'* *Ts.* — *ko-ti* *Sch.* = *ko-rdu.* — *ko-ri*, *koi spris-ma Wdk.* **cream.**

ཁ *ko-ká* 1. **force, efficiency** *Ca.* — 2. n. of a medicinal fruit, *ko-ká ynam*, viz. *mkál-ko-ka* kidney-shaped, healing diseases of the kidneys (in *W.* the chestnut bears this name); *snyiń-ko-ka* heart-shaped, healing diseases of the heart; *glu-gor-ko-ka* is said to be given to horses; besides *mčín-pa-*

and *mkhr-pa-ko-ia* are mentioned. — 3. **toll** (?), **pay** (?), *ko-ka* ‚*khe-ba* *Tar.*, *Stg.* a publican *Ch.*, a soldier *Schr.*, prob. any officer that receives salary or pay.

ཞོ *ˀog*, imp. of ‚*jdg-pa*.

ཞོ་ཁ *ˀoga* v. *mur-bkga*.

ཞོ་ཁ་ཤ *ˀdga-pa* *Med.*, *ˀdg-la* *Sch.*, = *snid-dro* **morning, fore-noon**; *ˀdga-ja* **tea at breakfast** *Ch.*

ཞོ *ˀoa* **lower, nether**, *ˀoa-khai-pa* the lower part of the house, *ˀoa-rtsé* the lower and the upper part; *ˀoa-ˀdzi* **deepened, excavated, hollow, uneven** *C.*

ཞོ *ˀod* 1. the original meaning of the word is yet uncertain; at present used in *C.*: "*ˀg*' *dé-ma*, *ˀg-jdg*", **peace, quietness, tranquillity**, "*ˀo ˀg'-dé-la mi ˀag*" he gives him no rest, causes him much trouble; "*sem-kyi ˀg' dé-ma*" peace of mind, evenness of temper; "*ˀg*' or *ˀg*' *dé-ma* or ‚*jdm-pa* gentleness, meekness. — 2. *Sch.*: **high-water, floods, inundations** *Wa.*, *C.*; *sin fan ˀgyi ˀod* first drought, then inundation *Wdk.* — 3. **under** *W.*, *C.*

ཞོ *ˀdm-pa*, imp. ‚*dib-pa* **to mount**, c. *la*; *rtsi-la ˀdm-pa* to ride, on horseback, *khi-rta-la* to ride, in a carriage, frq.; *rtsi-la ˀdm-nas lhó-phyogs-su* ‚*grí-ba* to ride southward, to travel on horseback towards the south *S.g.*; also c. accus.: *ˀdm-pa ˀdm-pa* to mount a horse or a carriage *Lex.*; *ˀdm-du* ‚*jdg-pa* (= *skyém-pa*) to let mount.

ཞོ *ˀdm-pa*, = ‚*jdum-pa*? *rgas ˀdm-sie* **weighed down by old age** *Sch.*; cf. *ˀdum-pa*.

ཞ *ˀdr*, ཞ *ˀdr-la* etc. v. *skyér-la*.

ཞ *ˀol* 1. *ˀol-gyag*, **yak-hair**, *Bos grunniens* *Sch.*; *rd-ma ˀol-mo* a long-haired goat *Mil. nt.* — 2. **village belonging to a convent** *Mil.*, so Shikatse is the *ale-ˀol* of Tashilhunpo. — 3. postp., **under**, *Sch.* (cf. *ˀbol-ba* II).

ཞ *ˀya-ba* *Sch.*: 1. **to sport, joke, play, sing**, (cf. *ga-ˀya*). — 2. **to believe, trust, confide**.

ཞ *ˀya-ˀbum* earlier form for ‚*ja-ˀbum* **rain-bow**.

ཞ *ˀya-yaˀi* = *ˀgyai-drwa* *Lex.*

ཞ *ˀyag-pa* v. ‚*jdg-pa*.

ཞ *ˀyaˀi* 1. **anus** *Med.*, *ˀyaˀi-ka* id.; *ˀyaˀi-mid*, *ˀyaˀi-ˀbrum* **piles, hemorrhoids** *Med.*; *ˀyaˀi-srin* a kind of intestinal worms *Lex.* — 2. **privy parts**, "*ˀyaˀi-ˀdg*" *W.* catamenial blood; "*ˀyaˀi-ˀbrui-ma*" *W.* = *snid-ˀbrui-ma*; "*ˀyaˀi-stoi*" *W.*, without breeches, with a bare posterior.

ཞ, ཞ *ˀyad-gdd*, *ˀyid-mo* v. *bkrd-pa*.

ཞ *ˀyan*, *ˀyán-pa*, *ˀyán-ma* (the last esp. in *W.*), 1. adj. and sbst., **other, the other, another**, *ˀyan mi* the other men *Dal.*, *ˀyán-pas ˀdig-par* more than others *Dal.*; *slób-ma ˀyán-dag* the other scholars *Dal.*; *mthun ˀyán-pa* the other signs *Dal.*; *blón-po ˀyán-ma-rnams* the other ministers *Glr.*; *bu-mo ˀyán-pas ˀi-ryus med* she is not taller than the other girls (*pas* = *las*, not from *pa*) *Glr.*; *ˀyan ryal ma mu* others were not able to resist them (= nobody could do them any harm) *Glr.*; *ˀyán-du* to some other place, ‚*grí-ba* to go (to some other place) = **to go away, to start; elsewhere; in another way**, v. example ‚*dzin-pa* I, 4; also: *ˀyán-du ma sems ˀig Dal.*, suppose or believe nothing else, do not think that the matter can be otherwise, frq. used like our 'of course'; *ˀyán-na* **elsewhere**; *ˀyán-nas* **from some other place**; *ˀyán-nas* ‚*grib-tu med* it cannot be accomplished from any other quarter, by any body else *Mil.* — 2. adv. **otherwise, else, on the other hand** *W.*; *ˀyán-yaˀi* **further, furthermore, or else**, (just) to mention some other circumstance, frq. — *ˀyan-bgrib* *Lex.* seems to be some logical term *Gram.* — *ˀyan-*‚*jrúl* n. of a heaven inhabited by certain gods *Glr.*, *Mil.* — *ˀyan-dbáˀi* **dependent on others** *Wa.*, cf. *rang-dbáˀi*.

ཞ *ˀyab-pa* **to lick** *Sch.*

ཞ *ˀyáms-pa* v. *bkrms-pa*.

ཡིད་ཡས་ *yḥdir-yaṅ Lex.*, = *ndon-yaṅ*; *Pth.*: *yḥar-yaṅ ni* **never** (*Sch.* and *Schr.* prob. incorr.).

ཡིད-ཕ *yḥdi-ba*, fut. of *ḥjdi-ba*, **to weigh**, *ṅoṅ-la yḥdi-bar ṅes-kyi* if one could weigh with a pair of scales *Gtr.*; *yḥdi-dgos-kyi rdzas Sch.*; 'goods for which duties are to be paid', liable to duty, to custom; *yḥal-du med-pa* **imponderable** *Stg.*; **immeasurably much** *Pth.*; **immeasurable, incomparable, infinite, vast**; *yḥal med*, *yḥal-yas* id.; *yḥal-med-ldaṅ*, more frq. *yḥal-yas-ldaṅ*, also *yḥal-med-kaṅ-bzaṅ* palace, rarely used of human palaces (so *Gtr.* in one passage, when speaking of the house of a Brahmin), mostly of the abode of gods *Pth.* and elsewh.; also Tibet, in po. language, is called a *lha-yaṅ yḥal-yas-ldaṅ*, the heavens with the sun a *no-mtsar lhoi yḥal-yas-ldaṅ*. — *yḥal-ldaṅ* **measure, scale, standard** *Sch.*

ཡཱ *yḥu* **play, sport, jest, joke** *Sch.*, *Lex.*: *glu-gzaṅ*.

ཡིན (ནས) *yḥi(-ma)* 1. that from which and on which a thing arises, exists, depends; **ground, foundation, original cause, exciting cause** (ལས *Was.* 284); *dge-bḥgs tsaṅ-ldd ḥbyiṅ-baṅ yḥi(-ma)* the primitive source of all happiness (in the doctrine of Buddha) *Gtr.*; *yḥi-skye-med* without origin and birth *Mil.*; *yḥir bdag-pa* prob.: to use as a foundation *Mil.*, *Tar.*; "*gor-ḥi*" *W.* cause of delay; *mi-yḥi* v. as an article of its own sub *ma*; *rtsig-yḥi* foundation of a wall *Ch.*; *mṅiṅ-yḥi*, *ld-yḥi* turnips, radishes, left for seed (being the foundations, as it were, of new plants); in *yḥi-sems-nyid*, *yḥi-ḥos-nyid* it prob. stands as an apposition, in the sense of *kun-yḥi*: the spirit, the primeval cause; in a special sense: the innermost essence, inherent nature; *yḥi-nas* **actually**, opp. to 'apparently' *Mil.*; **fundamental law, statute**, *yḥi ḥen-po* title of a book *Was.* 204: in certain cases it may be translated by **action**, v. *rnaṅ-ba* 2, c. — 2. **ground, floor**, *yḥi-ma gra-bḥi* a square floor *Gtr.*; *stoṅ-gi yḥi* the upper base, top-surface *Stg.* — 3. **residence, abode, home**, *yḥi ḥdzin-pa* to take up one's residence in a place *Mil.* and elsewh.; *yḥi ḥbbo-pa W.* "*ḥbab-ḥe*" id.; *yḥi-sa rab ḥbyi jdg-nas bkag-go* he assigned to him a nice dwelling-place and established him there *Gtr.*; **seat, place**, *ḥos-yḥi* seat of religion, monastery *Tar.* and elsewh.; school of religion *Tar.* 44, 17; *yḥi yḥig-tu skad-ḥig kyaṅ ma sdd-de* in no place resting for a moment (the arrow flies towards its goal) *Thyg.*; "*ḥi ḥig-tu*" *C.* the same as *rtse yḥig-tu*. — 4. in philosophy: **axiom, proposition** *Was.* (58); **contents, inner** (299); **basis, support** (278). — 5. *Sch.*: **enmity**?? — 6. also *ḥe* (cf. *yḥer*) a definition of time or of relationship: *yḥi-niṅ*, *ḥe-niṅ* two years ago, *yḥi-mes* great-great-grandfather, *yḥi-mes-mo* great-great-grandmother, *yḥi-ṭaṅ* great-great-grandchild *Sch.* —

Comp. *yḥi-dgoṅ* monastery of the place, in or near a village, usually very small and harbouring but a few monks. — *yḥi-ji-bḥaṅ-po* a recluse, 'who stays where he is' *Burn.* I, 310. — *yḥi-bdag* lord of the manor, lord of the soil, may denote a king or nobleman, but gen. it is **a local deity**, presiding over a certain district, to whom travellers are bound to offer sacrifice, and whom to offend they must carefully avoid.

ཡིག-ཕ 1 **to examine, search, try**, *rtog-* (or *brtag-*) *yḥig ldgs-par yḥiṅ-ba* to select and arrange carefully, e.g. books *Pth.*; *lo daṅ zla-bar rtog-yḥig ḥib-tu yḥiṅ-ba* to search minutely as to the day and year *Pth.*; *bsam-yḥig yḥiṅ-ba* = *bsam-bḥo yḥiṅ-ba* to weigh, consider *Pth.* — 2. fut. of *ḥjig-pa*.

ཡིབ-ཕ *yḥib-pa* fut. of *ḥjib-pa*.

ཡིལ-ཕ *yḥile-pa* **to put** or **lay in order** *Lex.*, "*ḥib-ḥib ḥe-ḥe(s)*" *W.*, "*ḥel-wa*" *C.* id.

ཡིལ-ཕ *yḥil-ba* fut. of *ḥjil-ba*, = *ḥjoṅs-pa*.

ཡིན-ཏ *yḥin-ta* **native place, native country** *Lex.*; *gul-yḥi* house, estate, property *Mil.* = *ḥbi-ldaṅ* paternal estate; *pa-yḥi* the father's domicile as inheritance; *yḥin sgril-ba* to change one's abode, to remove to another place *Sch.*; *yḥin-pa* **a native** *Sch.*; *yḥin-mad* **family, household, wife, children** and

domestic; *yhi-byés Sch.*; native and foreign, at home and abroad.

ཡུ *yhu*, also *yhu-mo Mil.*, resp. *yuum-ris B.* and col., 1. **bow**, for shooting, *yhu bios* he constructed a bow *Gtr.*; *yhu ‚gés-ba*, *W.* "*kás-ba*", to bend the bow and have it ready, frq.; ‚*lés-pa Pth.*, and ‚*gigs-pa Ca.*, id.; ‚*bád-pa* to unbend (the bow) *Ca.*; *rdzés-ba* (*Dal.* ⌀⌀, 15, 252, 11. *Gyatch.* ⌀⌀, 10), acc. to explanations given by Lamas: to make the bow-string sound by a sudden pull or jerk, = *yhi-rgyád sbrés-ba Dal.*, which both as to matter and language seems preferable to other explanations that have been given. — 2. **arch**, in architecture *Ca.*, *yhu-bugs-su ‚búb-pa* 'to arch in the form of a bow' *Ca.*; **capital**, **chapiter**, v. *ka-ba*. — 3. resp. for "*tsam-mdr-pa*" **lamp**, "*sim-ba*" id., "*yés-ba*" lantern *C.* (spelling uncertain).

Comp. *yhi-mkhan* bow-maker. — *yhu-rgyád* bow-string *Dal.* — *yhi-ćan*, *yhu-ldán* furnished with a bow. — *yhu-mčog Lex.*, *Sch.*: 'the two ends of a bow'; *yhu-mčog ‚dzugs-pa* to rest one end of the bow on some object(?) *Mil.* — *yhu-ldg* an arched roof *Ca.* — *yhu-ldgs* holding a bow, archer *Ld.-Gtr.* — *yhu-brtsin* n. of an ancient Indian king *Gl.* — *yhu-dóma* a cord, fathom, as a standard measure, opp. to any abitrary measure (so explained by a Lama). — *yhi-pa* bow-man, archer. — *yhur-bkés*, bow-case *Wdd.*

ཡུ *yhi-ba* **to strike**, **to lash**, *ldg-gis* with a whip.

ཡུ *yhug* 1. = *mjug*, q. v., **end**, **extremity**; *yhug-gu*, *yhug-ćuń Med.* **coccyx**; **rump** or **vestiel** of birds *Sch.*; *yhug-rmés* the glands of it *Sch.*; *gral-yhug* the end of a row *Gtr.*; *mgo-yhug* upper and lower end, e.g. of a stick *Gtr.*; *lo-yhug-la* ⌀⌀ the end of the year *Mil.*; *mkhag-yhug* household-servants, suite *Sch.* — 2. v. *ʼjug-pa*.

ཡུ *yhui* 1. **the middle**, **midst**. — 2. **spinal marrow** *S.g.*, also *lhad-yhui Sch.*, *yhui-rdés Mil.* — "*gyab-kyi-la zug rag*" *W.* I feel a pain in the middle of my back; *lce-yhui* the middle of the tongue; *yhui-nas* in a direct way, opp. to *sin-nas*.

Comp. "*kui-go*" *C.* middle door, principal door or gate. "*kui-ćdg*" *W.* partition-wall, "*ćód-ćé*" to construct one. — *yhui-pa* a man from the middle part of the country, neither *stód-pa* nor *ldm-pa W.* — *yhui-ma* 1. **the middle of a thing** *Ca.*; as a proper name: the middle part of Lhasa, containing the royal palace, also *yhui-su-dgu-ldán*. 2. the back-part of fur *Sch.* 3. **kernel**, **pith**, **main substance** *Sch.* 4. **the original**, **the source**, **text**; *yhui-ldgs* id. *Tar.*

ཡུ *yhui-ba* pf. *yhuis Ca.*: 'to attend, to be heedful; attention, *yhuis-pa* heedful'; *Sch.* has: 'sincere, orderly', and for the current phrase *yid yhuis-pa* he gives: 'a quiet and prudent mind or behaviour'. But the way in which the word is used in books, where it frequently occurs in conjunction with *mkhás-pa*, as well as in the popular expressions *kui-ćan* and *kui-mkhás-ćan* = *blo-rnal* and *blo-dmás*, would rather suggest the version: **sentence of perception**, a good and quick comprehension.

ཡུ *yhud-pa Sch.*: 'to go, to walk, to put into'.

ཡུ *yhun-po* **excellent in its kind**, *gser yhun-po* the purest gold, *sbom-ćig yhun-po* a capital crop *C.*

ཡུ *yhur-ba* **to shear**, **shave**, **cut off**, "*ja*" the hair *C.*, leaves, branches *Ca.* (cf. *bkur-ba*?).

ཡ *yhi-ra* **parsley** *C.*

ཡ *yhi* v. *ki*.

ཡ *yhi* the act of **remembering** or **reminding**, "*nyin-la ken yód-ćé jé-la ʼjí*" *W.* in order not to forget it, I have written it down; *yhi shúl-ba Lex.* to remind a person; *yhi bskul-pa* or acc. to another reading *bsuń-pa*, i. e. ‚*dzin-pa* to admonish, exhort *Dal.* ⌀⌀, 8.

ཡ *yhi-pa* **to light**, **kindle**, **inflame** *Sch.*; *rdzi byuń-gi mar ćigs-la*, prob. to be set in flames by spontaneous fire (?) *Tar.* 7, 4.

ཡ *yhi* **the second day after to-morrow** *Lex.*; "*to-re nań-la ka-la*" *W.* to-

morrow, the day after to-morrow, on the fourth day; *yèe-rnyèi Ca.* = *yèi-nèi.*

ཕྱེ་ཕ *yèn-pa* (= *bèugs-pa* yet less used), resp. for **to sit, stay, wait,** *èuè tsam yèn hig* wait a little! *Dzl.* 227, 12 (another reading: *bèugs hig*).

ཕྱེ་ཕ *yèi-ba* for *bèd-ba*, v. „*jè-ba.*

ཕྱོ་ཕ *yèòg-pa* v. „*jòy-pa.*

ཕྱོགས *yèogs* **the side of the body,** = *gle*; *yèogs yyas pyon* the right and left side *Sch.*; *yèogs-su* sideways *Sch.*; *yèogs sèè-ba Lex.*, *yèogs-sloi byèd-pa Ca.* to speak allusively; *yèogs-smèd byèd-pa* to prejudice a person against another insidious, to create enmity *Thgy.*; it is also used like a verb: *yèogs-ts rtsèè-pa* to be insolent with a fair appearance, opp. to *sar* downright *Thgy.* — *yèogs-jyèd nè-ba Do.* prob. an inaccurate expression for pain in one side.

ཕྱེ་ཕ *yèèi-pa* **wooden basin, trough, tub, washing-tub;** *kyi-yèè* (col. "*kyè-bèè*") trough for feeding dogs and other animals, also manger *W.*; "*ŝud-bèè*" *W.* prob. id.; "*ŝog-bèè*" *W.* trough for dry horse-meat; "*ŝub-bèè*" winnowing-tray, inst. of a shovel; in books the word is used in a wider sense, in such expressions as *ŝar-*, *dèul-*, „*ŝar-*, *rdo-ŝnèi.*

ཕ *yèois Lex.* = *ŝais.*

ཕ *yèòn-pa* 1. subst. v. *bèòn-pa.* — 2. adj. **young,** *yèòn-pa de ma-ri* the younger one said *Mil.*; *rgyal-po sku-nè yèòn-pa* the young king; *bdag yèòn-pas ma* I am still young, I as the younger one, the youngest *Dzl.*; *yèòn-pa „gè-èig* some young people *Mil.*; *yèòn-nas bu-mèd* who in their younger years had no children; *yèòn-ma* **a youth,** frq., *yèòn-ma-ŝèi* plur. *Mil.*; *yèòn-ma-ma* or *bè-mo yèòn-ma Dzl.* **virgin, maiden, girl;** *ut-ba yèòn-ma* a young rose *Wdz.*; *yèòn-ma dèè brèl-bar byèd-pa* to deprive a girl of her virginity *Ca.*, *yèòn-ma-brèl* a girl that has lost her virginity *Ca.*; *yèòn-ma-nas* from a child, from infancy *Mil.*; *yèòn-grèòg* youthful companion *Mil.*; *yèòn-la-ŝèn* with youthful flesh, *yèòn-la-ŝèn-chè „gyur-ba Glr.* to grow young again.

ཕ *yèòb* 1. *me-yèòb* **singeing,** or what has been **singed,** wool, hair, feathers etc.; **a mark** from burning; *yèòb-dri Sch.* also *yèòb-rè* smell of singeing; *;èòb-tu „gyur-ba* to be singed, seared *Pth.*; "*èòb gyèb-pa*" *C.* to siege off; fig. *èai ŝu-èèma ;èòb-tu ŝèi Glr.* my body and soul were seared, deeply afflicted. — 2. *W.* **a crash,** e.g. of a tree breaking down.

ཕ *:èòm-pa* 1. v. „*jòma-pa.* — 2. **to break in two, to tear** *Sch.*; in *W.* used of metal vessels **bent** or **bruised.**

ཕ *yèor* v. „*jor.*

ཕ *yèèl-ba* 1. **to apply one's self diligently** *Ca.*, *ŝèè-la ŝaga yèèl-ba Pth.* id. resp. — 2. **to comprehend, to fathom** (?) *Sch.* — 3. resp. for „*bèèpa* **to alight, light from, dismount,** v. *ŝèè*; cf. also *bèl.*

ཕ *yèòs* for *bèòs*, v. „*jè-ba.*

ཕ *bèa*, in *Lexx.* mentioned as the same with *brèòn-pa.*

ཕ *bèag* 1. **large intestine,** = *yuyè-ma*; *bèog-sgòr-ma* the windings of the intestines *Glr.*, *Mil.* — 2. certain muscles under the arms *Mng.* — 3. *Sch.*: 'flesh of animals that died of disease'.

ཕ *bèig-pa* 1. v. „*jòg-pa.* — 2. **to tear, wear,** intr., of cloth etc.; **to burst, crack, split** *C.*, *W.*

ཕ *bèad*, also *bèèd-pa Pth.* **swan;** *bèad-dèèr Lex.*; *bèad-lèèn Sehr.*: 'a pond with swans on it'.

ཕ, ཕ *bèèd-pa*, *yèèd-pa* **to laugh, smile** *Glr.*; *bèèd-ŝa-ma* a girl with a smiling face *Mil.*; *bèad-gèd* **laughter,** *ŝèy-pa* to raise (a laughter) *Mil.*, *bèad-gèd-mkèn Tar.* buffoon, jester; *bèèd-ma* **smile, laughing, laughter,** *bèèd-ma bèèd-pa* to laugh; *bèèd-pa-ma*, *bèad-lèèn-ma* n. of a goddess, *Sak.* Hāsawati *Ca.*

ཕ *bèèb-pa* v. „*jèb-pa.*

ཕ *bèòma-pa* 1. also *yèòma-pa Sehr.*? **to stroke,** *ŝyèg-gis* resp. with the hand, **to caress, caress;** hence *bèòma-ts Dzl.*

ནན.ও, might perh. be rendered: **to appease, to pacify.** — 2. *bkame-bayd byéd-pa Lex.* **to remind of, to call to mind.**

bkur-ba to scrape, with a knife, **to shave** or **shear,** with a razor *Med.*; *skra bkur-ba* the hair.

bki 1. **four;** *bki-pa, bki-po* cf. *dgu*; *bki-bcu* (col. **bki-'u*') 40, *bki-bcu-rtsa-ybig* (*W.*bki-'u-ho-ćig*), *ke-ybig* etc. the numbers 41—49; *bki-brgyá* 400, *bki-stoń* 4000 etc.; *bki-ła* one fourth, a quarter; *bki-tsan-gyi-séd-pa pyed-dań-brgyád* the 7½ tetrads (of letters) *Grom.* — 2. often incorr. for *bi* or *yi*.

bkra 1. **abst. face, countenance,** *rab-tu mi-sdug-pa* (of) a very ugly face *Dzl.*, *ldya-pa, mdzés-pa Gtr.* (of) a handsome, a pretty face; *bkra-mdzés-ma* a woman or girl with a pretty face; *bkra sdug-te* the face dripping (from perspiration); *bkra ,dren-pa dań bcas-pa* with a friendly smiling countenance *Mil.*; *bkra-pogs ser-po* the skin of the face being yellow (as in bilious complaints) *Mig.*; *bkra-rdzu* the appearance, *ldań-pa Med.*; *bkra-bzań*, fem. *bkra-bzań-ma*, a polite address; my dear Sir; *kye bkra-bzań-dag* much respected gentlemen! also in other instances as a word of politeness: *bkra-bzań-ma di-dag bzańs-te* the ladies rose and ...; it seems to be particularly in favour, when apparitions are addressed *Mil.* — 2. particle, the meaning of which corresponds in part to that of the Greek prep. κατά c. acc., gen. used as an adv. *bkra-du* or *bkra*, but also as an adj. with *pa*: a. joined to verbal roots, *bkra* serves to form with them a partic. pres., and *bkra-du* a gerund, *ḥgu-mnyés-bkra-pai sdań-la* in a rejoicing frame of mind, in a joyful mood *Mil.*; *Ḥri-la bkrag-bkra-du* sitting on the chair *Dzl.*; *skrag-bkra-du* from fear *Dzl.* (cf. κατ' ἔπαινον); *mdań ,gyur bkra-du* whilst his colour changes *Dzl.*; *mi śes bkra-du śes-so śes zer* not knowing it he pretends to know it *Stg.*; *dód-bkra-du log soń* 'credentes discesserunt', believing they went away *Mil.* b. *bkra(-du)* as postp. c. acc., **agreeably, in conformity, according to,** very frq.; *ḥos bkra-du* according to the precepts of religion *Dzl.* (cf. κατὰ νόμον), *rgyal-po bṭaṅ-ba bkra-du sgrub-pa* to execute a thing according to the king's command, to perform his order frq.; *kyod ji-skad smras-pa bkra-du ybań-dag-la bsnyád-de* relating to the others according to what has been said by you, — relating what you have said *Dzl.*; *yid-bkra-du* to heart's content frq.; **like, as,** *ri ,gyel-ba* like the breaking down of a mountain *Dzl.*; also with a pleonastic *ltar*: *mKhan-po ji-ltar ysuń-ba bkra Gtr.*, or, which would be the same, *ji-bkra ysuń-ba ltar*, as the very learned gentleman has said, foretold; *de bkra-du ma* = *de-ltar*; *de-de-bkra-ma* yes, that is so; *de-bkra-nyid* (तथता), **truth, reality, substance, essentiality** *Was.* (272), **identity** (297), in mysticism = *ḥos-nyid Thgy.*, v. *ḥos*, comp.

c. *ṗyi-bkra(-du)*, *ṗyir-bkra(-du)* **afterwards, subsequently** (cf. κατόπισθε). — d. distrib. *nyin-re-bkra (-du)*, **daily, per day** (κατ' ἡμέρα), *nyin-ybig-bkra-du* id.; *re-re-bkra-gyi sdzad-pa Gtr.* his daily doings.

bkra-ba, v. *bka-ba* II. and *,ja-ba*, **to melt.**

bkrigs-pa, resp. for *sdód-pa* and *,dug-pa*, 1. **to sit,** *bkrigs-su yod* H., *bkrigs (-ku)* col., please sit down! — *bkrigs-Ḥri* chair; throne. — 2. **to dwell, reside,** *bkrigs-pai ḥjo-bréd* castle of residence *Dzl.*; *bkrigs-pai rten* a small temple in which a deity resides *Dzl.*; *bkrigs-grogs* fellow-lodger: — 3. **to remain, stay, exist, live,** *ḥjig-rten-du bkrigs-pa* to be in the world, to live on earth, of Buddhs and saints; also, still to remain in the world; *ston-pa bkrigs-pai dús-su* during the life-time of the Teacher (Buddha) *Tar.*; *kyod ,dir bkrigs ḥos-sdzód* ye devout here present — my devout friends! *Mil.*; **ḥug yi-dhom** *C.* are you at home? **ku ḥug nań yi-dhom** *C.* are you coming? — welcome! well-met!; transferred to writings, texts etc., **to be contained,** so in titles of books: *sdzań-blun ḥa-byd-ba bkrigs-so* the so-styled 'Sage and Fool' is contained (in the present volume); *bkó-la bkrigs-pa dań gleg-bsam-du bkrigs-pa tams-čád yi-ger spel* all that was found in the memories (of individual persons) and in books, was recorded *Tar.*

ཟུད་པ *bzud-pa*, resp. **to go away, to depart**, *B.* frq.; *ṗar bzud* pray, go away! (opp. to *ṗar-byon*).

ཟུན *bzun* v. *bzun*.

ཟུར་ *bzur-ba* I. = *ṗzir-ba*, *bzur-ba Ca.* — 2. **to strain, filter**, *Sch.*

ཟེ་ *bze-pa* v. *bzi-ba*.

ཟེགས་ *bzeg-ba*, pf. and imp. *bzeg Gtr.*, resp. for *slob-ba*, **to raise, erect, set up**, an image, temple; **to manufacture, compose**, sacred things, e.g. pictures, books; **to draw up, frame, write, print**, or cause it to be done; **to found, endow, give**, books to monasteries etc.

ཟེགས་ *bzeg-pa* 1. pf. of *bzeg-ba*. — 2. resp. for *ldn-ba* **to rise, get up**, intr. to *bzeg-ba*; also with *ṗar(-la) Gtr.*; "*ṗyi-rdi bzeg(-so)*" *W.* are you *risen*? "*bzeg(s)*" please to get up!

ཟེད་ *bzed-pa* I. vb., resp. for *„ddi-pa*, **to wish, desire**, *rgyal-po ṗyiṗ bzed-dam* does your Reverence wish to see the king? *Dzl.*; *rgyal-po ndn-du „byon-par bzed-pa-la* as the king wished to enter *Gtr.*; *rta mi bzed-na* if your Reverence does not wish to have the horse *Mil.*; in science: **to accept**, *mkhn-pa ṗyi-ma-dag mi bzed-pa legs* it is well that learned men of later times do not accept it, approve of it *Gram.*; **to assert, maintain**, *so-sdi bzed-ṗtul mdn-na ṗyin* although many different propositions are to be met with *Wdk.*; *snd-mas bzed* earlier writers are of opinion, insist on *Gram.*; of letters: *pa-„ṗul bzed* certain letters require ས for a prefix *Zam.* — II. **supposition, view, opinion** *Tar.* 113, 21. — *bzed-don* resp. **wish, desire** *Ca.*, *bzed-don „grub* it happens according to one's wish, as one could wish *Ca.*

ཟེས་ *bzes-pa* I. vb., resp. for *len-pa* **to take, receive, accept; to seize, confiscate**, *B.*, *C.* (*W.* "*ndon-te*" synon.); *klab-tu bzes-pa* and *bdl-gyis bzes-pa* v. *Eab* and *bal*; esp. at meals, **to take, to eat**, *ji bzed-pa bzes big Dzl.* please take whatever you like, *bzes-na* if he would take it, if it should be to his liking *Mil.*; instead of *ldn-pa* in: *dgoṗ-la bcu-ṗyis bzes-pa* he got twelve years old. — II. abst. **food, meat**, *bzes-pa „drin-pa* to offer, to serve up meat *Mil.*, *Pth.* — **Comp.** "*bz-dho*" *C.* food, sweet-meats (cf. *gro*) *bzes-ldi* food (?) *Sch.* — "*bz-thim*" (?) *Th.* beer. — "*bz-bhdg*" *C.* bread. — "*bz-rdg*" *W.* brandy. — "*bz-hdr*" *C.*, hookah, oriental tobacco-pipe, the smoke of which passes through water.

ཟོ, ཟོས་ *bzo-ba*, *bzos-pa* **to milk**.

ཟོག་ *bzog-pa* v. *„jog-pa*.

ཟོགས *bzogs* = *ṗzogs*.

ཟོན *bzon* = *ṗzon*.

ཟོན་ *bzon-pa* (sometimes incorr. *ṗzon-pa*) vehiculum, **riding-beast, carriage, vehicle**; *bzon-pa bzon-pa* to order the horses to be put to *Dzl.*; *bzon-pas „bros-pa* to take to flight in a vehicle or on horseback *Dzl.*; *mi-ston bzon-pa* a not gentle riding-beast *S.g.*

ཟོ་ *bzo-ma* **milking cow** *Ca.*, *bzo-ṗyugs* milking cattle *Gtr.*

ཟ

ཟ **za** 1. **the letter z**, originally, and in the frontier-provinces to the present-day, sounding like the English z, in *C.* differing from ཟ, ཞ, only by the following vowel being deep-toned. — 2. numer. figure: 22.

ཟ, ཟས *za*, *zas*, *Ld.* any thing **small, neat, elegant**, of a miniature size, "*pd-ṭa za big*" a little book, pocket-edition, "*nod-bdd za zig*" a little pot or can, "*ṭaṅ za big*" a drop of beer.

ཟ zwa, **nettle**, stinging nettle, gen. zwa-ldol, being, when young, eaten as greens (v. ldol-wa); zwa(i)-pyil(mo), 'a-yu-zwa-ldol, Wdi., blind or dead nettle; zwa-lčag scourge made of stinging nettles, zwa-lčag brgyab-pa to flog with it Ch.; zwa-ber, the smart produced by the stinging of nettles Ca.; zwa-ˌbrim Wdn. (?).

ཟ་ཀུ zu-ku Med., e.g. bad-kan za-kar ˌgyur Mdg. prob. the same word which Sch. spells za-gu, explaining it by gonorrhoea, morbid discharge of seminal fluid, semen pruriens.

ཟ་ za-ba, bza-ba I. vb., perf. zu, bzas, fut. bza, imp. za, zas (C. "as") 1. **to eat**, both of men and animals, zá-bya, zá-rgyu what may or must be eaten, za-čig-pa Dzl. (perh. better bza-yčig-pa) one that takes only one meal a day, or perh.: one that takes a solitary meal; zá-pas having eaten Dzl.; zá-pai ˌdg-ca after he had eaten Dzl.; zas-ˌgroga 'immediately after dinner' (?) Sch.; ma-lus-par zá-ba Dzl., "dsig-mo za-ba" W., to eat up, consume, to clear the plate, the manger; ḋad-ru rim-ba or mi-rim-ba what may or may not be eaten; Dzl. 70, 16 has also a supine zá-su: bu zas-su ˌos she will even be constrained to eat her own young (a.l.c.); ḋim-du so Zam. may you enjoy your dinner! ni f.; zá-ḋar at dinner-time Sch.; za-zá-ba 'to eat often, to be a glutton' Ca. — 2. **to live upon, to live by**, gla zá-ba to gain one's subsistence as a day-labourer Dzl. — 3. **to itch**, za ˌpriṅ-pa v. ˌpruṅ-pa. — 4. fig. for **to steal**, "ḋin-ma, ḋin-mo zas zas" Ld., a thief, a witch, has made away with it. — 5. fig. of affections of the mind: **to entertain, to give way to**, ḋiṅ-ḋro, ṅig-pa, ti-from zá-ba to give way to resentment, anger, doubts. — II. sbst. **food, meat, victuals**, za ḋa ḋin good eating and drinking Mil.; "zá-ba zá-ba, ḋá-ba" W. to eat food, to prepare food. — za-rbon v. rbod. — za-ḋaṅ dining-room; eating-house, cook's shop C. — za-ḋu v. the preceding article. — zá-mkhan one that is eating, an eater. — "za-ḋig" W. what may be eaten, "za-mi-ḋig" what may not be eaten. — "za-ḋar" C. chop-sticks. — zá-mo **food, victuals**, zá-mo mi ster rnai though you do not give me any food Mil. — za-gon meat-offering to saints etc. Mil. — For more refer to bza.

ཟ་ zá-ma 1. v. above. — 2. also zá-ma-log Sak. ཟ, **basket**, in Tibetan only fig., mostly as a title of books, but also used in connection with mysticism.

ཟ ཟ za-zi **trouble, noise** Ca., **troublesome chatting** Sch.; **troubled, bewildered, perplexed** Schr.; in the passage rmi-lam za-zi mas Med. it seems to signify troubled dreams.

ཟ ཟ za-zho a fine cotton fabric Sch.

ཟ ra-ra? "zá-ra pi-mo" W. the later part of the afternoon, v. rdzá-ra.

ཟ ra-ru v. yzar-bu.

ཟ ˌdg **heavy silk cloth**, za-ˌdg-gi gos a garment made of it Glr.; za-ˌdg dgu brtsegs ḋri a seat formed of nine silk quilts. — za-bub id.

ཟ ḋar n. of a town or district, acc. to Ca. in Bengal, acc. to PM. in the north-west of India, by the statements of Lamas the present **Mandi**, a small principality under British protection, in the Panjāb, between the rivers Byās and Ravi, where there is a sacred lake, celebrated as a place of pilgrimage, from which the Brahmins residing there derive a considerable income.

ཟ ˌdzag-pa 1. sometimes for yzag-pa, from ˌdzdgn-pa. — 2. sbst., Sak. **misery, affliction, sorrow**, esp. as a consequence of sin, hence frq. = sin, zdg-pa zad the woe of this world is over, frq.; zdg-pa-med-pai las works spotless or without sin Thgy.; zag-med-kyi bde-ba untroubled happiness Glr.; zag-bcas burdened with misery and sin, zag-bcas-kyi las yzun the three sinful works Thgy.; zag-bcas-kyi mion (-par)-ḋen(-pa) Glr. and Thgr.!

ཟ zai? Sch.: zai-čál-du **penetrating**.

ཟ ཟ zai-zil 1. v. dzdr-po extr. — 2. also zai-zil, zil-zil, yzil-ba, v. ˌdzils-pa; W. also: **muddled, rather tipsy**.

ཟ ཟ zas-zis 1. sbst. **matter, object, goods**, — rdzas, zas-zin ḋin-zad tsam-gyi

yiṅ even for the most trifling matter *Stg.*; *ḱyi-rol-gyi zaṅ-zhi* external goods, earthly possessions, (opp. to internal, spiritual gifts) *Dzl.*; also *zaṅ-zhi* by itself: what is earthly, pertaining to this world *Mil.* — 2. adj., **confused in mind, stupified** *Sch.*, v. the preceding article.

zaṅs 1. **copper**, *ṅár-zaṅs* gilt copper, *zaṅs-kyi btsa* prob. verdigris. — 2. **kettle** *B.*, *C.*, v. *pan-thi*; *zaṅs-su skól-ba* to boil in a kettle *Dzl.*; *zaṅs ḱól-pa* a boiling kettle *Dzl.*; *„ḱár-zaṅs* bronze or brass kettle, *lkagz-zaṅs* iron kettle. — *zaṅs-ṡkyém* copper can or jug. — *zaṅs-ṡkyóg* copper ladle. — *zaṅs-čén* a large, *zaṅs-čéṅ* a small kettle. — *zaṅs-ṡig* a small species of gentian. — *zaṅs-tib* copper tea-pot. — "*zaṅs-kun-sa*" *W.* copper-mine. — *zaṅs-ṡél* copper slacks *Glr.* — *zaṅs-mdóg* copper colour. — *zaṅs-sdér* copper plate or dish *Sch.* — *zaṅs-snód* copper vessel. — "*zaṅ-bu*" *C.*, *W.*, = *zaṅs* 2; "*zaṅ-bu ḱe čuṅ ṅyi*" two copper kettles, a large one and a little one. — *zaṅs-ma* = '*zaṅs-bu*' *Mdg.* — *zaṅs-ṡyu* *Ca.*: 'copper-green', prob. verdigris. — *zaṅs-sa* copper-ore *Ca.*

zaṅs-dkar south-western province of Ladak, *zaṅs-dkar-pa*, *-ma* man or woman of that province.

zád-pa v. *„dzád-pa*.

zan, *C.* "*zṅa*", 1. resp. *baṅ-ma*, also *Ḱam-záṅ Mil.* 1. **pap, porridge**, of flour and water, thick, boiled or not boiled, warm or cold, also called *ṡdg-zan*, esp. as dough for baking; in *C.* porridge is gen. made of *rtsám-pa*, and if possible of tea; *„brás-zan* rice-p., *„d-zan*, milk-p.; porridge being the daily food, as bread is with us, the word is used also 2. for **food** in gen.: *zan zá-ba* to take food, to eat. *bdag-daṅ zan mi zá-ma* if you will not eat with me *Dzl.*; *zan-dréṅ* cold, *zan-drón* warm food, *zan-čaṅ* meat and drink, *S.p.*; *zan btsos-pa* boiled food; "*zan-kóṅ*" dearth *W.*; *zan zos* 1. he was eating porridge. 2. as one word: *Bal.* wife, cf. *kos*; fig. *lkog-zán zá-ba* to take unlawful interest *Sch.* — 3. **fodder, provender**, v. *bzan*. —

II. inst. of *za* **eater**, as second part of a compound: *ṡa-zán* meat-eater; carnivorous animal *Glr.*; *ṅya-zán* fish-eater, ichthyophagist; *pag-zán* pork-eater.

zán-po v. *yzán-po*.

zab **silk**, fine or heavy silk, v. *dar-záb*; *zab-čén* costly silk cloth *Sch.*; *zab-skúd* *Ld.*, *Mil.* silk-cord; *zab-„bál* silk covering for a seat, bolster *Ptk.*

zab-pa, vb., adj. and subst., **to [redacted] deep, deep, depth**, *zab-po*, gen. *zab-mo*, adj., deep, frq.; often fig., *blo-zab* *Ca.*: a profound mind or understanding; *zab-zób byas kyaṅ zab-mo raṅ mi „dug* although people call it deep, it is not deep *Sch.*; *zab-lóṅs*, *zab-moi sgom-ḱrid* a term of Buddhist mysticism, doctrine of witchcraft, = *dbú-mai lam*, or *ḱyág-rgya čén-pa*. — *zab-ḱyád* depth, = *zabs*, *Dzl.*, *Mil.*

zabs **depth**, *zabs-su „dom bcui doṅ* a pit ten fathoms in depth.

zám-pa **bridge**, *gríl-zam* bridge of boats *Ca.*; *lcags-zam* iron bridge, wire-bridge; *lcíṅ-zam* suspension-bridge, by means of cables of twisted birch-tree branches; *„dréṅ-zam* draw-bridge *Ca.*; *rdó-zam* 1. stone-bridge. 2. natural rock-bridge; *rtsed-zam* common expression for *lcíṅ-zam* and *ṡár-zam*; the latter: suspension-bridge by cables formed of thin split cane; *ṡiṅ-zam* wooden bridge; *zám-pa „dzúgs-pa* to throw a bridge *Ca.*; *zám-pai ḱá-ba* or *rkáṅ-po* the piers or foundations, *spaṅ-ṡíb*, *spaṅ-sgó* the boards or planks, *mdo-ydó* or *lag-rtén* parapet, *ṡku-ṡóg* arch, *zam-ydúṅ* beam of a bridge, *Ca.*; *zam-čén* a large bridge, *zam-čéṅ* a little one *Ca.*, *zám-ba* id.

zar 1. supine of *zá-ba*, *zar „jug-pa* to **give to eat**. — 2. **pitch-fork**, for shaking up the corn, hay-fork, dung-fork; forks at dinner are not yet used in Tibet, spoons and knives, and in Lhasa chop-sticks, answering their end sufficiently.

zar-báṅs *Sch.*: **tassel**; acc. to our authorities: **gold-brocade**.

zár-bu *Glr.*, *Mil.* seems to be **tassel**,

ཟར་ཨ *zar-ma* *Dzl.*, *Med.* **sesame-seed**; *zar-mai me-toy* flower of sesame, *Sch.*; *zar-ma-ts* is mentioned in *Pth.* as Aphrodisiacum; yet *zar-mai ras* is stated to be a fabric, manufactured from *sera-tsöd*, muslin?

ཟ་ལ *zal Ld.* a small and uninhabited river-island.

ཟ་ལ་ཆུ *zal-mo* 1. **young cow, heifer**, „*bri-zal* yak-heifer. — 2. a fabulous bird *Sch.*

ཟས *zas* **food, nourishment**, for men and animals, also in a wider fig. sense; *zas-bcad* *smyoi-pnas* fasting, abstaining from or withholding food *Lex.*; *zas-bzdi(-po)* 1. dainty food *Dal.* 2. nourishing fare, *Wdh.*, *zas-sdu(-po)* the contrary; *zas-si* as to diet . . . *Med.*; *zas-su ci za* what does it feed on? *Dzl.*; *zas-sul'rag* „*ñiñ-ba* to drink blood for nourishment *Do.*; *zas* „*tsöl-ba* to seek to obtain a livelihood *Me.*; „*tsö-ba zas*, *Mil.* a pleon. expression = *zas*; *ko-zas* (resp. *bal-zas* *R.*, *sol-wa* col.) **food, meat**, for human beings; *dkar-zas* v. *dkar-ba*; *dmar-zas* *Sch.*: 'festival dishes', perh. more corr. flesh-meat, animal food? *grö-zas* *Sch.*: 'dry traveller's fare'; *phan-zas*, wholesome nutritive food *Med.* —

Comp. "*zg-kyi*" *C.* dearth, scarcity. — *zas-skom* meat and drink, solid and liquid food *Med.*; *zas-ñiñ*, id., as travelling-provisions *Gtr.* — *zas-spyod* food and exercise, diet, in a wider sense *Med.* — *zas-tsöd* the due measure of food, *zas-tsöd ma zin* the portion or share was not full, it was not the full allowance, *S.g.* — *zas-ytsang-ma* (clean food), n.p. **ཟུན**, the father of Buddha; *bdud-rtsi-zas*, *bri-bo-zsö*, *zas-dkar* the names of his three brothers, *zas-ytsang-rgyal* appellation of Buddha himself.

ཟ *zi*, I. num. figure: 52. — II. *W.* 1. **something of a very small size or quantity**, "*zi yoi mi dug*" not an atom is left, "*zi-med-kas ös*" eat it up to the last crumb! "*me-zi*" a spark in the ashes ever so small. — 2. **the black mark** in a target (cf. *ka*).

ཟ་ཡ *zi-yil* v. *zi-lin*.

ཟ་ལ *zi-la* v. *yzi-la*.

ཟ་ལ *zi-ma*, *Sch.*: **green slime** on standing water, *zi-ma-kas* what is covered with such a slime.

ཟ་ར *zi-ra*, *Sk.* and *Hindi* जीरा, **the Asiatic caraway**, *Cuminum Cyminum*, exported from Tibet to India, of a powerful aroma, which to the taste of Europeans is often disagreeable; two kinds are distinguished, *zi-ra dkar-po*, and *nag-po*.

ཟ་ཡ་ཡ *zi-ri-ri* **the humming of bees**, the singing of a kettle *W.*

ཟ *zi-wa* col. for *yzi-ba*.

ཟ་ལིན *zi-lin* I. also "*zi-yil*, *zi-lin*" *W.* **noise, bustle, tumult.** —

II. from the Chinese 1. also *zi-lin*, *zi-lin* **a composition metal**, similar to German silver, *zi-lin-pan-tse* or *bum-tse* *C.* a basin of that metal. — 2. n. p., province, adjoining the Kokonor, *zi-lin-ja* tea from thence.

ཟ་ཟ *zin-zin* v. *zum-zin*.

ཟ་ཡ *zin-yil* *W.*, prob. for „*dzin-skyil*, with "*ed-ce*", to prepare for battle, or to begin fighting.

ཟ *zin-pa* 1. v. „*dzin-pa*. — 2. = „*dzad-pa*, esp. in the pf. tense, **to draw near to an end, to be at an end, to be finished, exhausted, consumed**; *zin-pai ñiñ-po* the perishable, mortal body *Thyg.*; **to be finished, terminated**, *nam yoi mi zin-to* *Dzl.* it will never be finished; **to finish, to get done with**, building a wall *Gtr.*, "*zin ciñ-ce*" *W.* id.; „*ñai ma zin dga-pas* fearing not to be able to drink it all *Gtr.*; *rtsé-ba zin-pas* as the playing has ceased, or, as he has done playing *Dzl.*; *zin(-pa) med(-par)* *las* endless working, unceasing labour *Mil.*; hence = *tsdr-ba*, to denote an action that is **perfectly past**, esp. in *B.*, *pha-yu skyes-ma zin kyoi* although the child is already born *Do.*; *yum-pai tse-na* „*ñ-ciñ-gis de spyod zin* we had enjoyed it during our life-time; *zin-bris* *Ch.*: 1. **abridgment, general view, synopsis.** 2. **lecture**, as *Schf. Tar.* 210, ||. 3. **receipt, quittance; bond** (of obligation), **bill of debt.**

ཟ *zin-tu* **fine, thin, slender**, *ñar zin-tu mi drag-po ñig bab* a fine, drizzling

rain was falling *Dzl.*, *Mil.*; *ḥor zim-zim dźil-gyis béb-pa Mil.*, id.; *zim-zim* or *ziu-ziu* fine, hair-shaped, capillary, e.g. the leaves of some plants.

ཟིར་བ *zir-ba*, (*yzir-baḥ*), gen. "*zir ldań-ṅé*" *W.*, to aim, *zir-po*, *zir-ćan* a good aimer, marksman *W.*; *zir-so* aim, dispart, "*ṅa-zir*" sight (of a gun) *W.*

ཟིར་ལེ *zir-mo*, "*zir-mo gyém-ćé*" *W.* to slide down a snow-hill on the coat spread under, a winter-diversion of children.

ཟིལ *zil* 1. (*Ch. zil-ma*), brightness, splendour, brilliancy, glory, *rje-btsun-gyi ḥógs-rjei zil ma bzód-par* not being able to bear the brightness of his Reverence's grace, (the adversary fell down the mountain) *Mil.*; *zil-ćan* brilliant, resplendent; *zil-gyis ńón-pa* to overcome, vanquish, *ḥoi zil-gyis ńón-te* overpowered by him *Pth.*; *zil-bar ɴgró-ba* to increase, multiply, spread *Sch.* — 2. in botany: *ston-zil*, *Corydalis malifolia*; *yser-zil*, *dbul-zil*? *S.g.*

ཟིལ་ཁྱེར *zil-ḳyér* v. *ḳyer*.

ཟིལ་པ *zil pa* dew, *zil-pa ḥrom-ma* a sparkling dew-drop *Pth.*; *zil-ḳhár* heartbeat *Sch.*; *zil-mnar Ch.* = *mdźód-rtsi* nectar.

ཟིལ་བུན་པ *zil-bún-pa* a slight shuddering from fear.

ཟླ *za*, num. figure: 83.

ཟུག *zug* 1. also *yzug*, pain, torment, physical and mental; distemper, illness, complaint, esp. *W.* "*zúg rag*" I feel a pain, I am ill, "*gó-la zug rág-ga*" have you the head-ache? "*zug ćo dug*" he is ill, he is suffering from pain; "*só-zug*" toothache; *zúg-rtsu*, *zug-yzér*, resp. *mgóm* or *mgóm-zug*, *B.* and col. = *zug*, *mya-ńán-gyi zúg-rtsu sdug-bsnal-ḥiś* weighed down by the grief of misery, *ńyon-móns-ḥi zúg-rtsu Mil.*, of the like import. — 2. also *yzug*, the principal or main pieces in cutting up an animal, quarters, *zug-tu ɴpród-ba* to cut into such pieces *Mil.*; 1 *zug* = 3 *lhu* = 6 *dum* = 12 *rgya-ri*. — 3. v. *tsug*.

ཟུག་ཤུ *zúg-rtsu* v. *zug* 1.

ཟུགས་པ *zúg-pa* I. vb. 1. v. ɴdzúgs-pa. — 2. to bark *Dzl.*

II. abst. building, erection, "*zúg-pa gyób-pa*" *Th.* to build (cf. ɴdzúgs-pa 3).

ཟུང *zuń* 1. earlier literat. and *W.* a pair, couple, *zóń-du ma ćáń* not occurring in pairs *Wdź.*; "*ćó-ba zuń ćig*", *Ld.* a pair of pendants (for the ears); *nyi-zld zuń ćig ótsér-du bzuń* sun and moon are both shut up (covered by clouds) *Mil.*; *zuń-méćog* the model-pair, the two principal disciples of Buddha, Sariibu and Maudgalgyiba, *Köpp.* I, 101; *zuń-ldán* agreeing in sound, rhyming *Ch.*; *zuń-ɴbrél* connection, junction, union, *zuń-ɴbrel ɴdód-na* if one wishes both things to be united *Gtr.*; *zuń-brél-du* one after the other, or one with the other *Pth.*; *zuń sdébs-pa* to join, connect, unite *Mil.*; *zuń-yd* one half of a pair, a single one, e.g. shoe etc. *Ch.* — 2. a single, separate piece *C.* and sometimes in later literat.; *ża-drdd zuń ćig* a bit or mouthful of food *Thgy.*; *ḥor ra zuń re btsún-pas* when he had seen a single piece but once, (he knew it immediately) *Tar.* — 3. symb. num.: 2; *zuń-ɴgóg* id. — *zuń-ɴjig* a technical term of practical mysticism, the forcing the mind (*rnam*) into the principal artery, in order to prevent distraction (of mind) (!) *Mil.* (v. *ɴgóm-ma*).

ཟུང་ལྷོ *zuń-mkár* n. of a royal castle *Gtr.*

ཟུ་ཅ *zúń-ba* v. ɴdzúń-pa.

ཟུངས *zuńs* v. *yzuńs*.

ཟུབ་ *zúb-pa* inst. of *bzúbs-pa*, pf. of *sub-pa Gtr.*

ཟུམ *zúm-pa* 1. v. ɴdzúm-pa. — 2. *W.* for *bzúm-ba*, v. ɴdzúm-pa; hence *zum-ḳób* pin, brooch.

ཟུར *zur* 1. edge, *gyal-zúr* edge of a steep river-bank or precipice consisting of conglomerate *Ch.*; *ća-zúr* edge of the water, border, brink, bank, *ća-zúr-pa* one that lives on the bank of a river; *zúr-na* at the border (of the place where one happens to be) *Mil.* "*ḥúś-zúr-ma lam yod*" *W.* the road leads along the field; board, of a ship. — 2. edge, corner, *ḥé-ba zur-brgyád-pa*

octangular pillar *Stg.*, (v. *zur-tsa* and *zál-ma* below); *zur bzi* the four corners *Sch.* — 3. **aside**, "*zur-du* (or *bzy-su*) *bag-pa*" *C.* to lay aside; *zúr(-du) bbúl-ba Lex.*, *Sch.*: to lay up, put by, spare, save; *zúr-du ‚brid-pa* to take aside, apart, for a private conversation; so also *zur ‚gyin-pa Stg.*; *zúr-du, zúr-gyis B.*, "*zúr-na*" *W.*, **indirectly, by the way, by the by, incidentally**, *zúr-du smrá-ba* to speak indirectly, by hints *Ca.*; *zúr-gyis ndón-pa Tor.* to note, point out only by hints or insinuations *Schf.*; hence perh. *ñig zúr* **invective speech**, "*ñig-zúr ma zur*" *W.* no invectives! don't be personal! *zur zá-ba* is prob. the same, where *Sch.* has: **to address harshly**; "*zúr-ng lób-ke*" *W.* to learn or study privately (out of school-time, or, not with the appointed master); *zur bkrag-pa Ca.* (prob. for *zúr-du*) **to lead a private life** (cf. *zúr-pa*); *zur mig ltá-ba* **to look sideways, askance, to leer, squint** *Sch.* — 4. **outline**, *kyod dani zur ‚dra tsam yani sa stá med* none on earth is like you, or can be compared to you, even in a general outline *Pth.*; *‚di-dag zur tsam bsdú-ba yin-gyis* this is merely a brief outline, extract, sketch *Gtr.* and elsewh., frq., also *zur tsam yin-gyis Gtr.* —

Comp. *zur-bbúl, zúr-‚dzba, Sch.*: 'founded for a special purpose'. — *zúr-tsa* cornered, angular, *yi-ge Gtr.* p. 81, a sort of type or printing-letter, = *khai yi-ge*, v. also no. 3 above. — *zur-ñig Sch.*: prop., having a broken edge, damaged by being knocked about; gen. fig., of words and grammatical forms: faulty, corrupted, misapplied; *Lib.* and elsewh., *Sak.* ཟུར, the most vitiated Prakrit-dialect *Was.* (267). — *zur-‚dzba* = *zur-bbúl-zur-ndo* private goods *Ca.* — *zúr-pa* one out of office, a private individual *Ca.* · *zúr-ma* = *zur* prov. — *zur-yode* educated by strangers *Sch.*

ཟུར་ཚོ *zúr-mo* **pain**, = *sug*, vulg.

ཟུར་ཕུད *zur-phúd Gtr.* **hair-knot, dressed hair** *Sch.*

ཟུར་ཚ *zál-ma W.* **cornered, angular**, = *zúr-tsa*; "*pá'-zál*" lotus-edged, of bowls, dishes, plates, that are of a polygonal or radiated shape.

ཟ *ze* I. num. figure: 112.

II., also *zé-ba B.*, *W.*, *zen Ca.* 1. **hump** of a camel, zebu etc. *Ca.* — 2. **crest**, of birds, dragons etc. *Gtr.*, *Sg.*; also *ze-prdg Lex.* — *zé-ka Ca.*: 1. 'hump. 2. decorated pad or cushion'. — *se-rdág Ca.* = *zé-ba.* — *ze-‚brú, zen-‚brú Gtr.*, *Mdg.* the anthers of a flower.

ཟེ་ཕུག *ze-bug W.* **the maw or fourth stomach** of ruminating animals.

ཟེ་ཚ *zé-ma W.* **elastic spring.**

ཟེ་ཚ *zé-tsa* **saltpetre** *Sg.*; *zé-tsan-ldan* containing saltpetre, nitrous; *zé-tsai skyúr-rtsi* nitric acid *Ca.*

ཟེ་ལ་ལ *zéla-ma* **impurity, soot, dirt** *Sch.*

ཟ *zeh*, *ñó-ba yyón-zeh yyón-zeh byás-pa* the skirts of the coat on the right and left side folded back, tucked up *Mil.*

ཟ *zed* I. sbst. 1. **brush**, *pag-zéd* brush of hog's bristles; *byab-zéd* clothes-brush, dust-brush *Ca.*; *so-zéd* tooth-brush *Ca.* — 2. **edge** *C.* — II. adj *Sch.*: **'broken off, damaged, injured; zéd-lain chink, crack, rent; zéd-‚thug-pa** to crumble at the top' (?).

ཟ *zem* 1. **mask, barrel, tun**, often consisting merely of an excavated piece of a willow-tree, the Tibetans knowing but little of coopery *C.*, *W.* — 2. **box, chest** *W.* — *zem-ldá* the body or wood of a vessel, *zem-mdú* the bottom of a vessel *Ca.*

ཟ *zer* 1. v. *yzer.* — 2. **talk**, cf. *brjod.* — 3. n. of a small animal *Med.*

ཟ *zér-ba* I (seldom *‚dzér-ba*) **to say**, esp. later literat. and volg.; *kyod zér-ba bdén-no* you say rightly *Dal.* (where at other times always *smra-ba* is used inst. of it); *ke ha zer bgód-pas* they laughed he, he! *Gtr.*; *ñó dar zer rgyal yig-tsai-na ‚dug* then the doctrine was diffused, say the Chinese records *Gtr.*; after words quoted: . . . *zér-bar ‚dug-pas* thus having been spoken, read, heard *Gtr.*; 'yin' *zer bmgon byás-so* saying 'it is he', she told a lie *Gtr.*, and so frq. *zer*, where in earlier literat. *ha* is used; *zér-ma* 1. **if one says**, esp. for the older *ha-*

ma, frq. 2. **If I may say so, so to speak, as it were**; "*di-la ci zer*" what is this called? frq., also without *la*; to make a noise, e.g. "*sag sag zér-ma*" *C.* to foam with a hissing noise, to sparkle, of wine, beer; *zér-mkan* 1. he that is saying. 2. *W.*, said, called, mentioned, esp. for the older *ses byed-pa*. — "*zér-kg*" *C.* rumour, report. — "*zér-pog-ican*" *W.* speaking in an uncivil or offensive manner. — *zer-ri C.* rumour. — 2 **to drive in**, nails, v. *yzér-ba*.

ze-ma **small chip**, *ldá-zél* **wood-shavings** *W.*

so I. num. figure: 142.

II. imp. of *zá-ba*.

III. sbst. resp. *sku-zá*, = *lus-kyi ñams* **physical constitution**, *sku-zo mdog lógs-la* as the appearance of your majesty's bodily constitution is so excellent *Glr.*; *zo bzáñ-ba* a good complexion *Ch.* — 2. **figure, delineation, representation**, perh. better to be spelt *bzo* (?) — 3. **mould**, *zo-čágs* showing mouldy spots *Sch.* (?); *zo-már* old, mouldy butter, so prob. *S.y.*; *zo-ba Lt.* mouldy meat.

zo-bu 1. sbst., **pail, bucket**, *ldá-zo* wooden pail, *čú-zo* water-pail. — 2. vb. v. *bzó-ba*.

zog 1. **deceit, fraud, falsehood** (*Lex.* = *rdzab*), *zóg-čan* 1. **lying, deceitful**; **liar** *W.* 2. **adulterate, counterfeit** *W.*; *zog-ldán, zóg-po Ch.* id., *zog-méd* the opp.; *sgyu-zóg* (religious) **hypocrisy** *Pth.*; *čos-zóg* **priestcraft** *Mil.*; "*zol-zóg*" = *zog W.* — 2. vulg. pronunciation in *C.* and *W.*, inst. of the following.

zoñ (vulgo *zog*) 1. **ware, merchandise, goods**, *zoñ-mín-ñmár* not goods but ready money *Lex.*; *rgyúgs-zoñ* goods taken by travellers along with them to be bartered for provisions; *sman-zoñ* drugs; *ldá-zoñ* **merchandise** *Ch.*; *zóñs-rnams rnám-pa sna-tsógs* goods of all kinds; "*zóg-gi dág-po*" *Th.* owner of the goods, master of the estate, heir, = *nór-bdag*. — 2. *Sch.* **worth, price**(?). — 3. *Sch.* **doubt**(?). — 4. *Sch.* **lie**(?).

zoñ **attention, heed, care**, gen. *zoñ byéd-pa*, to pay attention, to take heed, to beware, *dgrá-la* of an enemy *Pth.*; also v. sacus. *Mil.*; *zoñ sdig-pa spoñ mi ken* seems to mean: not knowing the attention needful for renouncing sin *Thgy.*; *zoñ-méd* **heedless**; *zoñ-grólu* **provision, precaution, preventive measure** *Sch.*

zóñ-pa *Th.*, **stuff- or woolen shoes**; "*bob-zóñ*" id., covered with leather.

zob *Th.*, "*zob-zób jhé-pa*" **to shake thoroughly**, = *ñdzól-ba*.

zoñ 1. **point, top**, *mdo-rjei* of the *dor-je Dem*; **summit**, of the Rirab and some other mountains *S.O.* and elsewh.; *zoñ-čig* **dull, simple, stupid**, *Sch.* — 2. **cave** *Sch.*, *brag-zóñ* rock-cavern.

zor, 1. sup. of *zá-ba*, *bzó-ba Sch.* — 2. sbst. the weapons employed in combating the evil spirits in the *ytór-ma*, such as knife, sword, ding, bow and arrows etc.; *zor-la* the fore- or front-part, the edge, of the weapons directed against the demons, *zór-la ñjés-pa Ch.*: to fling those weapons against the spirits.

zór-ba **sickle**, *zór-bar čód-ba Mil.*, *yódd-pa Ch.* to cut with a sickle, *zór-lde* sickle-blade; *zor-čúñ* small, *zor-čén* large sickle, scythe, though in Tibet as yet hardly known: *zor-rtúl* blunt, dull, *zor-rnón* sharp sickle; *zór-bu* = *zor-čúñ*.

zor-yúñ *Sch.*: **small, short** (?).

zól-ba v. *ñdzól-ba*.

zol-zóg **deceit, fraud, imposture, falsehood**, *zol-zóg byéd-pa*, *W.* "*ro-ro*", **to deceive, impose on**, e.g. in traffic *Thgy.*, *zol-zog-čan* **deceitful, fraudulent**, *zol(-zóg)-méd* without deceit, free from guile, artless *Mil.*

zos v. *zá-ba*.

zla 1. for *zlá-ba*. — 2. for *zlá-ba*.

zlá-ba 1. sbst. 1. prov. *zla*, **moon**, frq.; *mkhai zlá-ba* **celestial moon** *Lex.*, to distinguish it from 2. *dus-kyi zlá-ba* **temporal space** or **month**, *zlá-ba ytig*, *H.*, *W.*, "*da ytig*" *C.*, one month; "*zlá-ba ma ñór-log*" come before the end of the month *Sch.*; *zlá-ba tshá-da nyé-ba* towards the expi-

ration of the months (of pregnancy) *Del.*; *zla-dis ném-pa dai* at the expiration of those months *Glr*; cf. also so 5. — 3. synib. num: 1. — **Combinations and comp.** *zlá-bai dkyil-„kor, zla-dkyil, *da kyir-mo* W.* disk of the moon; **da gsi soń* W.* the moon is full; **da gań-po* or *son-ti* W. zlá-ba ryyds-pa Pth., nga-ryyds zlá-ba Pth.* full moon; *nga* day of full moon; *zla(-ba) ldan(-pa), zla-gsum, W. *da-jéń** half moon, i.e. the first and last quarter; **semicircle**, *zlá-ba Ldan-pa ltá-bur bkág-go* they are placed round in a semicircle *Do.*; *dbyils zla-gsum ltá-bur yod* it is semicircular in shape *Glr.*; *zlá-bai so* v. so; *zla-téń* = *zla-tél*; *zla-nág* new moon *Sch.* (?); *zla-jógs* monthly wages: *zla-tsá* 1. = *zlá-ba tsá-pa, tsa-yzum-zlá-ba Mil.* the moon on the first two or three evenings of her being visible; **crescent**, *zla-tsá ltá-bu* in the shape of a crescent, *S.g.*; it is also used as an image of speedy decay. — 2. **date** *Schr.*(?) — *zla-mdsin* the monthly courses; also the discharges of them, *zla-mdsin „dzay* the catamenial discharges flow *Ca*; *zla-mdsin-can Stg., zla-mdsin dan ldán-pa S.g.* having the monthly courses; *zla(-ba)-bcú, -bcú, -téń, zla-lhag, W. *da-ʔ ʔ** **intercalary month**; the separate months of the year are usually counted from *zlá-ba ddá-po* to *bcu-gnyis-pa*, yet there are also particular names for them, viz. acc. to *Ca.*:

1. *„brúg-zla, ḥbai zlá-ba, rtá-pa zlá-ba*, [illegible]
2. *sbrúl-zla, ḥrá-zla, dbó-zla*, [illegible]
3. *rta(i) zla(-ba), nag-zla*, [illegible]
4. *lúg-zla, só-gu-zla-ba*, [illegible]
5. *sprí-zla, smrin-zla*, [illegible]
6. *byá-zla, ḥu-snód-zla-ba*, [illegible]
7. *kyí-zla, gri-bsín-zla-ba*, [illegible]
8. *jidg-zla, ḥrím-zla*, [illegible]
9. *byi-zla, ta-skór-zlá-ba*, [illegible]
10. *gtsó-zla, mda-drug-zla-ba*, [illegible]
11. *stág-zla, mgó-zla*, [illegible]
12. *yis-zla, rygyál-zla*, [illegible]

II. vb., also *zlá-bu, zlá-pa*, pf. *belas, bslas*, fut. *bslo*, imp. *zlas*, 1. **to say, tell, express**, *slowa mi zlo* shall you tell it or not? *Pth.*; *ykóń-la zlá-ba Lex.* to tell others; *yid-ma-rnis-pa-nyid gyir zlá-par byed-pa* to express one's dissatisfaction *Stg.*(?). — 2. **to murmur** or **mutter over**, to recite softly or quite silently, prayers, spells etc., also *bdó-bus zlá-ba Zam.*; *yi-ge-drug-pa lan-ḥig bzlás-pai bsód-nams Glr.* the merit of saying once the six-syllable prayer, and as such saying generally is done repeatedly, it is synon. with **to repeat**. — 3. **to answer, reply** *Ca.*; *Mil.* nif. — 4. undoubtedly a less correct spelling for „*da-ba* (for which reason the secondary forms with o are wanting), **to pass, to get beyond**, *la zlá-ba* to cross a mountain-pass, *nád-kyi la zlá-ba* to be past hope of recovery *Ca.*; also trs., *mgo-ném-las zlá-ba* to deliver from pain, to help to eternal happiness.

ZLÁ-BA 1. = *grogs, W. *ya-do**, **companion, associate**, *zlá-ba byed-pa* **to accompany, attend, assist**, *rkóń-zla* a thief's accomplice *Dzl.*; „*grán-zla rival*, **competitor** (v. „*grán-pa* extr.); *gnyén-zla*, v. *gnyen*; *bsd-zla* **spouse, consort** (male or female) *Lex.* — *srid-zla Mil.* partner for life; *zla-yzán* a woman whose husband is dead ('who has eaten him'). — 2. **friend, acquaintance** *B.* and col. — 3. **lover, bridegroom; spouse** in *C.* To *zla* standing for *zlá-ba*, may be referred *zlas-dbyé Zam.*, expl. by [illegible], **pair, couple, combination**, viz. of a thing and its reverse, hence *zlas-gyé-ba* **reverse, contrary**, e.g. *yid-pai zlas-gyé-ba méd-pa Sch.*

ZLÓG(-PA) *zlóg(s)-pa*, pf. *bzlugs*, fut. *belug*, **to give notice, send word, inform** *Sch.*, *gróń-gyig-gis bzlúgs-pa* be informed him by a letter *Stg.*, not frq.; in *Lex.* explained by *ykóń-la smyád-pa*, and *gá-bar byed „jig-pa.* —

ZLÚM-PA 1 adj., more frq. *zlúm-po*, (= **kur - kúr* C.*, **kyir - kyír* W.*) **round, circular**, *dbyils* in shape *Glr.*; **roundish, rounded, obtuse**, *zlúm-por rtsig-pa* to erect a round, cylindrical wall, e.g. for a monument; **clubby, clumsy**, e.g. of a short and thick tobacco-pipe; *rkáń-pa zlúm-pa* club-footed *Stg.*; **globular, spherical**, e.g. cavities in the human body *S.g.*; *dbu-zlúm Zam.*

(acc. to the *Sch.*) the interior rounding of the abdomen. — 2. vb. 1. **to mix together** *Sch.*; **to put together, collect,** *dogs* merit *Lexx.* 2. for *bsüm-pa Pth.*: *dgé-ʼdün dbu-zlum bzaṅ-ṅén* clerics with their heads wrapt up and barefooted. 3. for ʼ*dzém-pa.* — *zlum-ri-ril* **globular** *Ca.* — "*zlum-bu*" *W.* **heat, swarm, troop, crowd.**

ཟླུ་ཟ་ *zlum-za-ce* (or *rtsa?*) a mole-like animal *Ld.* (whether the same as *rdza-bra?*).

ཟླ་ *zlé-ba* v. *zlé-ba*, II.

ཟློག་ *zlóg-pa*, pf. *zlogs*, fut. *bzlog*, trs. to *ldóg-pa*, **to cause to return:** 1. **to drive back, repulse,** an army *Dzl.*; **to dispel, expel,** evil spirits *Dom.*; **to send back.** — 2. in a gen. sense: **to send, dispatch,** people to fetch something *Dzl.* frq. — 3. **to turn off, divert,** *bzaṅ-po-las* from an intention *Dzl.*; with *blo* to divert the mind from, to dismiss a thought, to give up, to banish from one's thoughts *Thgy.*, *yuṅ-gyi ydud-ston zlog dka* it is hard to give up the love of kindred altogether *Mil.*; *dei ṅgo slar zlóg-tu ysol* we beg you to dismiss the thought of it *Dzl.*; **to dissuade from** *Tar.* 40, 5; **to avert,** injury, evil consequences, frq.; **to prevent,** *nad-sél* the healing of a disease *S.g.* — *zlog-rdza* antidote *Ma.* — 4. **to subvert, overthrow** (?). 5. *méi do* **to resist, to be unyielding, unacquiescent** *Dzl.*

ཟློ-གར་, ཟློ-ཁ-ར་ *zlé-gar*, *zlód-gar Stg.* **a dance,** *zlé-gar byéd-pa* **to dance,** *zlób-pa* **to teach or learn dancing;** *zlé-gar-mkan* **a dancer.**

ཟློ-ཁ-ར་ *zlé-ba* v. *zlá-ba.*

ཟླ་ *zla* I. ཟ་ 1. **planet,** *zla bdun* the well-known seven heavenly bodies called in ancient times planets, *viz.* Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn; sometimes the ascending knot (ཟ་ཤ) is added to the number, sometimes also the descending knot (ཟ་ཀླ), and then there are *zla brgyad* or *zla dgu*, eight or nine planets. The former seven denote also the days of the week: *zla-nyi-ma* Sunday, *zla-zlá-ba* Monday, *zla-mig-dmár* Tuesday, *zla-lhág-ma* Wednesday, *zla-ʼphur-bu* Thursday, *zla-pa* (or *-ma*)*-sénʼ* Friday, *zla-spén-pa* Saturday, and the signs for them in the calendar are ☉, ☽, ♃, ♂, ♀, ☿, ♄; *zla-ysé ysód-pa* hurtful influence of the planets. — 2. *zla-ʼóṅ-pa*, and often *zla* alone, = *ri-ka*, hence *nyi-zla-zla-ʼdzin* or *zla-bzuṅ* **eclipse** of the sun or moon, v. *nyin-ʼóṅ*; acc. to *Pth.* every uncommon or alarming sidereal phenomenon seems to be personified as *zla*. — 3. symb. num.: 9. — 4. vulgo: **rainbow.** — *zla-skár*, 1. **planets and fixed stars,** *nyi-zla-zla-skár* the sun, moon, planets, and stars. — 2. **constellation,** *zla-skar-sdu* an adverse configuration *S.g.* — *zla-khyim Ca.* 'the place', more corr. 'the house' of a planet, the constellation in which the planet stands. — *zla-sdé Ca.* and *Sch.*: **apoplexy;** in *W.* it seems to be used only for **epilepsy;** *zla jóg-pa* id.; *zla-ʼjog-mkhan*, *zla-brgyab-pa* epileptic. — *bód-zla*, *sróg-zla*, *yód-zla*, *sad-zla grógs-zla*, *bá-zla*, *dgrá-zla*, *khuṅ-ri-dar-zla Wdk.* and several more, are astrological terms, not to be clearly defined. — II. sometimes for *bza*, q.v. — III. *W.* **rubble-stones, boulders, debris,** *zla-rdó* ravine filled with detritus; a better spelling seems to be *rdza.*

ཟློ-ག-ས་ *zlóg-pa* v. ʼ*dóg-pa*, ʼ*dzóg-pa.*

ཟློ-ག-ས-ཡ-ར་ *zlóg-pa* 1. v. *yaṅbs-pa.* — 2. **to magnify, multiply** *Sch.*

ཟླ-ཡ-ན་ *zla-yan* 1. v. *bzan* and *zla-pa*; *yéṅ-yan*, q.v. — 2. esp. *W.*, commonly *zla-gós* **plaid,** = *bla-gós* v. *bla.* *zla-ʼdzin Zam.* III.? *rtsá-zla-ʼdzin* **aspidn,** nif. *Lex.*

ཟླ-ཡ-ན-ཕ *zla-ya-pa* 1. **to eat, devour** *Ca.* — II. **to gnaw,** mostly fig.: *ñér-ma hbáb-la yan* the thorn hurts, annoys, the foot *Mil.*; of clothes: **to wear out** *C.*; adj. *zla-ya-pa* and *zla-ya-po* **worn-out, threadbare;** *sémsla yan* it gnaws at the heart *Mil.*, *sróg-la* it preys upon life *Mil.*, "*nó-sna-la*" *C.* it deafens the ears, = *sém-ʼbyin-pa*; *zla-ya-chu sbyór-ba* (lit. to give to devour, e.g. a body to demons), **to scorn, slight, despise** *Mil.*; **to throw away, squander, waste, lavish,** gen. in the forms (*bud*)-*zla-ya-pa*, ; *zla-pa*, v. *bud.*

ཟབ་ *yzab-pa* I. *Ch.* 'clean', *Sch.* also 'clear, careful'; *bzab-pa Ch.* 'fine, elegant'. In books I met with neither form; in col. language, however, are used: "*zab-mo*" 1. **dressed up, smart,** = *mdzór-po.* 2. **fond of dress, vain.** — "*zab-ché*" *W.* to dress one's self up. — "*zab-gos*" *W.* festival raiment, holiday-clothes (opp. to *rgyun-gos*). — "*zab-ydá*" *W.*, "*zab-gá*" *C.* (lit.: *spread*) "*tsa soá*" he is dressed up, very smart. — *Sch.*: *yzab-yig*, 'elegant writing', the Tibetan printed letters, *dbú-can.* —

II. v. *yzabs-pa.*

ཟབ་ *yzab-mo* **bundle, bunch,** of grapes *C.*

ཟབ་ *yzabs-pa*, also *yzab-pa*, *yzigs-pa Lex.*, imp. *yzabs*, **to use care, diligence,** *lo ycig zas-spyód yzabs-pas* by a careful diet continued for a year *Mig.*; **to take care, to beware,** *dé-las yzabs* beware of it, be on your guard against it *Sch.*

ཟར་ *yzar Lex.*, **peg, hook, wooden nail,** for hanging up things; *yzar-sdéi* a pan that may be hung up.

ཟ་ *yzár-bu* (col. *zá-ru*) **ladle,** gen. of wood, *yzár-bu „ryar* she wields the ladle, she swings it for a blow *Mil.*; *dgéi-yzar* and *bkág-yzar* two spoons or ladles, with long handles, used at burnt-offerings *Schl.* 249.

ཟ་ *yzár-ba* I. adj. *yzár-po*, **steep, rugged, precipitous,** *brag sród-la yzár-ba-la* near a high, precipitous rock *Mil.*; *ri yzár-po*, *brag yzár-po* slope, declivity, of a hill or rock; *brag-yzyi-yzár Mdzy.* id.; *ri yzár-gyi ngos* steep declivity, cliff *Thgy.*; *ri-yzar-ché* waterfall, cataract *Gtr.*; *yzar-Kyém-pa* to get dizzy on a steep height *Sch.* — 2. vb. v. *„dzár-ba.*

ཟ་ *yzás-pa* **to be about, to be on the point, to prepare,** *mKhás-par, bsád-par yzás-pa-las* when he was on the point of leaping, of killing *Dzl.*; *rdó-bar yzás-so* he prepared, began, to dig out.

ཟ *yzi* I. **shine, brightness, clearness, splendour;** "*ñín-zi*" *W.* **leaning, mirage.** — 2. n. of a half-precious stone, variously coloured, brown, gray, streaked *Gtr.*, *Pth.* — 3. v. sub *yzir-ba.* — 4. v. *bzi.* —

Comp. *yzi-can* shining, bright, e.g. a star *W.* — *yzi-brjíd* 1. **brightness, beauty,** a fair, healthy complexion, = *mdzés*, or joined with it, frq.; **majesty,** e.g. of deities etc. *Dzl.* 2. **honour, esteem, celebrity;** *yzi-brjíd-can* 1. bright, beautiful, majestic. 2. celebrated, famous, distinguished. — *yzi-mdzés* 1. **healthy appearance** *S.g.* 2. vulgo also **evening-red, evening-sky,** n.f. — *yzi-byin* = *yzi-brjíd* 1; *yzi-byin ngyúr-pa* looking poor, emaciated, worn out, from hunger, sufferings *Stg.*; *yzi-byin-can* bright, shining; *yzi-„jíd* bright gloss or lustre *Lex.*

ཟ *yzi-ru* col. for *yzár-bu* **a little nail** *W.*

ཟ *yzig* **leopard;** *yzig-ri* its colour.

ཟ *yzig-mo* **porcupine** *Sch.*, *yzig-mdó* id.?

ཟ *yzigs-pa*, resp. for *mdzód-ba* and *ldó-ba* 1. **to see,** *„dzés-par* seeing that he had come *Dzl.*; in indirect questions, to see whether? — what sort of? — etc.; **to see through, to get an insight** *T'ar.* 94, fl, *Schf.*; **to look,** *idr-la* towards the east *Gtr.*; **to look (for),** *yzigs-pas mi „dug* when he looked (for it), there was nothing to be seen; **to look at, to regard, mind, esteem,** *skur-ldá-la mi yzigs-pa* not regarding your Honour's life *Dzl.* — 2. equivalent to: **to give, grant,** *sé-bon bíg tugs-rje yzigs dgos* have the goodness to give me some seed, prob. only breviloquence for *sé-bon bíg ynám-bar tugs-brjód-par yzigs bíg.* — *yzigs-rtén* resp. **present, gift,** *yzigs-rtén-du skúr-ba* to charge a person with the delivery of a present *Pth.* — "*zig-dód-can*" *W.* vain. — "*zig-po*" *W.* neat, well dressed, resp. for *mdzór-po.* — — *yzigs-mo* resp. for *ldód-mo*, *mé-tog dé-la yzigs-mor byás-pa-las* as he came in order to look at the flower *Pth.*

ཟ *yzi-ba* for *„dzés-pa Gtr.*

ཟ *yzis* **vessel, ship, float, ferry,** also fig.; *gru-yzis* id., frq.; *yzis ldán-pa bíg byás-te* equipping a large vessel *Gtr.*;

yoṅs-ṭhi a small vessel *Ch.*; *yoṅs-po* ship-master, captain.

གཡོ་ཁ *yoṅ-ba*, also with *mnol*, resp. for *ynyid-log-pa*, 1. **to fall asleep** *Dul.* — 2. **to sleep**, *rgyal-po yoṅ-pa-las* whilst the king was sleeping *Gir.* — 3. **to expire, to die** *Tor.* 4, 20. —

Comp. "*yoṅ-kyoṅ*" *W.*, resp. for *rkyoṅ-ma*, candle, lamp. — *yoṅ-ḳaṅ* 1. sleeping-room. 2. dwelling, habitation. — *yoṅ-ḳeb* quilt. — *yoṅ-ḳom* cloak-bag, portmanteau. — *yoṅ-ḳri* bedstead. — *yoṅ-gur* sleeping-tent. — "*yoṅ-geg*" *C.* porter, door-keeper. — *yoṅ-ṭa* bedding, bed-clothes *Gyatch.* — "*yoṅ-ṭoṅ, yoṅ-ṭer*" *W.* lamp. — "*yoṅ-ṭoṅ*" (lit. *-ḅtoṅ*) *Sik.* bedstead? — *yoṅ-ṭul* sheep-skins for night-quarters. — *yoṅ-dpon* body-servant, valet-de-chambre, = *sku-mchin-pa*; *yoṅ-ḅriṅ* his subordinate servants or pages. — *yoṅ-mal* bed-linen. — *yoṅ-yol* bed-curtain.

གཡོ་ཡཱ *yoṅ-yaṅ W.*, *C.*, "*mig yoṅ-ṅam ḳa dug*" *W.* the eyes are dazzled, by a glaring light.

གཡོ་ར *yor-ba* (acc. to *Ch.* fut. of „*ḳor-ba*, certainly related to it, but chiefly used in an intellectual sense), **to be pressed, harassed, troubled, to suffer**, to be pressed by necessity, to suffer from hunger, disease etc. *B.*, *C.* — *Sch.* also *yul yor-ba* a stinging pain in the chest.

གཡོལ *yol*, *yol-baṅs-pa C.* = *spu-ṅsh byed-pa.*

གཡུ *yu-ba* a lever, bar; = *yid-mo Ch.*; *yu-rida* a prop *Ch.*

གཡུ་ *yu-bo Ch.*: 1. **straight, right.** — 2. **upright, honest.** *Lanc.*: *ḳuṅ yu-bo*, from which it appears to be a word of civility, but little known. *Sch.* has besides: *yu-dpal*, which he renders by 'witness, mediator'.

ཡུ**ན**(**ས**) *yu-ṅon(s) Lanc.* = *bad-ṅal* and **ཡ**ུ**ལ**, hence signifying **rashness, impetuosity**, as *Ch.*, and therefore *yu-ṅon-ḳan* **inconsiderate**; *yu-ṅon byed-pa* **to act rashly**; *Sch.* also: **disobedience, pride, haughtiness.**

ཡུ**ལ** *yul* 1. v. *sug.* — 2. **top**, *lai* of a mountain-pass *Mil.*

ཡུ**ག**ས**ོ**ལ *yug-ge-ba* **hurting, giving pain**, *ḳa yug-ge-ba ḳsa-ma* as she spoke words that gave so much pain *Mil. nt.*

ཡུ**ག**ས *yug-pa* **to be able to bear, to sustain**, v. sub *tog.*

ཡུ**ག**ས *yuga*, *Sak.* **ऋक्**. 1. **figure, form, shape**, *ḅyi-rul-gyi yuga-rnams* the forms of the sensible world, the impressions that are made on the eye *Wdh.*; *mig-gis yuga-rnams mtoṅ* the forms (of things) are seen with the eyes; *rdb-ta-byaṅ-ḅai yuga* the (painted) figure of a priest *Gir.*; *sim. ḅkaṅ yuga yaṅ-las byaṅ-pa Tor.*; *ḅaṅ-yuga* shape of body, stature, frq.; *rim-moi yuga-ma byed-pa* to transform one's self into a Rākshasi *Gir.*; *rnal-ḅbyor-pai yuga byed-pa* to assume the outward appearance of a hermit *Mil.*; in metaphysics: form, body, as one of the five Skandhas, v. *phuṅ-po.* — 2. resp. *sku-yuga*, *W* "*ṅug-po*" = *ḅaṅ*, **body**, "*ṅug-po ṭa-ba*" *W.* to wash the body, to bathe; "*ṅug-po ṅoṅ-ma mi dug, mi-dṅo-ma dug*" *C.*, "*dṅo-ma mi dug*" *W.* euphem. for: she has just her courses. — *yuga-ṅan* ill-formed, too short in stature *S.g.*; *yuga ḳiṅ-pa* to bend, twist one's body, and *yuga-ḳyi ṅoṅ-ba*, *quaestum corpore facere*, are given by *Sch.*; *yuga ṅal-ma* long-stalked *Gir.* — 3. in physics: **body, matter, substance**, *yuga-ḅaṅ*, *yuga-ma ruṅ-ba* composed of matter, material, substantial; *yuga-ḅaṅ ma yin-pa*, *yuga-ma mi ruṅ-ba*, *yuga-med* immaterial, unsubstantial; *yuga-med-pai* (or *-kyi*) *skad* a ghostlike voice *Mil.*; *yuga-ḅkaṅ* the range of the material world. — *yuga-brnyan* v. *brnyan.*

ཡུ**ག**ས**ོ**ལ *yuga-pa* v. „*ḅriṅ-po.*

ཡུ**ན**ས *yuṅ-ba* v. „*ḅaṅ-po*; *yuṅ-ḅaṅ Mil.* frq., **interest, inclination, bias**, *yuṅ-ḅaṅ-med* being free from interest, unbiased, apathetic, which always is praised as an indispensable quality and the true happiness of an ascetic, and the literal equivalent to which in *Sak.* may be regarded to be **ऋषभ**: yet *War.* p. 304 renders it

by 'idea and reason'. — *yaé-yaér* peg on a wall, = *ráig-yaér*; a hold, support, rail, balustrade (?) *Stg.*

ཡན་ཆད། *yaná*. frq. spelt *zuná*, yet properly only in compounds, lit. **a hold**, i.e. **1. power, strength** *Schr.*; *yaná-ldán Sch.*: **loose, weak, without a hold, untenable**; *yaná-zód* **weakened, debilitated**, esp. of women by loss of blood *Ca.*; *yaná-rtén* **prop, support.** — 2. *bu-rtsis* the seven constituents necessary for **healthy life**, ཕག, chyle, blood, fat, muscle, bone, marrow, semen *Med.* — 3. ཡ་ནས། also *yaná-sngág*, **spells, magic sentences**, first used in the doctrine of Mahayāna, from which the mysticism of later times originated, v. *Was.* (142, 177); they are for the most part but short, and always end in a string of Sanskrit syllables, that are devoid of any meaning. Whole volumes are filled with them.

ཡན་ཏོད་པ། *yaná-pa*, fut. of „*dzód-pa*.

ཡན་ཏོ, ཡ་ནོ, ཡ་ནོ *yaná-pa*, *yaér-ba*, *yaód-ba* v. „*dzód-pa* etc.

ཡ་ནོ *yaé-ba Sch.* 1. **panier, dosser** *Dal.* 2[illegible], 14. — 2. **home, habitation, nest.** — 3. **swift**, in running *Thgy.*, **quick**, in comprehending *Sch.*

ཡ་ནོ *yaé-ma Med.*; *Ca.*: 'a horned aquatic plant'; *yaé-mai čuú Med.* beer made of it.

ཡ་ནོ *yaé-ru*, for *yaér-bu* **a little nail.**

ཡ་ནོ *yaé-ré* **looking poorly** *Sch.*; *yaé-ré byéd-pa* **to be poorly, ailing,** *id. Sch.*

ཡ[illegible] *yaag(s)*, ཡ[illegible]. **a little grain, atom**; *yaag ka čuú* a small particle *Lex.*; *yaág-ma* prob. id. (*Ca.* also: filth?) *yaag-zóm* ཡ[illegible], 'atom-eater', n. of the Vaiseshika-philosophy, also called Kāsyapa; *yaag-zóm-pa* its professors *Wah.*

ཡ[illegible] *yaég-mo-byi* **hedgehog** *Sch.*

ཡ[illegible] *yaán* **height, loftiness, sublimity, glorious**ness, esp. in *yaán stód-pa*, also *yar yaán stód-pa Pth.*; to praise, extol, glorify *Mil.* (cf. *sui*).

ཡ[illegible] *yaód-pa* 1. vb. 1. v. „*dzód-pa*. — 2. **to hit** *Sch.* — II. subst. *Sch.*: 'a long spike'.

ཡ[illegible] *yaód-ma Ca.*, gen. *yaób-ma*, also *yaób Sch.* I. **panier**, with lid *Kun.*; a box-shaped **basket** with lid *C.* — 2. **cage, aviary** *Lex.*; **prison** *Sch.* — 3. **net, snare** *Sch.*

ཡ[illegible] *yaém-pa*, 1. *Ca.* = „*dzém-pa*. — 2. **to** [illegible] **a thing gently**, "*zém-te ghel-wa*" *C.* to walk softly, "*bdg-pa*" *C.* to put down softly.

ཡ[illegible] *yaer*, also *zer*, 1. **nail, tack**, *khá-yaer* wooden nail, *lcágs-yaer* iron nail; *yaám-yaer* 'plug or bolt for fastening a door (at the top)' *Ca.*; "*gyób-cé*" *W.*, "*gyág-pa*" *C.*, *yaér-ba Gtr.*, „*dzág-pa Lex.*, „*dób-pa* and more frq. *yaér-gyis* „*dób-pa B.* to knock in, drive in, nails; *lag-zér gyág-pa* driving red-hot tacks into the finger-ends, a kind of torture in *C.*; *yaér-bu*, vulgo "*zé-ru*, *zi-ru*" a little nail. — 2. **a help to memory**, for retaining a lesson or doctrine, **mnemonic verse** *Mil.* — 3. **ray, beam**, *nyi-yaér* sun-beam, „*od-yaér* ray of light; *tsa-yaér* 'a hot beam', *bsil-yaér* 'a cool beam' (?) *Ca.* — 4. **pain, ache, illness**, (*y*)*zug-yaér* id., *mgo-yaér* headache, *rgyu-yaér* gripes, colic, *pó-yaér* stomach-ache, *rtsib-yaér* pleurisy, *so-yaér* tooth-ache *Ca.*; "*zer-kyób sid-la gyób-ba rag*, or *ldá-ma rag*" *W.* I feel the pains of labour; "*zer-ldá*" *W.* spasms in the stomach or something similar; *yaer-„phrig-pa* to writhe with pain; *yaer „pó* the pain passes from one part of the body to another *S.g.*

ཡ[illegible] *yaer-ba* 1. **to bore into, drive** or **knock into**, *zer C.* nails, "*nd-da*" *C.* an arrow through the ear. Chinese punishment. — 2. **to feel pain, to be suffering** (= *yaér-bal*); *čuú-„ldá yaer* beer-tippling produces pain *Med.*

ཡ[illegible] *yaér-bu*, v. *yaer* 1, extr.

ཡ[illegible] *yaó-ba* 1. v. *bzó-ba*. — 2. **to remember, keep in mind, own, acknowledge**, esp. *drin* a favour, also *byin-pa*, **as much as to be grateful**; *dé-dag-gi byas-pa yaó-bai phyir* from gratefulness for their kindness *Dal.*; *byas mi yaó* they are ungrateful; *drin yaó-*

ba, *drin yad-bai sems* gratitude, *drin mi yaṅ-ba* ingratitude; *drin-yaṅ-ban* grateful.

ཡཱ, ཡཱ་ཐུ *yaṅ*, *yaṅ-ba* chisel, graving-tool, puncheon.

ཡ་ *yad* 1. now, this moment, (opp. to *dei ci*, before, a little time ago) *Mil.*; at least just now, *Mil.*; *da-yad(-ciṅ)*, id.; *da-yadd ba yin-par* to yod now I know that it is my son; not until now, then for the first time (in narratives with preterite tenses) *Pth.*; then at length *Pth.* — *yadd-ṭsor-ba*, *ṭsa-pa*, *-rdoṅ-pa Dzl.* to hear, to receive information, to be informed, to be told, *yidge-pa* that he was gone *Del.* — 3. *yadd-ma* beginning, commencement v. *yadd-ma*.

ཡ་ཐུ *yaṅ-pa*, *yaṅ-pa* with *ṭud*, v. *ṭud* and *yaṅ-pa* extr.; *bagó-ba ṅaṅ yaṅ-pa* the precept was wasted in the ear, it entered at one ear and left at the other; one *Lex.* gives the explanation: *bdéd-byaba mi ngaṅ-pai don*.

ཡ་ *yaṅb-pa* 1 *Sch.* quick, sharp, clever; cautious, circumspection. — 2. v. *yaib-pa*.

ཟ *bza'* 1. n. of a medicinal plant in Tibet *Wdá.* — 2. whatever is good, v. *bzáṅ-ba*. — 3. agreement, treaty, v. *sprig-pa*.

ཟ་ *bzáṅ-ba* adj. and sbst., *bzáṅ-po* adj 1. good, (ལེགས). in every respect, answering its purpose, excellent, suited, morally good; *bsam-pa bzaṅ-po* a good resolution *Mil.*; *bdag bzaṅ-ṅo* if I behave well, keep myself free from blame, *Do.* (cf. *bya-pa*). — 2. fair, beautiful, as to the body, frq.; *mag-ṭsal bzáṅ-po* a beautiful wood *Mil.*; *yuṅs-bzáṅ* of a fine, tall stature. — sbst.: *bzaṅ* the good, that which is good in the abstract; *bzáṅ-ṅas byuṅ* 'it came from good' i.e. from a good heart; *dei yaṅ-lanchi* as an acknowledgment of his goodness *Gtr.* —

Comp. *bzáṅ-kyi* a species of large dogs *Ca.* — *bzaṅ-sprig* treaty of peace, "*)he'-pa*" *C.*, "*ṭó-ba*" *W.* to make peace, to come to an agreement, to conclude a treaty, frq.; *bzaṅ-sprig-pa* id. — *bzaṅ-ṅán* good and bad, good and ill, *bzaṅ-ṅan-,brid yum* good, bad, and indifferent; *bzaṅ-ṅán ,byéd-pa* to discern between good and evil, to choose one or the other *Sdér.*; *bzaṅ-ṅán ridge-pai sems* is an attempt to find an adequate expression for the word 'conscience' *Chr. P.* — *bzaṅ-ṭál* a good exit out of the ,*khór-ba* (the cycle of transmigrations), a happy departure *Thgr.* — *bzaṅ-drug* 'the six good things' (nutmeg, cloves, saffron, cardamum, camphor, sandal-wood) *C.*; used by *Mil.* also in a fig. sense; in *W.* simply: cloves. — *bzaṅ-,dód* self-complacency. — *bzaṅ-spyód* 1. *Ca.* good action. 2. n. of a prayer of particular efficacy *Gtr.*, also called *smonlam-gyi rgyál-po*. — *bzaṅ-bzáṅ* v. *bzaṅ*. — "*zaṅ-ṭág*" *W.* good behaviour, good treatment, "*mi ṅag-ṅg ṭób-ta*" to experience such from a person, "*mi-la ṅó-ta*" to show it to a person.

ཟ *bzaṅs*, only in *ṭaṅ-bzáṅs*, which *Wdá.* explains by *kún-pa brtsegpa* a large house of several stories, applied only to the abodes of gods; in *W.* also the cubical part of the Chodten is called so.

ཟ *bzód-pa* rarely for *bzod-pa*; *mi-bzód-pa* 1. intolerable *Dzl.*, *Do.* — 2. irresistible *Do.*

ཟ *bzaṅ*, sometimes for *zaṅ*, esp. food of animals, *bzaṅ ,ṭdl-ba* to seek food *Mil.*; pasture, pasturage, *bzáṅ-la skyél-ba* to place in pasture, to let feed *Gtr.*; *bzáṅ-pa* *Ts.* id.

ཟ *bzib-pa* v. *yaib-pa*.

ཟ *bza*, 1. vb., fut. of *zá-ba*, to eat, *bza* this is to be eaten, in dietetic prescriptions; v. also *zá-ba*. — II. sbst. 1. (rarely *yza*) seems to denote the members of a family, they being conceived as eaters or fellow-boarders; *bzá-ṅo mdá-poi pa-ma* parents that have a large family *Mil.*; *bza mang mdá-ṅo* among a numerous household *Mil.*; *bza-drug* a family, a company at table, of six persons, ni f. *C.*; in certain combinations: wife, spouse, *rgyál-mo bza* the Chinese spouse, *bdá-mo bza* the Nepalese spouse (of the king), *Gtr.* frq. — 2. meat, food, *bzá-ba dan bsáṅ-ba* meat and drink, specially the quality and quantity of food, *zá-*

ma bkud če-la bza če-ba nutritive and substantial food *Mil.* at.

Comp. *bza-ytid*, *bzá-bai ytid-so* store of provisions, *bzá-ytad-méd-pa* not having such a store *Mil.* — *bza-mi* 1. = *kyo-bag* husband and wife, *byéd-pa* to become husband and wife, to marry each other, *kyad dan ña ynyis bza-mi byao* we will marry each other *Glr.*; *bza-mir byin-gyis rlób-pa* to give the nuptial benediction, to unite in wedlock, to marry *Glr.*; *dbál-po bza-mi ynyis* a poor married couple *Glr.* 2. in a wider sense: household, *bza-mi nyi-ba-rtsa-ynyis* a household of twenty two persons *Mil.* — *bza-méd* ill-fed, lean *Mil.* — *bzá-ño* plur. of *bza.* — "*za-dá*" (lit. *za-zlá*) *W.*, *C.* partner, wife. — *bza-śiń* fruit-tree, *bza-śiń-rá-ba* orchard, *bza-śiń-ra-ba-srúń-pa* watchman or keeper of it *Dzl.* — *bza-bag* (vulg. "*-bób*") = *bza-mi C.*

ཟར་ *bzar* sometimes for *zar*; *bzir-ba* v. „*dzér-ba.*

ཟླ་ *bzla-pa* v. *zá-ba* and *ynla-pa.*

ཟི *bzi* (sometimes *yzi*, *zi*), drunken fit, intoxication, stupefaction; *bzi śiń-te* having become sober again after intoxication *Glr.*; "*zi-ton*" *W.* intoxicated, muddled, *bzi-ba* 1. vb. to become intoxicated, to get drunk, *bzi-bar „gyur-ba* id.; *bzi-bar byéd-pa* to intoxicate, to make drunk *Ca.* 2. abst. state of intoxication. 3. adj. drunk, intoxicated *C.*

ཟིན་ *bzin-ba* v. „*dzin-pa*; it is used as an adv. in the form of *bzin-te*, e.g. *dei nób-mo-nas bzin-te* from that evening (prop. beginning with that evening), ever since that evening *Mil.*; *ñes brgyad-nas bzin-te nyi bar-du* during the time from the 8th. to the 15th. (day of the month).

ཟུར *bzur* v. *dzur-ba.*

ཟེ་ *bze-rú*, also *bze Sch.*: pain, *bze-ru-ban* suffering pain, *bze-rú byéd-pa* to inflict pain, to torment. (*Ca.*: 'indignation; angry; to be angry with.')

ཟོ *bzo* 1. in comp.: *ytsag-bzó* (hand-) basin *Ca.*; *thun-bzó* beggar's bowl, alms-pot, frq.; *bzo-mód* saliver *Sch.*; *bzo-bál Lex.*, also *bul-bzó Ca.*: 'spitting-box; acc. to oral expl. a cup into which the higher class of people skim off the superabundant grease swimming on the tea (v. *ja*); *bzó-pa* v. „*dzó-pa.* — 2. *bzo-mydma-pa* wire-drawing *Sch.*

ཟོ *bzo* 1. work, labour, *bzo rnam-„gyur* the beauty of a work or workmanship *Glr.*; *bzo ryya-ndg-yi lugs* as to the workmanship it is in Chinese style *Glr.* (by some the word is taken in these passages in the signification 3). — *bzó-la mód-pa* liking labour, laborious, = *las Stg.*; "*so le-rú, mi-la ma (a)ton*" *W.* the work is not yet finished, do not let people see it yet! *mai bzo byed-gin „dug-pas* being just occupied with working out the noses *Glr.* — 2. manufacture, art, trade, handicraft, *rin-po-čei* art of a jeweler, *gos-* trade of a tailor, *dngul-* art of a silver-smith, *lcags-* trade of a blacksmith, *tag-* of a rope-maker, *rdo-* of a stone-cutter, *rniy-* of a mason, *bzaṅ-* of a copper-smith, *śiń-* of a joiner or carpenter, *yser-* art of a gold-smith, *lha-* of an image-maker, *lhaṅ-bzo* trade of a shoemaker. — 3. also *zo*, figure, image, picture, resemblance, = *dbyiba*, "*ó-ma zo dug*" *W.* he is the exact likeness of his mother; appearance, physical constitution, v. *zo.* — 4. sometimes for *bzó-pa*, *bzó-bo*, so that all the words enumerated sub 2 may also denote the artist or workman. —

Comp. and deriv. *bzó-ḱaṅ* workshop. — *bzo-ḱyád*, *bzo ḱyad Glr.* work of art, masterpiece, elegant piece of workmanship. — *bzo-ḱyid*, *bzo-ḱyun Ca.*: 1. potter's wheel. 2. a hydraulic machine(?). — *bzo-grá* academy of arts, mechanics' institution *Ca.* — *bzo-rnyá* working-materials *Glr.* — "*zi-bzo*(?), *nób-sta*, *zó-sta*" *W.* form, fashion, e.g. style of a house, its architecture; form, of a bottle, a lamp or candle stick, of any production of art; "*zor-dá*" anvil-stone *W.* (*bzo-rdo*). — *bzó-pa* artist, mechanic, *dngul-bzo-pa*, silver-smith, and so forth. — *bzo-dpon* master, over journey-men or the students of an art. — *bzó-ba*, pf. *bzos*, to make, to manufacture *C.* (for the *byéd-pa* of *B.*, and "*ze-ba*" of *W.*), "*par zó-sna*" to print; "*sem-kyi zó-sna*" *C.* to frame in one's mind, contrive, invent; "*sp-*

pa ṭsé manufactured salt, *"sǵ-pa ser"* artificial gold *Wdh.* — *bzó-bo* = *bzó-pa*, *bzó-bo mkhás-pa* a skilful artist *Mil.*; *bzo-byéd* 1. id. 2. **imaginative faculty, imagination**, n. f. — *bzo-ldá* work *Sch.*

ཁྱོད་པ *bzód-pa* (rarely *bźód-pa*) I. vb., ཁ, 1. **to suffer, bear, endure**, c. acc., *mig ná-ba ma bzód-nas* not being able to bear the pain in his eyes *Dzl.*; *lus „dá na mi bzod* with this body pain, disease, cannot be endured *Thyy.*; *saṅs-rgyás-kyi thúgs-rjé čhe-bas ma bzód-nas* seems to imply: Buddha in his mercy not suffering this, but checking the mischief; — also c. dat.: *„jám-po-la mi bzod* he cannot bear what is soft or smooth *Dzl.*; *ma-bdé-ba bág-tsam-la bzód-pa mi byéd-de* getting so fretful through a slight indisposition *Mil.*; *ltá-baemi bzód-de* finding it unbearable for the eyes *Pth.*; *drán-pas mi bzód-de* as much as: so that he almost lost his senses over it *Pth.*; *bzód-tabs* (or *bzod-glagṡ*)-*méd-par „byúi-ba* or *„gyúr-ba* not to be able to bear . . . any longer, frq.; *mi-bzód-pa* or *-bźód-pa* adj., **unbearable, intolerable**, also **irresistible**; *ma bzód-nas* not being able to resist any longer *Dzl.* — 2. **to forgive, pardon**, *sían-čad ṭo-„ṭám-pa bzód-par ysol* to pardon our former tricks is what we beg *Mil.*; *rtá-la ma skyón-pa bzód-par ḅźes „ṭsal* that I did not request you to mount, this I beg you to forgive me *Mil.*; *bzód-par ysól-lo byas kyaṅ* although she begged pardon *Pth.*; *skyón-rnams yé-ḅen spyan-ldán-rnams-la bzód-par ysol* with respect to the deficiencies I pray for the indulgence of the very wise (readers); *bzód-ysól byéd-pa* to ask pardon, forbearance *Pth.* —

II. sbst. 1. **patience** (*Sch.* ཁ་ཡིས), *bzód-pa sgóm-pa* to exercise one's self in patience *Dzl.* v, 12; but also, to have patience, to show forbearance; *bzód-pa ḅźés-pa*, id. resp. (v. also above I, 2); *bzód-pa-čan* **patient**; *bzod-srán* unwearied patience; *bzod-pa-čuṅ* impatient *Mil.*, *bzod-med Ch.* id. — 2. in asceticism: **perseverance, steadfast adherence to the four truths**, constancy in pursuing the path that has been entered upon, *mi skye-baí čos-la bzod-pa* acc. to *Was.* id., being at the same time no longer subject to rebirths, p. (140). —

Observ. So far as 'to forgive' implies patience, forbearance, it may be rendered by *bzód-pa*; but as the Scriptural view of 'forgiveness of sin' involves more than that, other expressions, such as *bsi-ṭon sél-ba*, must be resorted to with reference to the latter.

ཁ *bzlá-pa Sch.* = *ysób-pa*.

ཁ *bzom-tsá*, carried on the back, to convey water, v. *čhu-bzom* sub *čhu*.

ཁ *bzlá-ba* v. *zlá-ba*.

ཁ *bzlas-brjód* (cf. *zlá-ba* II, 2); *zlá-ba* in a strict sense, is stated to be **the silent**, *brjód-pa* **the soft, yet audible pronouncing of spells** etc., *bzlas-brjod* signifying both together; *bzlas-brjód byéd-pa* to mutter over *Gir.*; *mi-stegs-pai bzlas-brjód* Brahmanical spell-murmuring *Thgy.*

ཁ *bzlám-pa* v. *zlám-pa*.

ཁ *bzlá-ba* v. *zlá-ba*.

ཁ *bzlog* **the contrary, the reverse**, *pród-ba-las bzlog sbóm-po* the contrary of this is thick *Lex.*

ཁ *bzlas*, v. *zlá-ba*.

ཀ

ཀ *a*, 1. a letter peculiar to the Tibetan language, which, contrary to ཨ (q. v.) denotes the pure vowel, without any admixture of a consonant sound. The difficulty which attaches to the articulation of this vowel, requiring an opening of the glottis

before it is sounded, has occasioned a great variety of pronunciation in the different provincial dialects. Vide Phonetic Table with its explications. — 2. numerical figure: 23.

ད་ཅག *,d-čag*, *Ch.* **we**, v. *,ñ-čag*.

ད་ཌ *,a-ḍi* n. of a country *Gtr.*

ད་ཏི་ཀ *,a-ti-ka*, with *lóg-pa*, *Sch.*: **to perform somersaults, to tumble over, to roll.**

ད་ནམ་ *,a-na-yaṅ* **although**, *Sch.*; *,a-na-ma-na Sch.*; **perfectly alike, having a striking resemblance** (?).

ད་ནམ *,d-ma* **but**, e.g. *,d-ma ma rjed čig* but do not forget! *Ch.*

ད་ཏ *,a-ár Sch.*: **'shaking or rattling sounds'** cf. *,ar-,ár*.

ད་ *,aṅ* 1. like *yaṅ*, attached to conjunctions, and corresponding to the English **ever, soever**, after vowels, col. also after consonants, e.g. *nam-,aṅ*. — 2 *,dá-ngra*, *bdá-bai Ch.* the braying of an ass.

ད་ཀ *,dá-ke* (not ident. with *dá-gi* number), a mystical character, frq. occurring in certain finical ornaments or flourishes called *shrid-mgo*, occasionally also in written words.

ཌ *,dá-pa Ts.* **to bark.**

ད་ཏ, ད་ཏ *,dr-po*, *,dr-čan Ts.* **angry** = *ptam-pa*.

ད་ *,dr-ba Ch.* **lot**, *rgyáb-pa* to cast, = *rygan rgyab-pa*.

ད་ *,ar-,ár* v. *,ar-,ár*.

ད་ *,ir-yaṅ* **also, too, likewise** *Sch.*

ཤ *,i* 1. num. figure: 58. — 2. *W.* demonstr. pron. inst. of *,di*, **this**, also *'i-po*.

ཤ *,u* 1. num. figure: 83. — 2. subst. **kiss**, v. *,o*. — 3. also *,o*, *Ch.*: demonstr. pron., **this**, *,ú-ni-ru*, *,ú-nir*, *,ú-nir*, **hither**; *Ts.* "*ui-ohi*" **this.**

ཤ *,ú-ngra Gtr.* **noise of many foot-steps**, prob. = *,ár-ngra*.

ཤ *,ú-čag* 1. also *,ú-čag Gtr.*, *,ú-čag Thgy.*, *,ú-bu-čag Dzl.* pers. pron. **we.** — 2. **chimney** *W.* (?).

ཤ *,u-ṭig Sch.*: 'Lüderlichkeit, such

ཤ *,ur*

ཤ *'u-ṭiṅg*'; but in *W.* "*ion-ṭug ód-čé*" means **to break out into a violent passion**, and "*ion-ṭug-ḳan* or *-čan*" **angry**; in *C.* "*mi-ṭug-pa*" and "*ṭág-ṭug-pa*" **to be at a loss**; so also in *Mil.*

ཤ *,ú-bu* v. *,ú-čag*.

ཤ *,u-ru-rú Sch.* = *ur*.

ཤ *,u-ṭig* **compulsory post-service**, the gratuitous forwarding of letters, luggage and persons, the supply of the requisite porters and beasts of burden (also more immediately these themselves), — originally a socage-service rendered to lords and proprietors, government officers and priests; in more recent times remunerated and legally regulated in those parts that are visited by European travellers; *ui-la ,u-ṭig shúl-ba* to impose such services, by exacting porters etc. *Pth.*, *,gél-ba* id.; *shyél-ba* prob. to forward by Ulag; (*Ch.* limits the signification too much).

ཤ *,ú-su Lt.* **coriander seed.**

ཤ *,ug-pa*, **owl**, *Lt.*; *,ug-rgyáṅ Sch.* the great horn-owl, *,ug(-gu)-čáṅ* the little owl; *,ug-mig* owl's eyes (*Ch.* 'large languishing eyes', *Sch.*: 'large protruding eyes'); *,ug-mig-čan* having such eyes, *,ug mig-pa* or *-ma* a goggle-eyed man or woman *Ch.* — 2. *Ld.* also for *yug-po* **cats.**

ཤ *,ug-shís* v. *,shis-po*.

ཤ *,ud* 1. *Ch.* **swaggering, bragging, bombast, fustian**; *,ud čer mara-ba* to swagger, brag, gen. "*mar ár-pa*", *C.* — 2. = *yud Thgy.*, *,ud-kyis*, **in a moment, instantly, suddenly.** — 3. **command, order** (?), *Sch.*: *,ud-sgrog-pa* to make known an order.

ཤ *,ub-pa* **to sweep** or **rake together** with one's hands, *pub-pa*, *,ub-kyis badus-te Pth.* with the arms gathering all into one heap.

ཤ *,um-bu-glaṅ-mkar* n. of the palace of the ancient Tibetan king **Thothori**, *Gtr.*

ཤ *,ur* 1. **noise, din, clashing, cracking, roar** of a tempest etc., but also and not less.

a low, humming noise, *rnal-bai bü-ga blskypai ba ,ur-,ir bde-pai sgra* the humming in the ears produced by stopping them *Wdz.*, *,ur-,ir-pa-yi sgra* id. *Wdz.*; *rnai-ba ,ir-la ,krog* there is a buzzing in my ear *Sg.*; *,ur ldan* or *,byon* a noise is heard; *Ca.* more particularly: talk, babbling, chit-chat, *,ur-ytoi-ba* to talk, to chat; *"toi-,ur" C.* (lit. *stoi*) bragging, humbug; *,ur-sgra* = *,ur* noise caused by many voices, many footsteps, cf. *,u-sgra*; of the howling of a tempest, *,ir-sgra ce* although it (the thunder) makes a great noise *Mil.*; *,ur-tin* a brass basin, used to make a noise by striking it *Sch.*; *,ir-ba* abst. a humming insect, beetle *Sch.*; vb., to be noisy, chattering, *Ca.*; *dga-grags ,ir-te* shouting, rejoicing *Mil.*; *"ur bd-ba"* to set a dog on a person *W.*; *"ur bsid-pa, ,ur-brdab bdzi-ba" C.*, *W.* to exaggerate, brag, boast. — 2. *bag-tsd ,ur-,ir Pth.* seems to describe the feeling of a genial warmth pervading the body. — 3. *"ur gyag-pa" C.*, *"ur gyab-ce, tsin-ba" W.* to smooth, v. *dbur-ba.* — 4. *,ir-rdo* a sling *Sch.*, *,ir-rdo ,jen-pa* to throw with a sling.

ཨ ,a num. figure: 113.

ཨ ,o I. num. figure: 143. —

II. abst. 1. provinc. ,a kiss (ཨ), *,o byed-pa* to kiss *La.*, *kd-la* on the mouth *Pth.*; *phyag, bzhe* resp. on the hand, the foot *Ca.*; *,o ytsin-ba Ca.*, *"'a tsin-ce" W.*, = *,o byed-pa.* — 2. v. *,o-ma.* —

III. pron. 1. pers. pron. we, v. *,u-tag.* — 2. dem. pron. this *Ca.* v. *,u* III. — IV. interj. (o ,ó) 1. like oh, yes! as a reply: *,o ldge-so* oh very well! *Mil.*; *"'o gsin-log, 'o dig-gog, 'o gyal-log W.*, *"'o ytsin-ce" C.* well! it's all right! so! well, do so! — *,o,o, ,ó,ó*, so! well! very well! in *W.* it is a common reply, indicating nothing more, than that attention has been paid to the words spoken, like the English well! indeed! — 2. as a positive affirmative, yes! *W.*, cf. *,o-ma.*

ཨ ,o-skol, also with *rnams* and *tag*, (*Ca.* also *,u-skol*), *Ld.* *'i-yo*, we, *Mil.*, *Tar.*, *Thgy.*, e.g. (if all men must die), *,o-skol lan ki mnar* of course also we *Thgy.*; it is very often used as a reciprocal pronoun: *,o-skol ma ki jhrid-pa* the fact, that we have seen each other once more before we die *Mil.*

ཨ ,o-brgyal, resp. fatigue, weariness, want, any kind of hardship, *"jebtam-la ob-gyal ma kyod-da" W.* has not your walk hither fatigued you? *,o-brgyal ytsi-bags* the getting into difficulties *Mil.*; more frq. as vb.: *,o-brgyal-ba, kyed-tag-rnams ,o' ma brgyal-lam* are you perhaps fatigued? *Glr.*; *bzhe-tog ,o nai brgyal-ba ,bul* a short expression for: everything shall be at your service, so that you shall not want anything *Mil.*; *,o-ve-brgyal* = *,a-brgyal* 1. trouble, drudgery, annoyance *Mil.* 2. decay, decline, ruin, of religion, usages etc.

ཨ ,o-mylg sour cream *Sch.*

ཨ ,o-mylga birch-tree *Sch.*

ཨ ,o-dod lamentation, wailing, cry for help, gen. as vb. *,o-dód ,bód-pa* to lament, to call for help *Glr.*, *Pth.*, *Wtl.*; *,o-dód-pa* one that seeks help, support, redress, a client, a plaintiff, more in pop. language.

ཨ ,o-nd (cf. *,o*, *,on*, *,dn-kyan*), comes nearest to the Greek δέ, used esp. to introduce a new thought or proposition in speech: now, what shall you do in that case? *Dzl.*; well, what did he say? *Dzl.*; well, I hope you have at least . . . *Dzl.*; why, ay, *Mil.*; but now *Thgy.*; but, the Latin *autem*, when a new clause is added *Mil.*, *Thgy.*; yet, in a climax, e.g.: I met with a naked man, yes, an insane ascetic *Mil.* — 2. as an answer in the affirmative, yes *W.* —

ཨ ,o-ma milk, *,o-ma ,jó-ba* to milk *Glr.*; *mydl-ba* to let it curdle *Ca.*, *srub-pa* to churn it *Ca.*; *,o-ma bags* the milk thickens, coagulates *Ca.* —

Comp. *,o-tsi* 'milk-meadow', the plain in which Lhasa now stands; of the former lake *,o-tsi-gi mtso Glr.*, a sedgy moor is said to be still remaining. — *,o-thig* milk-soup *Tar.* — *,o-tsid* cheese, v. *tsd.* — *,o-,tsi* suckling-child, baby, = *bo-,tsi.* — *,o-*

sadi milk-vessel. — ‚*o-spri*, ‚*o-sri*, cream. — ‚*o-mdir* 1. milk and butter *Sch.* 2. termin. of ‚*ó-ma* into the milk. — ‚*o-sá* milk-pail.

ཨ ཨ ཨ ‚*o-ma-si-si* *W.* **pater-noster pea,** the seed of Abrus precatorius, used as beads for rosaries.

ཨ ཡ, ཨ ཡ ‚*o-yi*, ‚*o-yig* **terrier** *Sch.*

ཨ ར ‚*o-ra-brgyal* v. ‚*o-brgyal*.

ཨ ‚*ó-ło* *W.*, only in "*ó-ło tiń-ła* or *gyáb-ła*" ■ **laugh at,** deride, to feel a pleasure at the misfortune of others.

ཨ ‚*o-sa* **mulberry,** ‚*ó-sa-ldiń* mulberry-tree; *ba-‚ór Med.*, perh. strawberry spinach, Blitum, which in *W.* is called *ba-o-se*, cow-mulberry.

ཨ ‚*og*, *W.* "*yog*", *Th.* "*oag*", 1. root signifying **below,** or with reference to time, **after,** opp. to *gon*; ‚*óg-tu*, *W.* "*yóg-ta*" 1. adv. **down, below, underneath; afterwards, later;** in paging books it denotes the second page of a leaf, v. *gon*; it is used as an expedient to correct errors in numbering, or to make additions, as with as e.g. 'page 24, b'. 2. postp. **under,** with accus., less frq. with dat., **down from; after** (as to time, rank, succession). — ‚*óg-na*, *W.* "*yóg-na*", 1. adv. **underneath, below.** ■ postp. c. gen. **under, after.** — ‚*óg-nas*, *W.* "*yóg-nas*" 1. adv. **from under, from below.** 2. postp. c. genit. **forth from below** ‚*óg-ta* ‚*jóg-pa* to put underneath, to subject, subdue *Gér.*; *ka-‚óg Th.* — ‚*óg-tu*, e.g. "*ldiń-gi ka-sóg*" under the tree; sometimes (less corr.) with accus. inst. of genit., also ‚*og* alone, inst. of ‚*óg-tu*, *óg-na*: "*Ru-log Gu-lab-siń 'og mi dug*" *W.* Rutog does not stand under, is not subordinate to, Gulab Singh; *ldiń-‚og* the division of soldiers under the Dingpon, or a century (division of hundred); *bcu-‚og* a body of ten men under a *bcu-dpon* or corporal. — 2. **testicles,** of animals, ‚*og-łon* not castrated; "*oog ła'-pa*" (*spyad-pa*) to cover, copulate *C.*

Comp. and derив. ‚*óg-ego* the lower orifices of the body for the discharge of the excretions, ‚*óg-ego jnyis S.p.*; more partic. the anus *Pth.* — ‚*og-rdo* anvil *Sch.* — ‚*og-pay* v. *pay*. — ‚*óg-ma* adj. the lower, later, following one, *dei* ‚*óg-ma* the one following after that, the second in turn; "*lá-ma sai ge-nyis yóg-ma źig dug*" *W.* a Gonyen is inferior to a Lama. ‚*og-min*, ‚‚‚‚, 'the not inferiors' i.e. the highest, the inmates of a certain heaven inhabited by gods, or also that heaven itself. — ‚*óg-rol-ta* = ‚*óg-ta Tar.* — ‚*og-rlúi Lt.* vapour, flatulence. — ‚*og-ldil* crop, craw of birds.

ཨ ‚*ó-ba*, pf. *ois*, imp. *log*, *B.* and *Bal.* ("*ó-ba*"), for which in common life almost always, and in more recent literature not seldom, *yóń-ba*, *W.* "*yóń-ła*", is used, 1. **to come,** *ma ‚ó-ba mdźń-nas Dul.* when he saw his mother coming; *ndź-du ‚ois*, *Dul.* he came in; *ýiyir ‚oi-ba Glr.* to come back; *mi ýnyis kai drńi-du ‚ón-ryys yón-pa Glr.* two men that were about to come to me; *‚ón-boi lóm-du Pth.* when being on their way; *ti-se-la ngóm-du yóis-pa yin Mil.* we come to the Tise in order to meditate; *‚óis-pa lógs-so* you are welcome *Ca.*; *ńas ‚o-dód byas kyai ‚ói-mdźan med Pth.* although I was crying for help, nobody came; *kyer ‚óis-so Glr.* they came to bring, they brought with them; *krid-log* bring hither! *krid ‚óis-so Glr.* they brought thither; with reference to time: *ma-‚óis-pa* not yet come, i.e. future, *das* etc. very frq.; also poet.: *ma-‚óis dón-du* for the benefit of those that are to come, i.e. of posterity; *ćai yóń-bai ríga*, *Wdis.*, the kinds (of cereals) from which beer comes (is made). — 2. ■ **happen,** *yód-pa yód-gin ‚dźig-pas Mil.* as it sometimes happens that there are . . .; more frq. **to occur, to be met with,** *‚grńi-bu ‚ón ‚gyúr-ma* whenever an e occurs, wherever an e stands *Gram.*; *mii yul-na mi ‚ói* such a thing does not occur on earth *Glr.*; "*di-ru mi yóń(-ło)*" *W.* that is not ■ be met with here. — 3. **to fall to the lot of, to be given, to come upon,** c. dat., *ma ‚ó-bai yód-ba bdób-bo Pth.* she prayed that a son might be given to her; "*ło-la nod yois*" *W.* a disease came upon him; "*sód-nyom yoi*" I receive alms, "*sod-nam yoi*" I acquire merit *W.*; to come in, *yoi-ego* income, revenue *Schr.*, cf. *yoi-*

ten sub *ten* 2. — 4. **to be suitable, practicable, to do,** *bstan-pa yig-la stón-pa yaṅs mi ‚dón-paṅ Glr.* as two preceptors for one doctrine will not do; *yul-du ldy-pa mi ‚dí-baṅ Glr.* as a journey home is not practicable; *„-yón-ṅog* v. *„o*; *lás-la ‚di-baṅ bár-du* as long as he was fit for work; **to go on well, to do well** *C.*, *"da yón-ṅa" W.* will it do now? — 5. when connected with verbs, it serves to indicate futurity, like the English auxiliaries **shall and will,** as becomes evident from such expressions as the following: *„ṅi-ba nam yaṅ ča med Mil.* when dying comes, i.e. when we shall die, is uncertain; *mdog ‚gyúr-ba ‚oṅ Glr.* a change of colour is coming, i.e. the colour will, or is going to, change; *‚gro-ba mi yun-bar ‚dug Mil.* I am not likely (*dug-pa*, 4) to go there any more; *"ḥi-ṅe mi yoṅ" W.* he will not be put to shame, not be disappointed; also with the supine: *srog daṅ brál-bar ‚gyúr-du ‚oṅ Dzl.* it will even come to his dying, it will be his death; *zás-su ‚oṅ Dzl.* he will even get so far as to eat . . .; *ḥi-bar ‚oṅ* he will die; still more free and popular are those turns, in which the gerund or the mere root is used: *yuṅ-ste ‚oṅ Pth.* he will assent to it, allow it; *yig mín kyaṅ yig yin-ta ‚oṅ Glr.* if it is not the one, it will be the other; *slab yoṅ* he will come *Mil.* and in *C.* very common; *yid-ḥón mi ‚oṅ* they will not believe it; it is also used to express the passive voice, and the English **to become, to grow, to get:** *lás-na ṅa yaṅ ‚di-baṅ Glr.* as I should be killed, if she heard of it; *"zer yoṅ" C.* so it is said, expressed, i.e. this is the usual way of expressing it; *"ḥil-ta yoṅ" W.* it is getting larger, increases; or with a noun: *smin ‚oṅ Glr.* it is growing ripe; *rgyál-po ‚baṅs-su ‚oṅ Ma.* the king becomes a subject.

ཟླ-ཟེར ‚od-mdl *Ld.* for ‚*ḥi-mo.*

ཟླ- ‚od, **light, shine, brightness,** *ḥar* flames up, shines, *‚gro* spreads, proceeds from; *‚od sprd-ba* to emit light, *bkyd-ba* to spread *Sch.*; *‚od tham-mér mdzád-pa* resp., to shine with a bright light *Sch.*; *‚od ldán-pa* filled with light *Sch.*; *lás-la ‚od yód-po* self-luminous, a property of primeval man *Glr.*; *nyi-‚od* sun-light, *zla-‚od* moon-light, *skar-‚od* star-light *Ch.*; *yuṅu-‚od* brightness of the night-heavens, zodiacal-light *Ch.*; *me-‚od* fire-shine *Ch.*; lustre, brightness, of polished metal, *‚od byín-pa* to elicit a gloss or lustre, to give a bright polish *Sch.*; metaphor. fair complexion, external beauty, *"ḥás-po 'od ḥélte yoṅ"* the splendour of the house increases, *"ḥud ča dag"* declines, decays *W.*; *‚od daṅ ldán-pa B.*, *‚ód-čan* 1. **luminous, emitting light;** 2. **bright, polished.** 3. **light,** *"da 'od-čan čo yin" W.* now it will grow light. 4. **of a fine colour, of a blooming appearance** *Glr.* 5. **beautiful, splendid, stately;** *‚od-med*, vulgo *‚od-med-ḥon*, the contrary.

Comp. *‚od-ḥór* or *ṅór* a luminous circle *Lex.* — *‚od-dkar* 1. white light. 2. symb. num.; 1. — *‚ód-čan*, v. above. — *‚od-dpag-méd*, अमिताभ, also *snaṅ-ba-mṭa-yás* the fourth Dhyani-Buddha, v. *saṅs-rgyas.* — *‚ód-spro* (or *„ḥróṅ*) light? — *"ód-ṭo" W.*, *"ód-ṭo ṭog"* hold up the light! *"ód-ṭo ḥu"* glow-worm, fire-fly; *‚od-„ḥro* sometimes occurring in the names of gods. — *‚od-yzér* ray of light *Dzl.* and elsewh. frq.; *‚od-yzér-čan* n. of a god, *‚od-yzér-čan-ma* of a goddess *Do.* — *‚od-srúṅ* n. p. 1. the human Buddha of the preceding period of the world. 2. a king of Tibet, son of Langdarma. — *‚od-yzál* 1. a bright light or gloss, *‚od-yzál mdaṅs daṅ ldán-pa* very glossy, of leaves. 2. com. of the supernatural enlightening of the saints, *‚od-yzál-gyi ṅón-nas yzigs-te Mil.* knowing, beholding, by means of prophetic light.

ཟླ-ཤ ‚ód-sa **cane, bamboo,** *‚ód-ma ṭsal*, ཟླ-ཤ-ཚལ, cane-grove; such a grove near Rajagriha was a favourite retreat of Buddha.

ཟླ- ‚on *W.* **but** (*sed*, *autem*); (not so often used as in English).

ཟླ-ཁྱབ ‚on-kyaṅ **but, yet, notwithstanding** *Dzl.* and elsewh., frq. in *B.*; rarely *‚on-yaṅ* for it *Mil.*; it stands at the beginning of sentences, but is also preceded by a gerund with *-kyi*, in which case it is almost pleonastic; *Lex.* give ཁ-ལ-ཏ as the

ཌོ་ཏ་ *ḍo-ta* *Sch.* word for it, which however seems not to agree with its use.

ཌ་ཏ་ *ḍa-ta* = *ḍa-kyan* *Lac.*

ཌ་ཏེ *ḍa-te* *B.* and *C.* **or if not, or else, or else**, in double-questions after the termination *am* of the first question.

ཌ་ཕ *ḍa-pa* 1. **deaf**, also **to be deaf**; *ḍa-pa-po*, *ḍa-pa-po*, *ḍa-po* a deaf man, *ḍa-pa-mo*, *ḍa-mo* a deaf woman *Ca.*; *ḍa-los* deaf and blind. — 2. **to give, to bring**, chiefly as imp. *ḍa-čig* *Dzl.*

ཌ་ཁ་ *ḍa-ṅa*, with *byed-pa*, **to pay attention, to watch, to spy** *Sch.*

ཌ *ḍab* 1. also *ḍab* **ditch, trench, pit** *Dzl.*; *me-ḍab* fiery pit; also fig.: the fire-pool of passions. — 2. v. *yab*.

ཌ *ḍa-ba* 1. **tamarisk**, Myricaria *Med.* not unfrequent near the rivers of Tibet. — 2. *Sch.*: 'a town, settlement' (?).

ཌ *ḍar* 1. **drapery**, viz. the species **amaurea**, n. f., = *pdza-ču*; *dbu-ḍar* prob. id. *Med.* — 2. **eddy, whirlpool** *Sch.*

ཌ *ḍa-ba* 1. **to put** or **lay down** *Ca.* — 2. **to feed**, e. g. a little child *W.*

ཌ *ḍal* **clover, trefoil**, viz. snail-clover, medic, (Medicago); *ḍal-čhi* a plain covered with such clover; "*ḍal-kyog*" *W.* snail.

ཌ *ḍal-mdzad* v. *'ol-mdzad*.

ཌ *ḍal-pa* **vulture** *Sch.* (?)

ཌ *ḍal-spyi* **in a general way, generally speaking, about**, *ḍal-spyi-ni* id. *Sch.*; *ḍal-spyi tsam-du ḍus ninydm-mo* they are about contemporaries *Tar.*

ཌ *ḍal-ba* **black horse** *Mil.*, *Ld.-Gb.* (*Ts.* "*sdil-ba*").

ཌ *ḍal-mo* *Ld.* "*ḍa-mot*" **besom, broom, brush**, *stag-ḍal* birch-broom, *sel-ḍal* hair-broom *Ca.*

ཌ *ḍal-mo-ni* *Wdn.* an officinal plant; *Ca.*: '*ḍal-mo-se* 1. a certain small berry. — 2. a small weight'.

ཌ *ḍa* 1. v. the following. — 2. v. *ḍa-ba*.

ཌ *ḍa-pa* 1. vb. and adj. **to be worthy, suitable; becoming, appropriate**, with termin. inf., in later times and vulgo, with the root, *sbyin-par ḍa* it is becoming, it is meet to give; *ḍi yiga-par mi ḍa* it is not decent to see this; "*ka-lon ḍi-ce 'ca*" *W.* he is worthy to be a vizier; "*i-sam la tsi mi 'ca*" *W.* he is not worth such high wages; "*la nin-te tsi 'ca*" *W.* he deserves extra-pay; *yid-ḍon ḍa* to be wished, desirable; *ḍyag bya-bar ḍa-par ḍgyur* he becomes adorable; *mdd-ḍa* to be praised, laudable; *bkur-ḍa* deserving honour *Ca.*; *ḍams-čad-la ḍig-ḍa-pai čad-pa* the punishment condign to all; rarely with genit.: *kun-gyis bkur-čen mčod-pai ḍa* *Mil.* he is deserving of universal honour and respect, and even: *ḍyi ḍa min* he was not worth to be a king, for which more frq. the termin. is used: *ptd-mar ḍa-pa hig* *Gtr.* the one that is the most deserving of being mistress, i. e. she that has the genteelest appearance, that is most of a gentlewoman; *grogs-su ḍa-pa* he is worthy to be his colleague, n. f. *Mil.* — 2. more particularly in colloquial language: **right**, *W.* "*da-čan, ö-čan*"; with a negative "*mi-da-pa, ma-mdd, ma-min*" *W.*, "*mi-i-pa*" etc. *C.* wrong (for the *rigs-pa* and *mi-rigs-pa* of earlier lit.); *mi ḍa-pai spyod-pa byed-pa* *Gtr.* to entertain illicit intercourse; *rdzas ḍa-pa* a lawful, *mi ḍa-pa* an unlawful matter *Sakr.*; "*i-min-ghi (ma-gai)*" *C.* a wrong, immoral act, sinful transgression; "*ma mi-da ji-ce*" *W.* to discern between right and wrong; with regard to a man's words, **credible, trustworthy**, or the contrary. — *Sch.* has besides: *ḍa ci yod*, 'what other means or way is there?' and: *ḍa spyi-ba* 'to finish (a thing) for the most part; to be good or tolerably good' (?).

ཡ

ཡ *ya* I. the consonant *y*, pronounced like the English initial y, in yard, yoke etc., in *C.* deep-toned; *yá-bzogs, yá-ta Glr.* the subscribed y or ‿. — 2. num. Sg.: 24.

ཡ *ya* I. often with *yčig*, one of two things that belong together as being of one kind, or forming a pair, also one of two opponents; *mig ya-yčig ldá-ba Pth.* blind of one eye; *lham ya-yčig Glr.* one of a pair of boots, an odd boot; *lag-pa ya-yčig-tu yar ŋogs, lag-pa ya-yčig-tu bá-ma ltrid-de Dzl.* in one hand holding the gold, with the other leading his daughter; *stób-pa dań yadbe yuŋs ya ma brdá-bar Thgr.* the empty and the clear (emptiness and clearness) being inseparable from each other; *ya-gyál* one of several, e.g. of three things *Gram.*; of six *Lex.*; *"yá-do"* in *W.* the common word for *grogs* or *zlá-ba* **associate, companion, assistant,** *"yá-do čé-ba"* to assist; *"nyi-ka ya gy'"C.* they are equal to each other, a match, one as good as the other, *"Ká-la ya méd, or Ág ya jbé-kyu mi dug" C.* he finds none that is a match to him, *"di lá-la ya ág mi ŋób" C.* I am not equal to the task; *Ká ya v. Ká-ya*; *ya-méd = do-méd*; *„ŋób-ya* adversary, antagonist; *ya-čár* one-eyed; *ya-ma-ché* and *ya-má-brla, ya-ga v.* below. —

II. root signifying **above, up** etc. (opp. to *ma*), cf. *gań*; adj. *yá-gi* (also *yá-ki Mil.*), *phu yá-gi* the upper or highest part of a valley *Glr.*, *ri-bo yá-gi* the hill up yonder *Mil.*; *yá-gi* upper = heavenly *Mil.*, opp. to *ová-gi*; *yar* and *yas v.* the respective articles; the word, otherwise, occurs only in compounds: *yá-rkun* palate; *ya-gád* (for *skad*) ladder *Sch.*; *ya-gdá* above, over *Sch.*; *ya-mgál, ya-mčá, ya-lóm, ya-ldg, ya-rdzu, ya-rá, ya-só v. mgal* etc.; *ya-mčá* the upper end, i. e. the beginning e.g. of a word, opp. to *ma-mčá* the end *Ca.*; *yá-ła* **esteem, honour, love,** shown to a person *W.* (= *ła-ba B., C.*), *"yá-ła spá-ra"* expressions of respect; *"yá-ła yá-la sér-na"* if one speaks respectfully; *ya-ła-méd-kan* uncivil, regardless, reckless, unfeeling; *"yá-ła čó-ba"* to show love, regard, to treat with tenderness, to fondle, a child, animal etc., opp. to *ma-ła*, which however is less in use.

ཡཁ *yá-ka* **mutual revilings** *Mu*: *ma ŋmid-la yań yá-ka ŋyags* mother and children abuse one another. *Ca.*; *yá-ga* bad reputation (?).

ཡᠬ *ya-gyál* v. *ya* I.

ཡང(ᠬ) *yá-ka(-ba) C.* Also *"yá-ka-ba"* (prob. for *yya ldań-pa*) **shuddering, fright, anguish,** with genit. or accus. of that which is the cause of it *Do.*; *yá-ka-bai dmag-ldgs Mil.* a formidable host; *yá-kai gag* terrible danger *Pth.*

ཡᠬ *yá-ta* v. letter *ya*.

ཡᠬ prop. **ཡ**ᠬ *ya-tra* (procession and feast, in honour of some idol) *W.*: **festivity, revelry,** in beer with dumplings and pastry, held in autumn or winter, in memory and for the benefit of the souls of those that died during the last year.

ཡᠬ *yá-do* v. *ya* I.

ཡᠬ *yá-po* **butcher; executioner** *Schr.*

ཡᠬ *yá-ba* prob. = *yya-ba*. — *Mil.?*

ཡᠬ *ya-ba-kká-ra Sak.* **saltpetre** *Med.*

ཡᠬ *yá-ma* 1. **the temples.** — 2. **a severe cold, catarrh.** *Med.*; *"yá-ma rag" W.* I have a bad cold. — 3. n. of a goddess, = *brtán-gru*.

ཡᠬ *ya-ma-ché* **unsymmetrical, incongruous, not fitting together,** e.g. two unequal shoes; of religious, languages,

customs, that have sprung from heterogeneous elements; of behaviour: inconsistent; unheard of, prodigious, *ło-ʼphrul* magic feats *Tar.*

ཡ་མ་ཟླ་ *ya-ma-brla*, *"ya-ma-la"*, *Ü*: *ya-ma-la-po*, *Ts.*: *"ya-ma-lra-ba"*, *Lil.*: = *snyiṅ-po-med-pa*, *mi-bden-pa* vain, unstable, fickle, not to be trusted or depended upon.

ཡ་མཚན་ *yi-mtsan* 1. wonder, miracle, supernatural occurrence, adopted also as the term for the miracles of Scripture *Chr. Prot.*; *ltis-ana yi-mtsan ci byas Dzl.* what signs and wonders have happened? *yi-mtsan-du ʼgyur-ba Dzl.* to happen, to come to pass in a marvelous manner; *yi-mtsan-ste Pth.* being a wonderful man; *kyod-la ʼdi-tsam rig-pa-med-pa ni yi-mtsan-ło* that you are so ignorant is very strange (wonderful); *"yi-tsan-po" C.* marvelous, miraculous; *yi-tsan-ʼdzin* id. *Sehr.* — 2. wonder, astonishment, amazement, *rgyal-po yi-mtsan ćhe-po skyes-te Tar* the king greatly wondering; *"yim-tsan thir-ba, ćo-ćé" W.* to wonder; *yi-mtsan-gyi yuṅs-so Tar.* it is a thing to be wondered at; *di-tsam yi-mtsan-rgyu med Mil.* that is not so very astonishing.

ཡ་ *yi-ya* 1. *Ca.*: differing, diverse, *yi-ya-ba* diversity; *yi-ya-bor gyur-ba Sch.*: a subject of dispute, contrariety of opinion. — 2. *yyi-ya.*

ཡ་ *ya-yi* crooked, wry, col. *Ca.*

ཡ་ *ya-lid* corselet and helmet, mail, armour, *yaṅ-gyi* of gold; also fig. *B.*

ཡ་ *yi-ła* v. ya II.

ཡ་ *ya-hu-dii* Judah, *ya-hu-dii-pa* Jew *Chr. Prot.*

ཡ་ *ya-ho-wi* Jehovah *Chr. Prot.*

ཡ་ *yig-pa* a small mattock, hoe, *ćig-yag* iron hoe, *śiṅ-yag* wooden hoe *Ts.*

ཡ་ *yag-po*, prov. also *ʼjag-po*, seldom in B., but otherwise common in *C.* and *W.* good, in all its significations, both as to men and things, = *bzaṅ-po*; *"ʼdi ʼphi-la di yag-po" W.* for that purpose this is good, fit, serviceable; *"yag-po ʼjhi'-pa" C.*, *"ʼid-ʼir" W.*, c. c. *la*, to caress, to flirt, also in an obscene sense; *yag-po yag-po* well, well!

ཡ་ *yai* 1. (accented), again, once more; likewise, also, further, frq., *yai yai Mil.*, *yai dai yii-du Tar.*, *yii-nas yii-du Dzl.* again and again; joined to adj. and adv. denoting a higher degree, still: *yai ćuṅ Mil.* still smaller, *ʼdi ći-yai-las yan dgi-ba źig byas Mil.* that was still more pleasing than any thing before; *yii sgo Mil.* still more in detail; *"yii-ston-ćig" W.* the third day before yesterday. — 2. (unaccented, throwing the accent back on the preceding word), after the final letters g, d, b, s, gen. *kyaś*, after vowels often *ʼai*, also, too, the Latin *quoque*, *ńo yai*, *bdag kyai* I too; *bu ći-ba yai Dzl.* my eldest boy too; *bsod-nams dai yai ldan-pa Dzl.* having also merit; *yai* — *yai* —, both — and —; *ʼdi yai* — *de yai* both this and that, *phyi-rol yai naṅ yai* both outside and inside; followed by a negative, neither — nor; *yai* singly, with a negative: not even, *kar-śi-pa-ni yźig kyai mi sbyin-no Dzl.* I shall not even give a cowry for it; *yai* with a comparative (as above) still, *sidr-ba kyai ćhag-par* still more than formerly; as effect of a preceding cause, so then, *kyu de yai śi ʼdas-so Dzl.* so then the boy died, *bsod-pa yai grais-med-do Dzl.* so then there were people killed without number; emphat., even, *riṅ-por ma lóṅ-par smra yai śa-so Dzl.* within a short time he was even able to speak; *sna-ćad kyai Dzl.* even before this; *kar-śi-pa-ni ʼbum yai* even so much as a hundred thousand cowries (I would give); also joined to a verbal root: *ćuṅ-ćad ʼdus kyai* even if all without exception be gathered; although, *btsal kyai ma rnyed* although they were seeking, they did not find, or, they were seeking indeed, but did not find; this latter turn is frequently used, where we use but, yet, nevertheless etc.

ཡ་ *yai-skyir* 1. abs. postscript. *Ca.* — 2. adv. again, afresh, anew *C.*

ཡ་ *yii-ge* v. *yii-po.*

ཡན་ལག་ *yán-yag* v. *yaí* 1.

ཡན་ཅར *yán-čar* *Bhot.* and *Sch.*

ཡན་ལྟ *yan-lta* v. *yán-po.*

ཡན་ལག *yán-ǰug* the second of two final letters, viz. *s* after *g, n, b, m.*

ཡན་ཏི, ཡན་ཏི་ཡ *yán-ti, yán-ti-ka* (spelling uncertain), is said to be the n. of a green stone, which is worked into handles of knives etc. *W.*

ཡན་ལག་ *yán-dag-pa* v. *dag-pa.*

ཡན་ *yán-na* **or**, in *B.*, com. pleon. after the affixed *am* (*gam, nam* etc.), which in itself already expresses the **or**; it is also preceded by *dam*; **further**, *Thgy.*; **either — or —**, *yan-na* (*ni*) — *yan-na* (*ni*) —.

ཡན་ལ *yán-spral* v. *spral-pa.*

ཡན་ཏོ *yán-po Ch.*, "*yán-mo*" *C.* and *W.* "*yán-ghe*" *Ts.* adj., *yán-ba* adj. and abst., **light, lightness**, opp. to *lčí-ba*, q. cf.; — fig. *ǰam-čhá yán-ba* what is soft and light, commodious and easy *Dzl.*; of food cf. *lčí-ba* II.; **weak**, "*de sań yán-mo yin*" *W.* this is a weaker, less emphatic, word than that; "*ńo yán-mo*" *C.*, *W.* cheerful, happy.

ཡན་ *yán-mo* **early barley**, v. *nas* I.

ཡན་ཧ *yán-mes-po* **great-grandfather**, *yán-mes-mo* **great-grandmother** *Sch.*

ཡན་ *yán-rtsal* **very high still, consummate art** *Mil.*

ཡན་ *yán-rtse* **the highest point, summit**, fig. **the height of perfection.**

ཡན་ *yán-ła* **great-grandson** *Sch.*

ཡན་ *yán-ra W.* **buck, ram, he-goat**, — *yál-ra.*

ཡན་ *yán-la* prob. = *yáb-na S.g.*

ཡན་ *yán-ser* n. of a bell *Thgy.*

ཡན་ *yán-pa* 1. also *-po*, **wide, broad, large**, *ran, sa-yál* a large or wide field, plain *Gtr.*; *yán-čhá rgya-čo-ba* large and spacious, of a house *S.O.*; "*gó-sa* (or *ní-sa*) *yán-pa chag*" *W.* here is much room; fig. "*mig-yáb*" *C.*, *W.* liberal, generous, bounteous; "*yán-méd-la, yán-yáb-pa-la*" *W.* sudden, unexpected, unawares; "*yán-lag čé-ła*" *W.* to hang or throw a coat over, without getting into the sleeves; *yán-dam byéd-pa* id., *Sch.*; "*yán-khób*" *C.*, *W.* wide, of clothes. — 2. v. *yáb-ba.*

ཡན་ལག་ཏུ *yán-pa-čan, Sak.* ཡ་ལ, *Dal.* and elsewh., city in ancient India, now **Allahabad.**

ཡན *yan* (= ya II, opp. to *man* III q. v.) **what is uppermost**, *man-yan* **below and above** *Ca.*; *yán-na Ch.*: **above, in the beginning, in the first part**; gen. *yan* stands as adv. or postp. with accus., — *yán-la, yan-čáḍ(-la), yan-čód(-la)*, **above, in the upper part**, *lčí-ba yan sróń-la yód-de Gtr.* lit. above the navel standing out of (the water), i.e. standing in (the water) up to the navel; *sta-zúr yan-čód Dzl.* above the hips; *lo-brgyád yan-čód Pth.* above eight years old; otherwise when referring to time, always **till, to**; often preceded by *nas*, **from . . . forth**, *Gtr.*

ཡ *yan-ǰíń* **dulcimer**, musical instrument in *Ts.*

ཡ *yán-pa* adj., **free, vacant, unoccupied, having no owner**, of places and things that are common property, like the air, rocks and stones etc.; *ḱyi yán-pa* a dog without a master, vagrant dog; *grul yán-la yod* there are yet places unoccupied; of fields: **untilled, fallow-ground**; *yan ḱyár-la ma ła*, v. *ḱyár-ba*; *yán-yar-ba* **separate, apart, by itself** *Lil.*, *rgyal-rigs yán-gar-ba ḱig* a separate dynasty, a dynasty of its own; *yán-gar-du* id., adv. *Was.* (281); *rgya-yán* the external world, *rgya-yán(-gyi) ynyén-pa Gtr.* a helper from the external world; *sems rgya-yán-du ma ḱór-bar bgyo* take care that the mind be not distracted by outward things; "*yan čá-čé*" *W.* to disperse, "*ḱug, nor ḱań-ma, sem-pa yan soń*" *W.*, the sheep have dispersed (or a sheep has strayed), the fortune is gone, the thoughts are lost, wandering; *yán-du ǰáy-pa* to suffer (the sheep) to disperse on the pasture; *nad yán-*

pa wandering (contagious) disease, — *yams Sch.* (*yán-pa* to run about, to wander *Sch.*, is rather doubtful).

ཡན་ལাག *yán-lag* 1. **member, limb,** *yán-lag lña* arms, legs, and head *Mdzg.*; *yán-lag skyón-ldan* an injured or defective limb *Lex.*; *yán-lag nyamu-pa* weak in the limbs, decrepit, crazy, — *ldi-ba Lex.* — 2. fig. **branch of a river, branch of a tree;** *dge-bsnyén-gyi yán-lag yrán-bar byyio Do.* was explained: I wish to be counted a branch, i.e. a member, of the community of novices; **appendage,** something subordinate to a greater thing, like **branch-establishment** *Tar.* 175, 3; also with reference to books: **appendix, supplement** *Tar.* — 3. **branch, section, separate part** of a doctrine or science, frq., **a particular head, point, thought,** in a treatise.

ཡབ *yab*, resp. for *yia*, **father,** *rgyál-po yab yum yaun Glr.* the king and his two consorts; *rgyál-po yab yum* denotes also king and queen as father and mother to the country *Glr.*; *yab rgyál-po-la yál-ba Dul.* he said to his royal father; *yab-sras* **father and son,** in a spiritual sense: **master and disciple;** *yab-mes* 1. **father and grandfather.** 2. **progenitor, ancestors** *Glr.*

ཡབ་ཏ, གཡབ་ཏ *yáb-pa*, *yyib-pa* 1. **to lock, lock up, secure, cover over** *Sch.*, *yab-ła* things well secured, under safe keeping; *yáb-yob-pa* to hide, conceal *Sch.*; *yyab* or *yyab-sa* **covered place, covert, shelter** *Sch.*; *yab rii-po* **portico, veranda,** e.g. of the monastery at Tashilhunpo; *yab-ras* **awning, tent** *Sch.* — 2. *C.* **to skim, to scoop off,** from the surface of a fluid. — 3. *W.* **to move to and fro, hither and thither,** v. *yyób-pa.* —

ཡབ་ལོ, གཡབ་ལོ *yób-ma*, *yyób-mo* 1. **the act of fanning, waving,** *lág-pa yób-mo byéd-kiii „ki-ba* dying whilst waving the hand to and fro, considered as a sign of peace *Do.*; *yés-kyi yób-mo byéd-pa Glr.* ■ beckon by waving with one's clothes; hence fig. — 2. **the bringing on, provoking,** *dgra-bói* of an enemy *Mil.*, *„gnai-yrii* a calamity *Mil.*; *yób-mo ¡hd'-pa* or *yyág-pa* ■ beckon to come, to bring (something adverse) upon one's self. — 3. **fan,** *rlu-yób* a. a yak-tail fan *Cs.* b. kettle-drum stick *Sch.*; *abrah-yób* fly-brush *Cs.*; *rlwi-yób* ventilating- or cooling-fan *Cs.*; *bril-yób* **punkah** (*Hind.*), a large fan suspended from the ceiling and set in motion by means of a string. — 4. **sail** *Cs.?*

ཡམ-ས *yám-bu* = *rdo-ldód* v. *rdo* comp.

ཡམ-ལ-ལ *yám-ma-ba* 1. *Sch.*: **coarsely, roughly, of a coarse make, rough-hewn.** — 2. *Mil.*: *ßui lá-sa ydr-la yám-ma yiigs* he walked softly gliding across the water to the other bank.

ཡམ-ཡོད *yam-yód Cs.* also *yam-yám Thgr.* **tottering, not steady** *Cs. yam-yám byéd-pa* **to totter.**

ཡམས *yams*, *yams-nád Cs.*, *nad-yams Glr.* **epidemic** or **contagious disease, plague,** *mi-yams* a plague caused by evil spirits, v. *mi-mo.*

ཡར *yar*, from *ya*, **up, upward,** also *ydr-la*, e.g. *yziga-pa* to look up *Glr.*, *ydr-„gro mdr-„gro byéd-pa Glr.* to travel up and down; *yar mar „ldg-pa H.*, **kyód-le* W.* resp., to walk up and down; *ydr-la ßyer log* bring or fetch up *Pth.*; *yar ma ggyiga mar ma „ldn-par Pth.* as it would go off neither upward by vomiting, nor downward; *ydr-nas mdr-la* from top to bottom; *yar „ldn-pa Thgy.* to come up again, from a depth; **yar mar ßwi-ma-ra* W.* in every direction, all over; in such expressions as *yar lai-ba* **to rise, get up,** *yar „ßél-ba* **to increase,** it stands pleon.; *ydr-la* also denotes a relation to that which is higher, the intercourse with, the deportment towards, superiors (*mdr-la* the contrary) *Glr.*; esp. with reference to the transmigration of souls and their final deliverance: *yar ydód-pa* to cut off the way to the three upper classes of beings, the so-called 'good natures', *yar skyé-ba* to be reborn in the upper classes, the reverse of which is *mar „grib-pa* to sink down to the lower; *yar „dren-pa* to draw or lift up to heaven.

ཡར-ལྟར *ydr-ltar* **imitation** *Sch.*

ཡལ-ཀ *yal-ba* **to disperse, ramble, stray** *C.* (= "*yan ʼdi-ba*" *W.*); **to spring or leap off** *Ca.*; **to be scattered** *Sch.*

ཡར-ཀླུང་ *yar-lun Glr.* a large tributary of the Yangtsekyang coming from the north, in western China, east of the town of Bathang; nevertheless Tibetan historians, from a partiality to old legends, describe it as flowing near the mountain of Yarlhasampo. V. *Köpp.* II, 50.

ཡར-ལྷ-བཟང-པོ *Yarlhasampo*, a snowy mountain, between Lhasa and the frontier of Bhotan, near which according to tradition the first king of Tibet, *gnaʼ-khri-btsan-po*, *Nyaʼi thangpo*, coming from India, first entered the country.

ཡལ-ག *yal-ga* **branch, bough,** frq., *yal-gai ʼbal-du* ramified *S. g.*, *yal-ga-ban* branchy, full of boughs; *yal-ʼphra Ca.*, *yal-ga ʼphra Sch.* small branch, twig; *yal-ʼdab* a branch full of leaves *Ca.*

ཡལ-བ *yal-ba* **to dwindle, fall; disappear, vanish,** *drod yal* animal heat (in a living being) diminishes, (an inanimate object) cools down, grows cold; *snod yal* it evaporates *Lt.*; of beer: to get stale, dead (*W.*: "*yal ʼdi-baʼ*"); "(*s*)*bag*(*s*) *gyal-kam-la yal ba dugʼ W.* the stake is lost in going to the winner; *ʼja yal-ba bzin-du Glr.* like the vanishing of the rainbow; *yal-ʼbul Wdd.* is a fruit the remnants of the withered blossom; **to be obliged to yield, to be dislodged** *Glr.* fol. 25, but perh. the signification: **to disappear** is also here admissible; *lus dang sog yal Dzl.* body and soul are trifled away, are lost; "*go-yal*" (v. *sgo-pa*) one who has lost himself by gambling and has thus become the slave of another; *yal-bar ʼdzin-ba*, *ʼbar-ba*, 1. *Sch.* **to annihilate, annul.** 2. *Ca.* **to despise,** *yham* other people. Cf. *yol-ba*.

ཡལ-ཡལ *yal-yal Ca.* 100 000 octillions, *yal-yal ʼbum-po* a nonillion; yet cf. *dkrigs-pa*.

ཡལ-ཡོལ, ཡལ-ཡུལ *yal-yol*, *-yul* **inconsistency, inattention, carelessness** *Ca.*, *Sch.*

ཡས *yas*, from *ya*, 1. **from above,** *ʼbab-pa* to come down from above *Ca.*; **above,** *yas-kyi* the one above, the upper one *Do.*; *yas-nas* from above *C.*, *yas nas*, a. from above and from below *Ca.* b. upward and downward *Ca.*; *yas-byas* coming from above *Mil.* — 2. **off, away,** *yas ptsal-ba*, *ʼjam-yas ptsal-ba*, *ytar-yas byed-pa Glr.* and elsewh., to throw away. — 3. in comp. **without,** *mta-yas* without an end, endless, frq.; *bgrans-yas* numberless *Grans.*

ཡི *yi*, 1. num. fig.: 54. — 2. in some combinations inst. of *yid*, *so yi yidd-pa yi*(*d*) *ʼdod-pa* 1. **to forget,** e.g. a benefactor *Glr.* 2. more frq. **to give up, to despair** *Dzl.*; **despondency, despair** *Mil.*; *yi-ʼjiri-ba* a disliking, hatred *Ca.*; *yi*(*d*)*-mnig-pa*, *yi-mnig-par ʼgyur-ba* to despair, frq.; *yi-rdzi-ba* to be glad, to rejoice, v. *rdzi-ba*; *yi-yadd-pa Ca.* = *yi-mnig-pa*.

ཡི-ག *yi-ga* **appetite,** *yi-ga ʼpag*, *ldog* the appetite is lost, aversion, disgust is felt, *yi-ga sdzai* id. *Sch.*; *ʼbu* id. *Med.*; *yi-gar ʼon* it is grateful to the taste, it tastes well *Med.*

ཡི-ག *yi-ga* in comp. *yig*, 1. **letter,** *yi-ge dbu-can*(*W.* "*rdzu-yig*") the Tibetan printed letters, *dbu-med*(*W.* "*ʼu-yig*") current handwriting, of which there are again different kinds: *dpal-yig* the more distinct and careful, used in copying books, *ʼkyug-yig* the cursory and often rather illegible writing in letters, and *ʼbum-yig*, the very large and regular style invented for the use of elementary writing-schools (v. specimens of all of them in the lithogr. supplement to *Ca.*'s grammar). — *yi-ge-drug-pa* the six-syllable (prayer), **the Ommanipadmehum** *Glr.* and elsewh.; *yi-ge-bslab-pa* and *bryad-pa Mil.*) *yi-ge bsladb-pa* to learn reading and writing, *yig-ʼbris* reading, writing, and cyphering; *ka-yig* the letter k. — 2. anything that is written, **note, card, bill, document; inscription, title** (more accurately *ka-yig*), esp. **letter, epistle;** *yi-ge bkalg-pa* a deposited document, bond *C.*; *dge-sdig-gi yi-ge* register of virtues and iniquities; *yi-gai lan* a written answer *Glr.*; *yi-gai bub* a, **envelope,** b. **letter-case, pocket-book;** *yi-ge ʼbri-ba* to write a letter, *sprid-ba W.* "*kdi-baʼ* to send off, *ʼbab-*

pa to receive a letter; *yi-ge slad* a letter arrives; *yi-ger ,bri-ba Dzl.*, ,*gid-pa* to compose, to pen down; *yi-ger ,bri* ,*jug-pa* to get copied; *yi-ger bris* ,*jog-pa literis mandatum deponere*; *skt-yig* letter, circular epistle; *Ed-yig* v. above; *Sdd-yig* contract, bargain; ,*Ccha-yig* dancing-book, rules relating to religious dances; ,*Ccl-yig* letter of recommendation *Ck.*; *rtsigs-yig* 1. **stamp, signature** *Ck.* 2. **certificate, credentials** *W.*; *yndr-yig* description of a place; *sprin-* or ,*brin-yig* = *skur-yig*; *bs-yig* 1. copy. 2. commentary, opp. to *snd-yig* 1. original, first copy; 2. text *Ck.*; ,*dzin-yig* = *rtsigs-yig* 2 *W.*; *bs-yig* memorial, petition; *lan-yig* letter in answer, reply; *lam-yig* 1. **hand-book, read-book, guide**, *lam-bho-lai lam-yig* description of the road to Sambhala (a fantastical book). 2. **itinerary, travelling-journal**(?). 3. **pass-port** *Ck.*

ཡི་དྭགས *yi-dwags* (from etymol. subtility written also *yid-tags* or *yid-btags*), ཡི, the fifth class of beings of Buddhist cosmography, condemned in a fore-hell to suffer perpetual hunger and thirst, a grade of punishment preceding the final and full torments of hell; they are represented as giants with huge bellies, and very narrow throats, inhabiting the air *Köpp.* I, 245.

ཡི་དམ *yi-dam*, less frq. *yid-dam* (= *dam-bca*) resp. *ngag-dam* 1. **oath, vow, consecration, promise**, *yi-dam-la brten-par* because he firmly adhered to his word *Dzl.* — 2. a 'wishing prayer' (v. *smon-lam*), *yi-dam bcd-ba* to make a vow *Dzl.*, to pronounce a wishing prayer *Dzl.* — 3. **meditation** (this signification rests only on the analogy with *ngag-dam*, and has yet to be confirmed by quotations from literature). — 4. also *yi-dam-lha* **tutelar god**, a deity whom a person chooses to be his patron, whether for his whole life, or only for some particular undertaking, and with whom he enters into an intimate union by meditation; frequently also it is a defunct saint or teacher (so e.g. the *yi-dam* of Milarespa was *rdo-rje-,dzin*); sometimes such a connection subsists from infancy through life, or the deity makes advances to the respective person, by special revelations, so in the case of king *Srong-btsan-sgam-po Glr.* — 5. acc. to *Ck.*'s proposition: **sacrament**; yet our Christian converts preferred the more popular *dam-bca*.

ཡིག *yig* = *yi-ge* as an affix, v. *yi-ge*.

ཡིག-ཆགས *yig-bchas*, also *yig-mgo*, **epistolary guide**, containing the different addresses and customary phrases used in writing letters *W.* — *yig-khang* **library** *C.*, **chancery** *Schr.* — *yig-mkhan* **secretary, book-keeper, clerk** *Glr.* and elsewh. — *yig-la Glr.*, *Tar.* **written accounts, records, books of history.** — *yig-dpon* a 'master-writer' *Ck.* — *yig-phrin* line, written or printed. — *yig-,bri* a single letter. — *yig-thdi* 1. **archives, records, documents** *Glr.* 2. **book-case** *Glr.* — *yig-,dzin* **written contract**, *bkrig-pa* to indent (articles of agreement).

ཡིད *yid*, resp. *thugs*, I. 1. **soul, mind**, esp. the powers of perception, volition and imagination, cf. *blo*; *yid bzin-du* as one would wish, to heart's content, frq.; *yid-bzin-gyi nor-bu* a jewel or talisman that grants every wish; *yid-du ,oi-ba* adj., rarely *yid-,oi-po Mil.* **engaging, winning, pleasing**, *skyes-bu mdzes-pai yid-du ,dzi-ba Do.* beloved with many; **nice, pretty**, of girls, houses etc., frq.; also *yid-kyi* inst. of it, e.g. *yid-kyi mtso* a pretty lake *Sbk.*; *nga-yid ,oi* my dearest! my darling! *Pth.*; *yid-du-mi-,oi-bai tsig smra-ba Wdz.* to say some unpleasant word; whereas *W.*: "*da yid-la yon* or *jun*" now it comes into my mind; *ngo yid-du mi rag* I do not recollect; *C.*: "*yi'-la ma son*" it would not go down with him, he had no mind for it; *nga yid-la mi ,bab Tar.* it does not please me, I do not like it; *yid-la lar kyal ro mi myos Mil.* though you may fancy it in your mind, yet you do not perceive the taste; *yid-la byed-pa*, ,*dzin-pa W.*: "*bd-te, bdr-te*", **to comprehend, perceive, remember, mind, take to heart**, frq.; *yid-kyis byed-pa* to do a thing in one's mind, fancy, e.g. sacrificing, like *dmigs-la Thgr.*; *yid-kyis byas-pa* fancied, imaginary, ideal *Ck.*; "*yi'-*

*kyi ḥig-pa** C. to read mentally, softly, inaudibly; before many verbs *yid* stands almost pleon.: **yid ḥul-ĉe** W. **to exhort**; *yid ‚ḥul-ba* Sch. 'mental suffering', perh. better: **to be uneasy, troubled, harassed**; *yid ‚ḥriḥ-ba* **to be mistaken**; *yid-ĉad-pa* v. *yi-ĉoḥ-pa*; *yid-ĉes-pa* **to believe**, with the accus. or dat. of the thing which one believes, with the dat. of the person whom one believes, . . . *par*, that . . . (cf. *dṅḥ-pa*); *kyiḥ-la ĉuṅ ḥig yid ma ĉes-pas Mil.* having become a little distrustful towards you; **yid* (or *dṅḥ*)-*ĉe-ĉaṅ spé-ra** W. credible words; *yid-brtan-dkd-ba Tar.* not to be depended upon, hardly to be believed; *yid-yuyis* **doubt**; *ḥi-tsom daṅ yid-yuyis mu byed ĉig Mil.*; *yid ‚ḥiḥ-pa Mil.* **to be cast down, dejected, depressed**; *yid ‚ḥróg-pa Mil.* **to prepossess, to infatuate**; *yid ḥbaṅ-ba* **to be afraid, full of anxiety** (?) *Sch.*; *yid ‚byuṅ-ba*, resp. *ḥgo-‚byuṅ-ba Mil.* **to be sad, unhappy, discontented**, *la*, on account of; *ṅa ḥor-baṅ ĉu-la yid-byuṅ-mas Mil.* I was wearied of the way of (constantly moving in) the orb of transmigration; *yid-‚byin-pa* to make discontented or weary; *yid-‚mug-pa* v. *yi-mug-pa*; *yid ‚ḥim-par ‚gyur-ba Dzl.* to become satisfied, contented; **yid ḥim ĉo-ĉe** W. to satisfy; *yid-log-pa* **to be tired** or **weary of** *Sch.*; *yid-ṅḥi Del.* **forward, rash, overhasty**; *yid-dṅḥs* v. *dṅḥs*; *yid-myo* fuddled, tipsy; *yid-smóṅ* v. *smóṅ-pa*; *yid-yṅḥs* v. *yṅḥs*; *yid-sriḥs Lexx., Sch.*: 'a refractory, stubborn mind', which however does not suit the connection. — 2. symb. num.: 14. — II. — *yud*, *yid-tsam* for *yud-tsam*, *Wdn* frq.

ཡིད་ཀློག *yid-tog* s. *yi-dog*.

ཡིན་པ *yin-pa*, resp. and eleg. *ḥdug-pa*. I. **to be**, with neg. *ma yin* or *min*, W. **man**; *kyod su yin* who are you? *ḥbo de-ba ṅa yin Mil.* I was the leopard (you saw); with genit., *ṅai yin* that is mine, belongs to me; **di-riṅ za-nyi-ma yin** W. to-day is Sunday; *ṅáṅ-nas yin Mil* whence are you? *‚di med-pa yin Pth.* it is because this is not here . . .; *ṅa ḥá-moi dṅs-na yin-te Glr.* when I was still a girl; **yin kyaṅ** C., **yin-ma yaṅ** W., C. for *‚ga kyaṅ* **yet, nevertheless, notwithstanding**; *yin-graṅ(-ma)* v. *gráṅ-ba* extr.; *yin* for optat. or imp.: *de yin* 1. **so it is, yes.** 2. **that may be**, *ṅi ‚dod ruṅ de yin Mil.* if you feel no inclination, never mind, let it be so! *dgra-bo yin-na-‚aṅ yin Mil.* if he is an enemy, let him be so! *yin-na* stands also pleon. with adverbs etc.: *ṅiar yin-na* = *ṅiar Mil.*; *yin*, so it is! yes! *min*, W. "man", no! *yin-min* truth in a relative sense, *yin-min-gyi ḥi-tsom bcad Glr.* it removes all doubts as to the truth, e.g. the historical truth; *ma yin-pa*, *min-pa* 1. vb. not to be a thing. 2. adj. not being a certain thing, *ma yin-par*, adv.; *ĉos ma yin-par* 'not being law', i.e. contrary to the law of religion, **wrong, unjust**, — *ṅi riga-par*; *yul, dus, ĉod, riga-pa ma yin-par spyód-pa Thgy.* to do a thing at a wrong time or place, without observing due measure, in an improper or unnatural manner; hence also *ma-yin-pa* alone: **wrong, unjust**; **ma-yin-pa ḥjí'-pa ‚jhd'-ḥen-la ten-ḥig ar** C. whoever commits an improper action is called **ten-ḥig**; hence also *yin-min* right and wrong. — 3. v. *min*. Cf. moreover *yód-pa* and *‚dug-pa*, which may be used for *yin-pa*, but not inversely. Sometimes it implies **to mean, to signify**: *ruṅ de ḥi yin Glr.* what does this drumming mean? *rgyal-po ḥoṅ-ruṅ yin dgons* the king thought (the prophecy) meant him, referred to himself; *ḥig-ma ṅid-kyi pyir ma yin-pas Dzl.* as from the very beginning it was not aimed at me, had no reference to me; also in other instances, where we have to use words of a more precise character: *kyód-kyi lo yaṅ yin-pa-la ḥi-ma dgé-gin Tar.* whilst the sensibility that was with you, i.e. the discretion shown by you, gives me much pleasure. — II. *yin* is joined to a partic. pres., quite analogous to our English construction: *‚gró-ba yin* **I am going** *Mil.*, *C.*; *kyód-la ldan-mkan yód-pa ‚d yin? Mil.* (are you having) have you a guide? *deṅ ṅáṅ-gi ṅa yód-pa yin? Glr.* who is within? it is also joined to a partic. pf., when referring to the past: *ṅa-rdu-la skyés-pa yin Glr.* I have born him: *ĉád-pa yin-par Glr.*

because he is descended from . . .; *ci byuṅ-ba yin, Glr.* what has become of him? *de-dag ci byas-pa yin Mil.* what were you doing just then? so esp. *W.*: "*zer-po yin, zer-pen*" he has said it, "*ḱel-pen*" it has been sent off; joined to the partic. fut., (or ■ the partic. pres. or pf., in as far as these are sometimes used also for the fut.) it expresses futurity: *ḱi-ba yin Pth.* I shall die; *ṅo mu ḱa-pa-la bakir-ba yin Glr.* she shall be given to him, that will know her, find her out from amongst the rest; *„grd-ba yin mod Glr.* indeed you will have ■ ■ now. When joined to a root, it is only in *W.* that it denotes the future: "*lib yin, lib-bin*" he will come, "*tin yin*" he will give.

Comp. "*yin-tog-ran*" *W.* thinking one's self to be something (great), proud, conceited. — *yin-ḱul Mil.* **property, attributes,** n. f. — *yin-lugs* 1. circumstances, **condition** (= *ynds-lugs?*); *Ḱdi-rnams-kyi yin-lugs brjod Mil.* she related to him her circumstances. 2. nature or essence of things *Mil.*

ཡིབ *yib*, v. *ḱar-yib* **serve, shed** *Mil. ut.*, yet cf. the following.

ཡིབ་ཏ *yib-pa* **to hide one's self** *C., W.*; *ḱar yib byed-pa Pth.* to take shelter from the rain; "*yib-te bdr-ḱe*" *W.* to hide, conceal; *yib-sa* **something hidden** *Sch.*; *yib-so* **place of concealment, hiding-corner.**

ཡིས *yis*, termination of the instrum. case after vowels, po.

ཡུ *yu* 1. shst.? *yu byed-pa* **to calumniate** *Sch.* (?); *yu-na* if it is true *Sch.* (??) — 2. num. figure: 84.

ཡུ་ཀུ, ཡ *yu-gu, -ḱu* **oats,** or a similar kind of grain, which, in case of need, may serve for food *C.*

ཡ་ཀ་ཤིང *yu-gu-ḱiṅ* officinal tree, yielding a remedy for wounds and sores *S.g.*; also fig. *Wdis.*

ཡ་ཀར, ཡ་ཀེ་ར *yu-gar, yu-gi-ra*, n. of a country and people, *Ca.*, which *Sch.* gratuitously identifies with *Tsaṅ-gśad*; however *Glr.* p. 32 is stated, that Tibet derived mathematical science and works of art from the east, viz. China and Minyag (i. e. *Tsa-gśad*), laws and specimens of workmanship from the north, viz. Hor and Yugera (which are frequently mentioned together *Ma.*) — a passage which *Sch.* (History of the Eastern Mongols, 328) translated, but owing to an obscurity in the Mongol text, he failed to recognize Yugera, instead of which he has the word 'Gogi', questionable even to himself. (*Sch.* on the 'Phantom of the Turkish Uigures', v. Preface to *Dzl.* IX.).

ཡ་ཏ *yu-ba* **handle, hilt, shaft,** *gri-yu* haft of a knife; *ṡdr-yu* helve of an axe; *dibs-yu* handle of an awl; *ḱaṅs-yu* leg of a boot *Ca.*; *yu(-ba)-ḱan* provided with a handle, *yu-med* without a handle *Ca.*; *yu-bcad* 'shoes, slippers' *Sch.* (?).

ཡ་ཏ་ཅན *yu-ba-ḱag Ca.* = *„u-ba-ḱag.*

ཡ་བོ, ཡ་ཝོ *yu-bo, yu-mo* ox, cow, having no horns *Ca.*; for *yu-mo Sch.* has 'hind, female of a stag'; it seems to be little known. *yu-mo sroḱ-ybi* and *yu-mo mdzes-„byin* names of plants *Wdis.*

ཡུག *yug* (= *bubs*) 1. **piece of cloth** or **stuff;** *gśa-ru ras-yug ṡṅig-las mi bdag-ste Dzl.* as they had but one cotton cloth for their clothing. Cotton cloth is generally of very small width, but the silk fabric, designated by *dar-yug*, seems not to exceed much the breadth of ribbons *Glr.* — 2. for *yud Mil.*

ཡ་ཡ *yug-po, Ld. „ag-pa* **oats,** prob. the same as *yu-ba.*

ཡ(ས)ར, ཡ(ས)ར *yag(s)-sa, yag(s)-ra* **mourning** for a deceased husband or wife, and the state of uncleanness consequent to it, the duration of which varies according to circumstances, whether the first or second spouse has died, and also with respect to the different countries; *yag(s)-sa-po*, also *yag(s)-sa* **widower,** *yag(s)-sa-mo* **widow;** *yag(s)-sa ṡog-pa* being unclean in consequence of mourning; *sdis-pa* cleansed, viz. by the expiration of the time of mourning *Ca.*

ཡ་ཡ *yaṅ-ba Med.*, "*yaṅ-pa*" *W.*, **turmeric.**

ཡ་ར *yaṅ-ma*, for *ngaṅ-ma*, **barley** *Glr.*

ཡུན་ནས(ད)ཀར་ *yuṅs-(d)kar* **white mustard,** *yuṅs-ṅag* **black mustard;** *yuṅs-ˌbru* **grain of mustard-seed,** *yuṅs-ˌbru tsam* **as small as a grain of mustard-seed** *S.g.*; *yuṅs-mar* oil of mustard.

ཡུད *yud* 1. *rarely* *yug*, **a very small portion of time, moment,** acc. to *S.g.* — ཆུ་ཚོ, stated to be a space of time varying from 8 seconds to 2½ minutes; *yud tsam* (*ziṅ*), *yud ri* but one moment, *yud-tsam-pa Do.* of a moment's duration; *ṅa ˌdi yud tsam yin ḋyi-ma-la mta-mid* this life is but like a moment, the future without end; *yud-kyis, yud-du* in a moment, e.g. *yuds-su ḋyin-pa* to get to a place *S.g.*; for a moment, *mdun-mkha-la ltd-ba* looking up to heaven *Wdd.* — 2. acc. to *Sig. Ra*, fol. 53, *yud* is a space of time of longer duration, 48 minutes; acc. to *Schr.* in *Ehot.* — *ža-tdd* 24 minutes. — 3. **a black** or coloured stripe on woven fabrics, *yud-čan* striped, black or white *W.*

ཡུད-ཏུ *yud-tu* = *yu-ḋu*, *ˌ-bu Ch.* (?).

ཡུད-ཡུད *yud-yud Sch.*: *yud-yud brid-pa* **a dim and indistinct glimmering** before one's eyes.

ཡུན *yun* **time,** when denoting a certain space or length of time, *ḋing ḋgdg-poi yun tsam ma lon-par der ḋyin-nas Mil.* in no longer time than a flash of lightning takes he arrived there; *yun rin-po, W. "-mo"*, a long time, *yun rin-por, yun rin-du* during a long time, *yun rin-po-nas* a long time since or past; *"yun mdi-po bud ža chug" W.* a long time passes; *"yun rin-ni ši-na" W.* by degrees, gradually; *yun-du Glr.* for a long time to come; *yun ši srid-du* how long? *yun ṅin-bo* a short time.

ཡུམ *yum*, resp. for *ma*, 1. **mother,** *bdun-mo yum, yum ḋmon-mo* the queen mother. — 2. *Sak.* ཡུམ. title of the third and latest part of the sacred writings, which contains the **Abhidharma**, or metaphysical portion (*Köpp.* I, 595. *Burn.* I, 48); *Sch.* mentions also an extract of it, *yum-čhi.*

ཡུལ-ཕ *yul-pa*, only *W.* **to strew,** salt on food, ashes on the snow.

ཡུལ-ཕ *yur-ba* 1. vb. 1. **to slumber,** *W.* also *"ḋem yur-ie"*. — 2. v. *yur-ma.*

II. sbst. **aqueduct, conduit, water-course, ditch** *Glr.*; *yur-po ḋe* a large trench, channel, canal, *yur-ḋrdn* a small one; *sbubs-yur* a covered, subterraneous canal *Ch.*; *yur(-bai) ḋu* water conveyed by a canal.

ཡུར-ཞ *yur-ma* **the act of weeding** *C.*, *W.*; *"yur-ma yur-ma"*, *C.*, *W.* also *"ḋo-ḋi"* to pull out weeds; metaph. to purify the mind, cleanse the heart, e.g. by disburdening one's conscience.

ཡུལ *yul* 1. **place,** a. **an inhabited place,** as opp. to desolation, *ḋań stoń-pa mi dań yul med-ḋiń Pth.* a desert in which there are neither men nor dwelling-places; b. **place,** with reference to a sacred community (college, monastery etc.) near it, e.g. some of the students live in the college, others in the place: so *yul-ḋgon* village and monastery, *yul-ḋgon-mons Mil.* for *yul-mi dań ḋgon-pa-pa-mans* laymen and clerics. c. **place, province, country,** in a gen. sense, *yul-(gyi) skad* provincial dialect, provincialism; *yul-(gyi) mtid, mčog* chief place, capital; *yul čen-po brgyad* chief places; as such are enumerated in *Pth.*, without any regard to geography, Singhala, Thogar, Li, Balpo, Kashmir, Zahor, Urgyan, Magata; *rgya-gar(-gyi) yul* India; *rgyá-yul, bod-yul, sog-yul* India (or China), Tibet, Mongolia; whenever *yul* precedes a word, as in *"yul wa-ra-na-sir"*, it is to be understood in this way: as to the place (situation), in Banāras; *skyid-yul* a lucky place, *sdug-yul* an unlucky one; *pá-yul* fatherland, native country, home; *raṅ-yul* one's own country, *yáda-yul* a foreign country; *ˌbrog-yul* country consisting of steppes, *ráṅ-yul* country full of ravines; *lha(i)-yul* **land of gods,** abode of the *lha*, also fig., a particularly pleasant country or scenery; *mi(i)-yul* **abode of men,** (*ṣ ainuṣyáṇ*) **the inhabited world, earth,** yet in the Tibetan sense always as opp. to the abodes of good or evil deities; *mi yul-na mi ˌsi Glr.* in the world such a thing is not to be found; *rnam-ši ḋbań-poi yul-las ˌdas-pa Wdd.* the soul that has left the ex-

tarnal world, (yet cf. no. 2); *spyód-yul*, q.v. — 2. **the object or objects of perception by means of the senses**; *jigs yul drug* the provinces of the six senses, viz. forms (the external appearances of bodies), sounds etc. *Mil.*; so prob. also: *yúl-rnams-la ldán-spyod-par rndsa-te Wdá.* dead to sensual pleasures; *yul mi ‚dzin-pa*, or *yidn-du ‚dzin-pa Thgy.* to perceive things either not at all, or not correctly; *brjód-pai yúl-las ‚dás-pa* is stated to imply: exceeding the limits of speech, unspeakable, unutterable; *bsam-byai yúl-las ‚dás-pa* = *bsam-gyis mi kyób-pa* frq. unimaginable, inconceivable, which term, however, does not seem to be fully adequate; also *Was.* (311) translates *yul* with **object**; cf. *yuas*, 5. — 3. **weather**, or rather in a more gen. sense, **climatic state** of a country, and condition of the beings in it, v. below *yul-sidn*, *yul-bzdn*.

· **Comp. and deriv.** *yul-Kóma* kingdom, e.g. of Nepal, China, *Glr.* — *yul-„kór* country, province *Glr.* — *yul-gra* id. *Glr.* — *yul-dgón* v. above. — *yul-sidn C.* tempest, *yul-sidn-gyi tsúl-ma* the turmoil of the tempest *Glr.*; also public calamities, such as famine, murrain etc., *Glr.* — *yúl-ton* 1. **suited, proper, being in its place, fulfilling its purpose**, *Ca.* (?) 2. **that which is treated 'objectively'** *Was* 311, cf. no. 2 above. — *yúl-tos* characteristic properties, manners etc. of a country. — *yul-Ydás* district, tract of country. — "*yul tsen-tsim*" *Ld.* the separate villages of a whole cluster bearing one common name. — *yul-sdé* 1. **district** *C.*, *W.* 2. **village magistrate**. — *yúl-pa* **inhabitant, native**, *gan yúl-pa yin* whence are you? what is your country? — **citizen, burgher** *Mil.*; *yúl-pa-rnams* the people, the public *Mil.* — *yúl-po* gen. with *ché*, a large country, *Mil.* — *yúl-dpon* village magistrate, district judge. — *yul-pydgs* region, neighbourhood *Mil.* — *yúl-ma* a native woman. — *yúl-mi* 1. = *yúl-pa*. 2. **countryman, compatriot** *Da.* — *yul-méd* 1. **improper, not in its place** *Ca.* 2. *rdsi-mani yul-méd bstán-du yod Glr.* was explained: what has no place in my mind, what I do not know or understand, I beg you to teach me. — *yúl-tso* **village, borough**, = *grón-tso*. — "*yul-tsód-rnam-Ken*" *W.* land-surveyor, engineer. — *yul-yíis* v. *yiis*. — *yul-bzán* fair weather *Ca.*, yet cf. *yul-sidn*. — *yúl-yod-pa* = *yúl-ton Ca.* — *yúl-len* the mode of forwarding letters from village to village, instead of expediting them in longer and regular stages. — *yul-bsád* geography or topography. — *yul-si* dwelling-place, habitation *W.* — *yul-srid* government of a country *Schr.* — *yul-sréd* = *yul-la ‚dód-pa* attachment to one's native place, the love of country and of home, *Mil.*

ཡུལ་ *yúl-ba*, less corr. spelling for *syúl-ba Tar.*

ཡུལ་ *yus* 1. **boasting, bragging, pride**, *yus Ze don Ösi Mil.* much bragging, and nothing in it, *yus Ze ker Ösi Mil.* one that boasts much, and knows very little; *yus brjod-pa, byed-pa* to boast *Ca.* — 2. **pride**, *Kah yus ma Ze ñig* do not take too much pride in your heart *Mil.*; *ldz-la byas yus Ze-na sid-se Ösi* the more a man is pleased with himself after his deed, the less (real) happiness. — 3. **blame, charge, accusation** *Schr.* (?), false accusation *Sch.* (?), *yus byéd-pa* to charge, accuse *Schr.* — 4. **ardour, fervour, transport**, *dód-pai yus-kyis* in the fervour of devotion, e.g. to shed tears, to fall down on the ground *Pth.* — 5. *yus „tód-pa* to fasten one cord to another, **to knit or join things together** *Sch.*

ཡ *ye*, 1. *Ca.*: '*ye-ma* **beginning and eternity**, *ye-ldán* **eternal**'. This word is known to me only as an adv., **completely, perfectly, highly, quite**; *yé-nas* id.; *ye-dág* quite clean, *ye-rdzogs* quite perfect, *yé-nas bzdi-po* altogether good; with a negative following, **not at all**, *ye ma „dod* I felt no inclination at all, *ye ma ñig-par „dug Mil.* he was not hurt at all, *yé-nas mi byed dgos* that is not to be done by any means; *ye-shés* (vulgo *Ld.* "*i-shes*") ཡེ་ཤེས, the perfect, absolute, heavenly, divine **wisdom**; less frq. resp. *ye-mkyén*; *ye-shés Ina* the five kinds of divine wisdom, of which, acc. to some, every Buddha is possessed, acc. to others, only Adibuddha; *ye-shés*, in a great measure at least, is inherent

to all great saints and divine beings; it will suddenly break forth from the bodies of the terrifying gods in the shape of fire, which puts the demons to flight *Gtr.*; *rań-byuń ye-śes* the self-originated wisdom occasionally is personified in a similar manner, as Wisdom is in the Proverbs of Solomon; in later times this conception coincides in the popular mind also with *ston-pa-nyid*. — 2. provinc. for *yin Gtr.* 75. — 3. provinc. for ...*ram*, *kyed blá-ma-ban „grí-ye Mil.* are you going to the Lama? — 4. in comp. for *ye-śes*, v. *ye-ñig*. — 5. num. figure: 114.

ཡེ-ཁིག *ye-ñig Sch.*: **'the trace, line, or manifestation of divine wisdom'.**

ཡ-ཁམ *ye-khám Bal.* for *nyid-rań*, **you**, the pronoun of polite address.

ཡ-ཁ-ཁིག *ye-„khrig* a contagious disease *Ca.*; acc. to oral explanation: **injury inflicted on the soul, harm done to the mind**, which may take place in 360 different ways *Mil.* —

ཡ-ལྗང *ye-rdzi* n. of a city, next to Khobom (Katmandu), the first in Nepal *Mil.*

ཡ-ལ *ye-ri* v. *yér-re-ba*.

ཡ-ལ *yi-lu* **lama** *Chr. Prot.*

ཡ-ལ-པ *yéa-pa* **rough, shaggy, hairy** *Ca.*

ཡ-ཐ *yéi-ba* v. *ryéi-ba*.

ཡ-ཐ-པ *yéi-po* provinc. for *yag-po*.

ཡ-ན *yen*, prob. only in *yén-la* joined to *ytáń-ba* and synonyms, **to bestow liberally, amply, plentifully**; *zas dań spyód-lam yen-la ytad-par byo* food and exercise should be amply provided for *Lt.*

ཡ-ར *yer Lt.* = *ynyid-yer* q.v.

ཡ-ར-ཕ *yér-pa? ṗyág-tu yér-pa ḥig mdzód-par* to raise one's hand with the palm turned upward, as a gesture of (willingly or respectfully) **offering**, *Mil.nt.* (This term might perh. be applied to the 'waving' of the wave-offerings, ordained by the Mosaic law.)

ཡ-ར-ཕ *yér-ba* **sprinkled, spattered, spouted**(?) *Sch.*

ཡ-ར-ཕ *yér-re-ba* **pure, clear, genuine, unadulterated** *Mil.*; *ská yer-ré* a pure blue, *dkar yer-ré* a pure white *C.*

ཡ-ལ-ཡ-ལ *yel-yél, Pth.* frq., *e.g. mdzáis yel-yél, sems-dpa yel-yél* **clear, light, bright** or something like it(?).

ཡ-ས-ཤས *yes-mes* **ancestor** *Sch.*

ཡ *yo* numerical figure: 144.

ཡ-ག *yá-ga Sch.* = *rnal-„byór*, *yá-gi* = *yo-ga-pa*, *yá-gi-ni* = *yá-ga-ma*; more about this word v. *Williams Sch. Dict.*

ཡ-ཕ *yá-ba* 1. adj. and abst., **oblique, sloping, slanting, awry, crooked; obliquity, slope, slant**; *ćuń-yá-ba* a little slanting, crooked *Gtr.*; *ka yo* the mouth awry *Sig.*; *yán-po*, col. "*yón-te*", adj., id.; *yo sróń-ba, yón-po bsrań-ba, Lasa.*, to make the crooked straight; "*zám-pa yen-yóa ćo dug*" *W.* the bridge is unsteady, swings to and fro; fig. **twisted, distorted, perverted, erroneous**; *yon-ḍpyad* wrong interpretation, false judgment; going crooked ways, **deceitful, crafty**, and abst. **crookedness**, deceitful dealings *Ca.*; more frq. *yyo*. — 2. **everything, altogether, whole** (?) *Sch.*

ཡ-ཏ *yo-byád*, **tools, implements, chattels, household furniture, necessaries**, *„tó-bai* necessaries of life; *mčód-pai* requisites for sacrificing; *yo-byád sbyór-ba* to procure the needful, to make preparations *Del.*; *yo-byád śama-ćhú-kyis* (or *bzáń-pos*) *stób-pa Ter.* to provide a person with everything necessary, to fit out well; *yo-byád mtá-ba* id. (?) *Sch.*; *yo-byád-kyis „brál-ba* to be in want of the needful; *nor ḍyuga yo-byád* money, cattle, and furniture, as a specification of property.

ཡ-ཕ *yo-„bóg Wáń.* n. of a tree, which by the Lamas of Sikim is stated to grow in Tibet; *Sch.*: **elm**, and in another place: *ríń yo-„bóg* **linden-tree**, less prob.

ཡ *yog* 1. col. but also sometimes in *B.*, for *„og* **below, down stairs**, *yog-ńáń* **ground-floor; cellar.** — 2. v. *yyóg-pa*.

ཡོད་ཕ *yód-po* 1. *Sch. yóg-mo, W. yóg-čiń*, **pole** or **stick for stirring the fire, poker** *Mil. nz.* — 2. v. *yyóg-po.*

ཡོད་ཁ་ཁ *yód-ríńs* one that is wetting his bed *Sch.*

ཡོད་ཡ *yóń-ba*, pf. *yoń*, used throughout Tibet (except in Balti, where they say "*'ón-ba*"); not unfrq. also in later literature, for *„dá-ba* **to come**; *Sch.* has also *yoń-čad* (*-čaď*) time and place of coming, and *yoń-yd* ever before, at all times (?).

ཡོད་ཀ *yoń*, **all, whole,** *mgo-nag yóń-kyi rje Glr.* lord of all the black-haired (i.e. of all men); *yoń-„du-„dzal-gyi pho-brań Mil.* the palace in which all wish to meet, *ni* f.; *yóń-su* adv. **wholly, completely, altogether,** *yóń-su dág-pa* quite clean, *yóń-su spań-ba* to give up entirely; *yóń-su balód-de* quite lost in perverseness; **generally, universally,** *ża yóń-su grags-so Glr.* so he was universally called; *yóń-grags-kyi ba čań bźi Mil. nz.*, four disciples, followers, of universal fame; *sług-bźań-las yóń-ni ma grol-la Stg.*, seems to mean: he is not yet quite delivered; cf. however *yi-ma* with a negative. — *yóń-grub* **the absolute,** what is independent and complete in itself *Was.* (202). —

ཡོད་ཕ *yód-pa*, resp. and elag. *mčis-pa* 1. **to be,** *= yóń-pa, ażyu yod Del.* it is deceit, humbug; often with the termin., like *„dág-pa, dród-pa ltá-bur yod Glr.* it is smoke-coloured; *	ń-ta mthń-par yod „dág-pas Glr.* as they are very intimate with each other: with a participle joined to it (or a gerund, vulgo, esp. in *W.*), *grób-ba yod* **it is becoming, growing, getting** *Pth.*; *ażr-ybyogs-su bźań-pa yod* it is pointing towards the east, *ażdź-nas yod* he gives, has given; *brtsig-nas yod* he is building, he was building; "*lób(s)-te yod*" *W.* he is (has) come; with a root often pleon.: *nas bźags yod kyod-kyis ród čig Mil.* I have been splitting (the tree), do you carry it away now; *nas čań-po byas yod Glr.* he has been committing a great evil; *soń yód-pas Pth.* as he was gone. — 2. **to be in a certain place,** *der mdzań-ba źig yód-pai nań-na Del.* in a pond which is in that place; *ńoi yód-mi-las bú-mo yód-pa-rnam Del.* the girls that are among my subjects; "*de mdź-na yód-ńań bźań-ma*" *W.* all that is in it; *yód-sa*, pop. for *gnás-na-ba*, place of abode. — 3. **to exist, to be on hand,** *bźi-ba yod ma yin Pth.* no happiness exists; *čań-zad yod kyai srid-kyis Del.* as possibly a little might still be on hand; '*i yod* is, or are there (even now)? *Glr.*; *mań-ba yód-pai dus-su Thgy.* whilst there is day-light. — 4. with genit. or dat. for **to have** (like the Latin *est mihi* I have): *sú-la-„ań yod ma yin Pth.* nobody has . . .; *rgyál-po-la „dód-pa čen-po yód-par „dug* the king seems to have yet a great wish; *rgyál-moi ;yóg-mo źig yód-pa de Pth.* a maid-servant whom the queen had; so in a like manner without a case: *gri źig yód-pa de Mil.* the knife which he had about (him); *yód-pa Thgy.* the things which one has, *τὰ ὑπάρχοντα*; *ździ-pa „dom bźu-ńgu yód-pa Glr.* a well having a depth of 19 fathoms. — 5. *yód-par „gyur* a. fut. of *yód-pa* **shall or will be.** b. **to originate, appear,** *bźiń-pai źil-du da-ríń yoń yód-par gyur-nas Del.* as in the place of (the gold-pieces) that were taken away, always new ones appeared. c. **to get, receive,** *ßri yźugs kyań yód-par gyur čig Del.* the throne should also receive a canopy! *yód-par bgód-pa* **to beget, produce, effect,** frq., *bu yód-par gyis źig Dzl.* get her a child!

Comp. *Ch.: yod-pa-myód* existence, *yod-mín-myód* non-existence; *Sch.: yod-ríń* 'thoroughly clear'; *yod-čád yin* 'it has the semblance of being' (?); *yod-med* s. being and not being, *yod-méd go-ldóg mań* optical illusions, when one imagines to see what is not existing, or the reverse. b. in *W. yod* is also used merely to give force to *med*, as "*yod méd*" there is not at all . . .

ཡོན *yon* 1. **gift, offering,** of free will, to priests and mendicant friars, frq., *s

-yon* a gift consisting in food, *yon „bźi-ba* to bestow a gift, to bring an offering; *yon-du „bźi-ba* to present as a gift; **fee,** *sman-yon* physician's fee *Ch.*; *yon źid-ba* to bless the gift received, to return a blessing for it. — 2. = *yon-tan.*

Comp. *yon-mčód* 1. = *yón-bdag Gtr.* 2. for *yón-bdag dań mčód-ynas Mil.* dispenser (of gifts) and priest. — *yón-bdag* vulgo and in more recent literature for the *sbyin-bdag* of earlier writings, **dispenser of gifts, entertainer, host**, in point of fact identic with **house-owner, citizen, farmer**, and also in the present time used in that sense without any religious bearing; it is also the title generally used by mendicant friars in their addresses, something like 'your honour', — *yón-ynas* the receiver of a gift *Ca.*

ཡོན་ཏན *yón-tan* ཡུན (opp. to *skyon*) 1. **good quality, excellence, valuable properties**, e.g. the medicinal virtues of plants; also **acquirements, accomplishments, attainments**, *yón-tan slób-pa* to learn something useful *Pth.* and vulgo; *„di bai yón-tan yin Dzl.* for that you are indebted to the boy, this is the boy's merit; **property, quality**, in gen., e.g. the different tastes and effects of medicines *Med.*; also mystic or fantastic properties *Gtr.* — *bdag bźin kyań yón-tan med Gtr.*, even if one would ransom me, it would be to no purpose, not worth while; *„dód(-pai) yón(-tan)* v. *„dód-pa*; *pań-yon* v. *pań-pa*. — 2. num.: 8.

ཡོན་ཏོ *yón-po* v. *yó-ba*.

ཡོབ་, ཡོ *yob*, *„ob*, **stirrup** *Ca.*; *yob-yón* instep of the foot *Ca.*; *yob-lídgu* 'the iron of the stirrup' *Ca.*; *yob-źin* = *yob Ca.*; *yob-ldg* stirrup-leather *Ca.*, *yob-mčil* the footing, *yob-lóń* (*Sch. yob-lóń*) the hoop of the stirrup.

ཡོབ་ *yób-pa* v. *ryób-pa*.

ཡོམ་ *yóm-pa Ca.* vb., adj. subst., **to swing, totter, tremble, to be unsteady; swinging etc., the swinging etc.**; *yóm-po*, adj., *yom-yóm Pth.*, *yóm-ma-ba Mil.* id.

ཡོ *yór-po* 1. **dull, heavy, blunt** *Ca.*; *Tur.*: *yór-yor-ba*; but the expressions *ńom-yór* shaking, tottering, trembling, like an old man *Mil.*, and *mig-yór* mirage, seem to indicate that the proper signification is **trembling**. — 2. **oblique, slanting**, *C.*

ཡོ, ཡ *yó-go*, *yó-ma* **earthenware, crockery** *Schr.*, *Ca.*, *dkar-yó* **china-ware, porcelain**, frq.; *yo-gór* **cup, bowl**, *Sch.*

ཡ *yó-ba* I. subst. **curtain**, *yó-ba „brí-ba Gtr.* to stretch a curtain over; *yó-ba ten-pa Gtr.* to draw a curtain; *yó-ba yéod-pa* to close the curtain (of a door), *yó-ba „byód-pa* to open it *Ca.*; *dar-yó* silk-curtain, *ras-yó* calico-curtain; *sgo-yó* curtain before a door. — II. vb. 1. **to be past**, *ńi-ma-ḍyed yo* mid-day is past, it is afternoon (about 2 o'cl.) *Wdk.* (v. *ńyin-ldg*); *srod yo ron* the evening-twilight is gone, it is complete night (about 11 o'cl.) *C.*; *ńi-ma yó-la ḍad* day is almost over, evening is drawing on, *Dzl.* 96, 6; *dus-las yó-ba* **to be past**, both impers., it is past, it is over, and pers., he is past his prime, old, decrepit *Dzl.*; *rlań dań ḍar dus-las mi yó-bas* wind and rain setting in and ceasing at the proper time *Dzl.* — 2. also *ryó-ba C.*, *dbyó-ba*, *„byó-ba* **to evade, shun, to go not to a place**, *mig yó-ba* to look away; "*ḷi-yo źim-po yin*" he is very shy of work, averse to labour *C.*

ཡ *yo*, 1. **slightly roasted corn**, mostly barley or wheat, which on account of its transportability is generally taken by travellers along with them, as their fare on the road; fresh prepared it is much relished by the people; *„brás-yo* rice, thus prepared *S.g.* — 2. **hare**, but only as an astronomical term, *yo-la* the hare-year.

ཡུག *yug*, **ཡག**, **the yak**, Bos grunniens (reckoned by the Hindu among the antilopes), fem. v. *„bri-mo*; *ḍo-yug* male yak; *ḍa-yug* uncastrated yak-bull; *yug-ri* horn of a yak, also n. of a plant, Morina *Ld.*; *yug-rog-ḍol-źin* a very long-haired, shaggy yak *Sch.*

ཡུན *yuṅ* 1. *Sak.* **ཡི**, synon. *dpal*, **happiness, blessing, prosperity**, *yuṅ źdpa* blessing comes (from), grows (out of), nif. *Mil.*; *ḥor* it departs, it is gone; *yuṅ-sbyór*, *yuṅ-„gyés Schl.* 269, "*yuṅ-ḥug*" *W.* a calling forth of blessing, sacrifices and other ceremonies performed, in order to secure happiness and prosperity. — *yuṅ-skór* **propitious stars or aspects**; the lunar mansions no. 9

to *W.* v. *rgyu-skdr.* — *gyal-ldag* **beggar's bag** of the Lamas. — *gyal-čen* **happy, blessed, prosperous,** *gyal-med* the contrary. — *gyal-yig* a written benediction *Glr.* — *gyal-lha* a deity of the Shamans, dispensing happiness *Sch.* — 2. **gulf, abyss,** gen. *gyal-so* also *gyal-yzan; ji-tsam mto bčin gyal-so ši* so high as you stand, so deep is the gulf; *ber gyal-du gyal-ba* to plunge, to precipitate one's self *Dzl.*; *gyal-du* or *gyal-la ltad-ba* to fall down *DzL*; *mčid-ba* to leap *Glr.*; *nidn-and-gi gyal-la ‚ldor Pth.* he totters on the brink of the abyss of hell; *gyal-sa-las ‚dzin-pa* to snatch from the abyss, to save *Thgy.*; *brag-gyal-yzar* rocky precipice *Mčg.*

ལ་ཤ *gyal-ši Sch.*: 'the precious stone chas'.

ལ་ཕ *gyal-ba Mil.* nt., *C.* a bowl or cup of clay or wood.

ལ་ཕ་ལུགས *gyal-lugs C.* also *gyal-bis*, = *yzan-gos* **skin** of an animal, used for clothing; *Mil.* also fig.: *bzod-pai gyal-lugs gyon* he wrapped himself in the mantle of patience; *gyal-yzi Lex.* ཚལ་ཕ. skin of an antilope, the customary couch of the members of religious orders; also **skin, couch, covering,** in general *Pth.*

ལ་ཕ *gyab-pa Lex.* w. e. *Sch.*: a cutaneous eruption, akin to the itch, which ■ said to invade any part of the body, and to be combined with a copious discharge of matter; hereditary, and not contagious.

ལ་ཕ *gyab, gyab-pa, gyab-ma* v. *gab* etc.

ལ་ཕ *gyam Sch.*: 'the following a good or bad example, with the respective consequences(?)'.

ལ་ཕ *gyam-pa Sch.*: 'a certain stone'; "*yam-pdn*" *W.* **a slab of slate, roof-slate,** for *gya-spdn.*

ལ་ཕ *gya* 1. **rust,** incorr. verdigris; *lčags-gyd* id.; *lčags gya čags Lt.* iron rusts; "*ya ‚bar*, or *‚jud*, or *‚yod*" *W.* id.; "*ya čad-čé*" *W.* to scrape the rust off (from metals), to clean, polish; *gya-ddy-pa* freed from rust, clear, polished, e.g. a mirror; *gyd-pa* **rusty** *Sch.*; fig. for **infection, contamination** *Mil.*; *gya ‚drul-ba* ■ be mouldy *Sch.* or more corr. **to get rusty,** to get covered with foul extraneous matter; *lčé-la gya-‚drul byed Lt.* the tongue gets furred. — 2. also *gyd-ma*, vulgo "*yd-mdn*", **slate, slab of slate;** *gya-spdn* 1. id. 2. *Ca.* also **oil of vitriol, sulphuric acid**(?) 3. in *C.* **verdigris;** *gya-tig* 1. **a line drawn with a slate-** or **lead-pencil.** 2. **slate-pencil, lead-pencil,** also *gya-smyig.* 3. **bolt, bar,** *gya rgab-pa* to bolt, to bar, *gya ‚byd-ba* to unbolt, to unbar; *gyd-tir* = *gya*; "*‚dzin-ya*" *C.* pin. — 4. v. *gyd-ba.*

ལ་ཕ *gyd-kyi-ma Lt.* n. of a plant, in *Lh.* a small high-alpine Saussurea.

ལ་ཕ *gyd-ba* 1. **to shrink, to start up,** in consequence of a sudden irritation, tickling etc., **to shudder,** *skyi-gya-ba* id. *Mil.*; *W.*: "*ya čug-čé*" to cause to shrink or start, ■ **tickle,** *Ca.* also: *gyd-ba* **to feel a horror.** — 2. **to itch,** *dei la gyd-bas DzL* because he felt an itching.

ལ་ཕ *gyd-ya C.* "*yd-ya*" **yes!** in speaking to inferiors.

ལ་ཕ *gyd-li* **maple** *Sch.*; the dried leaves of it are said to be boiled by the poor instead of tea.

ལ་ཕ *gyn-dan Lex.*, **satin**(?) *Sch.*

ལ་ཕ *gydr-ba* **to borrow,** ■ **lend; to hire;** with reference to money, only provinc. (*Lh.*, *Ta.*); *po-brań-nas mdr-me gydr-te Glr.* having borrowed a lamp in the castle; *gnas-tdn gydr-ba Tar.*, *C.*, "*ldn-sa gydr-čé*" *W.* with *la*, **to ask for reception,** night-quarters; *ldn-pa gydr-mkan* **lessee, tenant, lodger;** *gyar byed-pa* = *gydr-ba Sch.*; "*ban-gydr čo-čé*" *W.* to succour a person by an advance of money; *ja-gydr* **step-father,** *ma-gydr* **step-mother,** *bu-gydr* **adopted child;** *gydr-po* **credit** for what has been lent, advanced; "*gydr-po tdn-čé*" *W.* to lend, a thing, *Sekr.* to let, lodgings.

ལ་ཕ *gyar-čas* **food, nourishment, victuals** *Sch.*

ལ་ཕ *gyds-pa* **right,** *gyds-ma* the right hand, *gyds-su* on the right(hand), *gyds-su* to the right, *gyds-nas* from the right;

mig-gyas the right eye, *lag-gyas* the right hand, *rkan-gyas* the right foot; *gyas-ses*, *-gyogs*, *-logs* the right (hand) side; *gyas-gyon* right and left; *gyas-gyon-la ltá-ba* to look all round; *gyas-ri* 1. the right wing. 2. p.n., district in Ts.; *"Ye-ru sdi-po"* n. of the principal river in Tibet v. *sdi-po*.

ཡྱི, ཡ་ཡ *yyi*, *dbyi-lynx* (*Ch.* erron. ermine).

ཡྱིག(ས)་པ *yyig(s)-pa* **to be hindered** *Ch.*; *Lex.*: *yyir-mar yyigs-pa!*

ཡུ *yyu* **turkois**, *mdun-yyu* the front-turkois in the head-dress of females; *yrá-yyu* little turkois-stones; *yyui* frq. for turkois-blue; *"yu-dám"* *W.* the ribbon on which the turkois-stones of the head-dress are fastened; *yyu-mtsó* a blue-glittering lake, pa. *Mil.*; *"yu-bán-men-tog"* forget-me-not *Sp*; *yyu-ríl* a mane of turkois-colour *Glr.* — *yyu-rúsi* for *yyusi-drúsi* *Glr.*

ཡུག་པ *yyúg-pa*, incorr. spelling for *dbyúg-pa*. —

ཡུངས་ཏྲི *yyusi-drúsi*, ཡངས་ཏྲི (also *yka-yyast*), **the cross crampons** ✠, the principal symbol of the Bonpos, but also much in favour in Buddhist mysticism and popular superstition; *yyusi-drúsi-pa* = *bón-po*; *yyusi-drúsi dgón-pa* the Buddhist monastery Lama Yuru in Ladak, v. Cunningham.

ཡུན་ *yyún-ba* **tame**, opp. to *ryod*.

ཡུན་ཅོ *yyún-mo* (*Lex.* ཡོ་ཅ), **a fairy**, **a libidinous woman**), *Ch.*: 'a woman having always the menses'.

ཡུལ *yyur* 1. **sleep** *Sch.* — 2. v. *yyul-ba*.

ཡུར་ *yyúr-ba* *Lex.*, *C.* also *"yúr-ba"* **to droop, to hang or sink down**, of fading flowers etc.; *yyur zi-ba* *Lex.* w.e.; *Sch.*: what has become ripe and eatable.

ཡུལ *yyul* *Schr.*: **army**; *Ch.*: **battle**; neither of the two meanings appears to be quite exact (cf. *dmag*); prob. both *yyul* and *yyul-ód* denote an army facing the enemy and ready for battle; *yyúl-las rgyál-ba* and *yúm-pa* to conquer and to be conquered frq.; *yyul gyód-pa* *Do.*, *yyúl-pa* *Do.*, *Pth.*, *ʼtób pa* to fight, strive, struggle, *dasi* with; *yyúl-du* or *yyul-sor ʼtúgs-pa* to go to battle *Do.*; *yyul ʼdóm-pa* to prepare for battle *Lex.*; *dug lúni yyúl-ʼdo zlóg-pa* to repulse the warlike host of the five poisons *Mil.*

ཡུལ་ཐག, ཡུལ་ཐགས *yyul-ʼka*, *yyul-ʼdag* **threshing-floor**; both these words appear to be not everywhere current, but provinc., cf. *ko-yyu*; *yyul-ʼka yrúg-pa* *Sch.*, *"yur jkó"-pa"* *C.* **to thrash**.

ཡུས་ *yyús-ba*, less frq. *yés-ba*, pf. (*r*)*yeis*, **to move a thing softly to and fro**, e.g. an infant on one's arms, to lull it to sleep *Thgy.*; esp. with reference to the water: *ʼdu yyeis-te* moved by the waves to and fro *Dzl.*; fig. to run to and fro, like a hunted hare *Ma.*; **to stream into, to overflow**, *yul-ʼkóns-su* a country, to inundate it, of floods, hostile armies etc. *Ma.*; **to rummage, turn over**, *dpé-rnams* books *Mil.* — 2. **to turn off the attention, to disturb the mind**, *rgyál-po spyan yyéis-pa dan* *Glr.* the king looking away, directing his attention to something else; *sems bdud-kyis yyeis* *Mil.* the soul is disturbed by the devil; *ʼdi ʼdód-pa-rnams yyéis-par byed-pa* *Thgy.* to put out or confound those that are seeking religion; *ma-yyéis-par ayin ʼtig* now be all attention! *yyés-ba*, *yyéis-pa* abst., **inattention, wandering, absence of mind**, *yyéis su ʼjóg-pa* *Thgr.* to give one's self to inattention; adj. *rnam-par yyéis-pa* very absent, wandering; *rnam-par mi-yyéis-ba* or *-yyéis-pa* quite attentive, not to be disturbed by anything, inexcitable, a character in which Buddha excels, and which every one of his followers must strive to attain. — 3. abst. *yyéis-pa* **diversion, pleasure, recreation**, *"yéis(s)-pa-la ʼdi-ʼe"*, resp. *"ʼtug-yéis(s)-la (s)dyód-ʼe"* *W.* to take a walk, *"yéis(s)-pa sé-ʼe"* *W.* to be playful, like children, kittens etc.; **jest, joke**, *"yéis-pa mum, don-dóm yin"* *W.* I am not joking, I am serious; *"yéis(s)-pa-ʼdan"* *W.* jester, buffoon; *yéis-ʼdod-kyi ka-lnám ma yin* *Mil.*, these are no falsehoods spoken in jest. — *yyéis-ma*, a wanton female, prostitute *Sch.*

ཡུངས *yyust* *yyes-sbyór-ba* *S.y.* **to calumniate** ni f.

g.yel-pa, *Lex.* **ཕལ་ལ་ལ**, **being astray** in one's dealings, acting **wrongfully**, which also my referees confirmed to be the general import of the word; in books, however, it is usually joined to *„dód-pas*, or *„dód-pa-la*, adding *lóg-par*, as: *„dód-pa-la lóg-par yyel-pa*, or it stands alone as in *yyel byéd-pa*, signifying **'to commit adultery, fornication'** *Dzl.* and elsewh.; *log-yyel* abst. —

g.yel-ka (vulg. *"ar-ka*), **bell, set of bells**, or **peal** *Gtr.*

g.yer-po **wise, prudent, circumspect, thorough-going** *Sch.*

g.yer-bag *Lex.*, *Sch.*: **a light, luminous place.**

g.yer-ma *Med.* frq., **Guinea pepper**, *Capsicum W.* *"nyér-ma"*; *yyer-bíi-pa* medicinal herb *S.g.*

g.yel-ba 1. **to be idle, lazy, slothful; idleness, laziness**; *yyel-ba-méd-par* incessantly, continually, e.g. to pray, to guard *Mil.*, *S.O.* — 2. *(nga yyél-ba* resp. ■ forget *W.*

g.yo (rarely yo) **craft, cunning, deceit**, more frq. *yyo-ngyís*, *yyo-sél*; *yyó-ban* crafty, deceitful, *yyo-méd* honest, *yyo byéd-pa* to deceive.

g.yo-ba I. vb., pf. and imp. *yyos*, 1. **to move**, to cause to change place; **to be moved**, agitated, shaken, *ynam sa yyó-so* heaven and earth were shaken *Dzl.*; *da ni sa „di yyo-bar „gyur* thereby the earth may be shaken *Do.*; **to bend, incline, tilt**, e.g. a vessel; *"zúg-po yos toi"* *W.* make a bow! *sha yyó-par „gyúr-to* the image began to move *Gtr.*; *sa-yyó* earthquake; **to begin to move** or to march *Ma.*; *ñuṅ-rje yíti-nas yyó-pai rtags* it is a sign that his heart is moved by grace *Mil. nt.*; *dgé-bai yyógs-la „du-ba ban-zad kyak ma yyos* he did not allow the least virtuous impulses to rise (in his heart), he kept down every sense of virtue; *yyó-ba* partic., continually moving, restless, uneasy, of the mind *Mil.*, *mi-yyó-ba* **unmoved**, immovable, n. of Siva and of other terrifying deities *Gtr.* (cf. **ལ**, *Will.*) — 2. ■ **prepare**, victuals for the table *yyó-mkhyél-pa* id.; *yyó-ban* kitchen, bake-house, *yyó-mkhan* baker, cook.

II. abst. **moveableness, mobility**, *yyó-bíi yyo-ba-nyid* an easy mobility *Wdz.*

g.yog (v. *yog*, *„og*) *Tar.* and elsewh., usually occurring in the more definite form *yyóg-pa*, **servant, man-servant**, *yyóg-mo* **maid-servant, female servant**, waiting-maid; when distinguished from *Kól-po*, *Kól-mo* and *bros*, it denotes a higher degree, e.g. *yyóg-mo ynyis* two waiting-maids and besides 500 *Kól-mo* maid-servants *Pth.*; *yyóg-po dan yyís-yyog dan nyín-yyog* servant, servant's servant, and the servant again of these *Pth.*; *mii yyog byéd-pa* to be in a person's service, to obey a person; *dpon-yyóg* master (mistress) and domestics, master and attendants, frq.; *nad-yyóg*, a nurse, one that tends sick persons *Dzl.*; *yyog-„Kór* attendants, e.g. *yyog-„Kór bcu-drúg* attendants and retinue of 16 persons, *„Kor dan yyog* id.

g.yog-man-sda a house-servant *C.* —

g.yóg-pa, pf. and imp. *yyogs*, rarely *yóg-pa* 1. **to cover**, *bu gós-kyis yyóg-pa* to cover a child with a garment *Dzl.*, *mgó-la rdzi-ma yyóg-pa* to cover one's head with a pot *Gtr.*; also: *rdzi-mai mgó-la drá-bas yyóg-pa* to cover the opening of a pot with a wire grate *Gtr.*; *ḥyúi pága-pa yyogs* the external cutaneous covering appears (in the embryo) *S.g.*; *ri-mgo ñá-bas yyogs* the hill-tops were covered with snow *Mil.*; **to pour over** or **upon**, to cover in pouring, *khrág-gis* with blood *Dzl.*; **to overlay**, with gold *Dzl.*; ■ **sprinkle over, besprinkle**, *"sig-pa-la (sig"* *W.* the wall with blood; **to strew over**, *"Kú-la gog-tál"* *W.* ashes over the snow. — 2. **to pour away**, to throw away; so *W.*; the people in *W.* understand the words *Dzl.* 66, 6: *"ma yóg-pai lhag-ma"* the rest which has not been thrown away, whereas others, e.g. the people of Sikkim explain it: the rest that has not been taken possession or care of.

g.yóg-pa 1. **cover, covering**, *mgo-yyóg* *Lex.* covering for the head, cap; also fig. and po, for self-delusion, self-de-

ception (prop.: a veiling of the head) *Mil.*; *steń-yuḍga, stod-yuḍga* upper-garment, mantle, toga, *smad-yuḍga* trowsers, breeches *Tar.* — 2. **cover, envelope,** *yuḍga-ćan* having a cover.

ཡུད *yud C.* the large intestine, colon.

ཡུ་ཅན *yuḍn-ćan Pth*; *Ca.* = *yuḍ-ćan* crafty; perh. also **fornicator,** as *yuḍn-ma*, acc. to *Lex.* and *Sch.*: harlot.

ཡོན་པ *yuḍn-pa* **left,** *yuḍn-ma* the left hand, *yuḍn-na* on the left, to the left, *yuḍn-du* towards the left, *yuḍn-nas* from the left; *yuḍn-ṭóga* the left side or hand, *yuḍn-ldg-byed-pa Pth.* left-handed, *yuḍn-ri Sch.* the left wing, of an army.

ཡུག་ *yuḍ-pa*, pf. *yuḍs* **to move about, to swing, brandish,** *yáḍg-pa* the wings; *rkań-ṭáḍg yuḍ-pa* to kick, to strike, with the arms and legs.

ཡ *ya* 1. the consonant **y, always** pronounced with the tongue. — 2. num. fig.: 25.

ཡ *ya* **stands for:** 1 *ká-ba*, 2. *ká-ma*, 3. *ká-mda*, 4. *ká-ro*.

ཡ *yaa* (cf. *ra*) 1. **horn** *W.* **ká-ćé** id. — 2. **sting** e.g. of the scorpion. — 3. *Sch.*: 'the inward side, the horn-side, of a bow'. — *yaa-ćan* horned. — *yaa-snyiḍ* the pith of a horn *Ca.* — *yaa-myág* 'the first germ of seed that appears after sowing' *Ca.*; *yaa-rtsa* 'the root or bottom of a horn' *Ca.*, *yaa-ćhe* 'the top or point of a horn' *Ca.*, *yaa-ćha S.g.*(?).

ཡ་ཁ *yá-ḍan*, in comp. *ḍag*, **brass,** *yá-ḍan-gyi búm-pa*, *ḍag-búm* brass cup, can, vessel, *ḍag-ćhá* a brass trumpet; *ḍag-skyá Sch.*: white-copper, packfong, German silver.

ཡ་ལུ *yá-ḍu* hoof, claw *C.*, *W.*

ཡ *yá-nye*, provinc. for *ká-nye* **lead.**

ཡ *yá-mnye* an officinal root *Med.*, *Sch.*: **carrot.**

ཡ *yá-ti Ca.*: 'a small weight, a drachm (60 grains)'; but ཡ *yáti* (not to be found in *Will.*) is prob. the Hindi word for **ཡ ཁ ཡ ཁ,** the seed or grain of *Abrus precatorius*, as a weight about = 2 grains.

ཡ *yá-mda* **help, assistance** (*Ca.* also: companion, **assistant**), *yá-mda ḍód-pa* to cry out for help *Glr.*, *yá-mdar skróṅ-pa Ca.* to call (upon a person) for assistance, *ra ḍéḍ-pa W.* **ram ṭáḍ-ćé** (cf. *ćabs ḍéḍ-pa*) **to help,** to assist *Sch.*, *ra ḍhéṅ-pa* id. *Mil.gt.*; *yá-mda-pa* **helper, assistant** *Glr.*; *yá-mdar ḍpuṅ-ćáḍ* **auxiliary forces** or army *Ca.*

ཡ ཤ *ra-phyé Sch.* **weeping willow.**

ra-mid n. of a medicinal herb *Wdd.* 166, — *sgrub-ṭiṅ* fir-tree.

rá-ba 1. **enclosure, fence, wall,** frq., esp. in *W.*, also the space inclosed by a fence, wall etc., **yard, court-yard, pen, fold** etc.; *rá-bas skor-ba* to inclose with a fence *Stg.*, *rá-ṭan(?)*, *ra-ldan* having an enclosure, fence, wall etc. *Ca.*; *smyig-mai rá-ba* bamboo-hedge, bamboo-fence, *ṭsér-mai rá-ba* thorn-hedge, thorn-fence, *ṭiṅ-gi rá-ba* wooden fence, fence of boards, pickets or rails *C.*; *rá-mo* id., *ra-mo-ṭé* a large pen or fold *Mil.* and *C.*; *kun-dga-rá-ba*, *kun-ra*, v. *kun*; *ḥrims-ra* place of execution; *ldá-ra* garden with willow-trees; *syig-ra(?)* wall of stones put loosely together *Ld.*; *rá-ra* stable or pen for horses; *rdá-ra* 1. stone-wall. 2. circle of dancers; *ydg-ra* v. *rags.* — *ba-ra* cow-house, pen for cows; *rdzig-ra* *Sch.*: wall round a court-yard; *brtsán-ra* v. *brtson*; *big-ra* sheepcot, sheepfold; *ṭiṅ-ra* v. above. — *ra-ldil* the remnants or traces of an old pen. — 2. the first of the three (or two) months of a season, *zla ra-ba.*

rá-ma (rarely *ra* *Glr.*) **goat, she-goat,** frq. — *ra-kyáṅ* bag made of a goat's skin. — *ra-skyés* *Tar.*; *Sch.*: a gelded he-goat. — *rá-gu*, col. *ri-gu*, young goat, **kid.** — *ra-rgyád* wild goat, = *ra-po-ṭé* *Cunningh. Ld.* p. 189. — *ra-ṭág* *S.g.* and *yá-ra* he-goat. — *ra-ṭáṅ* 1. a he-goat of two years *C.* 2. a gelded he-goat *W.* — *ra-dá(?)* thread made of goat's hair *W.* — *ra-lpaga* goat's skin. — *ra-yá* a gelded he-goat. — *ra-ṭág* goats and sheep; *ra-ma-ṭág* id., when a particular stress is laid on the impropriety of both species of animals being mixed together; also fig. of improper intermixtures. — *ra-ṭé* goat's flesh. — *ra-slég* a coat made of goat's skins.

rá-ṅád **infallible,** certain, sure *Sch.*

ra-mo-ṭé n. of a plain near Lhasa where the Chinese wife of *Sroṅ-btsan-gampo* ordered a large Buddhist temple to be built *Glr.*; as a com. noun v. sub *rá-ba.*

ra-ri *Sch.*: *ra-ri-sád-pa* neither high nor low.

ra-rú **droppings,** dung of goats.

ra-rés = *rá-sras*, "*skyid dug ra-rés yoṅ dug*" *Ld.* good fortune and misfortune come by turns.

rá-ro 1. **intoxication, drunkenness.** — 2. **intoxicated** *B.* and col.; *Sch.*: *rá-ro ddán-po bag-méd-pa*, v. sub *bag* 1. *rá-ro ynyis-pa glaṅ-po-ṭé smyon-pa ḍaṅ ḍra* drunkenness while continued resembles a furious elephant, *rá-ro ṗsim-pa ṭi-ro ḍra* the end (of it) resembles a corpse; *ra ṅi* or *sels*, also *ydaṅs* (?) *W.* the drunken fit is over; *rá-ra-ba* *B.*, *C.*, *rá-ro(-ṭan)* *W.* intoxicated, drunk, *rá-ro-bar byéd-pa* to make drunk *Dzl.*, *rá-ro-ba-las sláu-ba* having come to one's self again after a drunken fit, being sober again *Dzl.*

ra-sa-ḍjrul-máṅ n. of a Buddhist temple erected in Lhasa by the Nepalese wife of *Sroṅ-btsan-gampo* *Glr.*

rá-ṣi *Hiod.* **rope,** in *Lh.* **hempen rope,** and as such distinguished from *ṭóg-pa*, rope made of goat's hair, which is the one most in use in Tibet.

ra-ṣid (Pers.), **receipt,** "*ra-ṣid ṭi-ṭed*" money-stamp.

and **rá-ḥu** and *ra-ḥu-la* v. *sgra-ṗdáṅ.*

rakta *Sak.* **blood, saffron, minium, cinnabar** *Mil.*

rag 1. subst. v. *ra-gdá.* — 2. adj. (*Sak.*: *adhina*) subject, subservient, dependent, *rag ldá-pa* or *ḥás-pa* *B.*, *C.*, *W.*, "*rag-ldám-pa*" *W.*, with *la*, **to depend on,** *de ḥyód-kyi náṅs-pa-la rag-ḥás* that depends on your strength *Mil.*; *dbúgs ráṅó-pa sems-la rag-ldá-pa yin* breathing depends on the soul *Stg.*; *ṅad-ba ṗsáṅ-la rag-ldá-ḥáṅ* as they depend on others for their lives *Tar.*; *Bhar.* 22 *ḥgod rgyal-srid byed-la rag-go* *Schf.*: 'regno operam nova!' — 3. *W.* for *reg*, *grags*, *drags*, *sbrag*, v. *rag-pa*; *rag-ṭan* *W.* for *drágs-pa-ṭan* **proud,** haughty; for *grágs-ṭan* **famous; glorious, splendid; angry** (?).

rág-pa 1. vb. *W.* for *rig-pa* **to touch, feel,** and in a more generalised sense

= ‚ɟdź-ba **to perceive**, to scent, taste, hear, see, e.g. "*ɟdź-mo rag*" I feel cold, "*ɟdź-mo rag-ga*" do you feel cold? (but "*ɟdź-mo dug*" it is cold); "*gɔ-la mug rag*" (*C.* "*rig*") my head aches; "*ɟdg-ci rag*" I feel hungry, "*ɟdg-ci rág-ga*" are you hungry? "*ɟkri mɔ̀i bɔ̀d-ɟa rag*" I hear my name called; "*go ɟɔ̀d-do rag*" I perceive the door sticks; "*i ɟɔ̀i-pɔ ɟyèr-ra rag*" I see, the wind will carry that away; "*go ɟɔ̀-ɟɔ mi rag*" the door seems to be locked. — 2. adj. **dark-russet, brownish**, of rocks, horses *W.*

ཤག་ *rág-ma* 1. *W.* adj. to the gerund "*rag-tɔ*" (*sbrág-ste*); "*bɔ-rig yu-ɟdɔ*" (lit. *ɟdam*) "*rag-tɔ*" a fillet together with a strip set with turkoises. — 2. prop. n. of a village *Mil.*

ཤག་ *rág-tse* **stone** in fruits *W.*

ཤ་ *rag-ɟa* a **bead of a rosary**, acc. to *Lid.* from ཤ་ Elaeocarpus Janitrus, the berries of which are used for such beads.

ཤ་ *rag-ɟi* n. of a country.

ཤ *rags* 1. **dam, mole, dike, embankment**, also *ɟu-rags*, *ɟu-ɟdu* — 2. any construction of a similar shape: *ɟdg-rags* (also *ɟdg-ru*) **intrenchment, breast-work**; *ɟɔ̀b-rags* stack, rick; *ɟɔ̀i-rags* stack of wood.

ཤ *rags-pa* **coarse, thick, gross**, *ɟɔ̀i-kyi rnɔ̀m-pa ɟpɔ-rags-rnams Wdd.* the more delicate and the coarser component parts of the body; *rags-pai ɟbɔ̀d-du byas-na Wdd.*, reckoning one with another, on an average; **rough**, as in: *rags-rtsis-su* by a rough estimate *Tar.*; *rags-pai mi-rtɔg-pa dań ɟpɔ̀-bai mi-rtɔg-pa* the perishableness of the whole mass and of the single parts *Thgy.*; *ydn-log rags-pa* prob.: strong, firm limbs *Pth.*; of Buddhas is said that they appear *rags-pai ɟsɔ̀l-gyis* i.e. **bodily**, or **substantially**; *rags-rtsis byed-pa Sch.*: to work, mould, form, sketch etc. roughly.

ངོ *ran* 1. **self** *B.* and col. (*nyid*, with few exceptions, is, in *W.* at least, colloquially not in use) *ńa-rań ɟyod-rań* **I myself, thou thyself** etc., in col. language also — **I, thou** etc.; sometimes the person is only indicated by the context, the pronoun I etc. being omitted; *rań-ɟag, rań-rnams* plur.; *rań-gi* my, thy etc.; *ɟɔ̀i-ma de rań-gi ɟɔ̀i-la ɟɔ̀g-pas* this wife fond of herself, in love with herself *Dzl.* (yet cf. *de-rań*, below); *de rań-gi ma yin-par rig-nas* he perceiving that it was his own mother *Pth.*; *rań-la rań-gis skra bɔ̀d-de* shaving one's own head *Dzl.*; also in a gen. sense: *rań-bar ńań-pa* an inferior person than one's self *Thgy.*, in like manner: *rań-las ɟɔ̀-ba Thgy.*; *rań-la bu med-na* if a man has no son of his own *Mil.*; *rań-gi srań-ba* to keep, to guard one's own property *Thgy.*; "*ran mi-ɟdɔ̀d-pɔ kyon ɟań-ma*" *C.* all the disagreeable things that fall to one's lot; in compounds: *ran-sems* one's own soul (opp. to *yran-ɟɔ̀s*) *Mil.*; v. also ‚*drɔ-ba* extr.; *ran-rig ran-ɟnal ran-bde yuma* self-created knowledge, clearness, and happiness (the three fruits of the spirit) *Mil.*; *ran-srog rań-gis ɟɔ̀d* you will take your own life *Gtr.* — 2. **spontaneously, of one's own accord**, *ɟal-sɔ̀s ran-ɟɔ̀i-ɟo DzL.*; *rań-byon-pa, rań-byań-ba* originated of itself, v. below; *ran ɟgrɔ̀l-ba* 1. to get loose, come loose of itself, 2. to become clear or intelligible spontaneously, by intuition. 3. to save one's self; *rań-ɟar-ba* = *rań-ɟgrɔl-ba* 2. — 3. **just, exactly, precisely, the very**, *de rań* the very same; *de ran yin* so it is! exactly so! just so! "*dhɔ-ta ran*" *C.*, "*dɔ-ci ran, ɟdg-sa ran*" *W.* just now, "*di-rin ran* just to-day *W.*; **already**, *sɔ̀-ma ran* already early in the morning *Mil.*; **barely, merely, the mere, the very**, *ńa dań ɟpɔ̀d-pa rań-gis* by the mere meeting with me *Mil.*; *mi ran* a person travelling all alone, i.e. without baggage, horse or companion *Kun.*; *mo-rań* v. *mo.* — **really, indeed, actually, truly** (the verb being repeated): *mi-ɟo-rań-pa de yin ran yin-nam?* art thou really that same Milarespa? "*yon ran yon-gyu yin*" *C.* he will truly or certainly come; **even**, *sɔ̀ńa-po ran byas* now they even hated him *Mil.*

Comp. *ran-skal* a person's own share. — *ran skyu* (?) *ɟɔ̀b-pa Sch.*: to act after one's own mind. — *ran-skyur* vinegar *Ca.*(?)

— *rań-ła Sch.* = *rań-ba?* — *rań-ldań* = *rań-ldil* territory, district *C.* (?) — *rań-ldań* one's own worth, affairs, necessities *Sch.* — *rań-grub* not made or produced by man, **self-produced.** — *rań-dga-ba* **free, independent,** *rań-dga-pa* an unmarried man *Sch.* — *rań-rgyal* 1. *Stg.*: = *rań-sańs-rgyas.* 2. *rań-rgyal-gyis ‚grò-ba Sch.*: to live after one's own option or pleasure (?) — *rań-rgyu Sch.*: 'die eigene Ursache, Selbstfolge' (?!) — *rań-ńó* one's own nature, *śes-pa* to know *Mil.* — *rań-ńyid* himself, herself etc., one's self *Mil.*, *rań-ńyid ‚grò-ba* to deliver one's self *Thgy.*, *bdud rań-ńyid* the devil himself in his own person *Tar.* — *rań-‚ţog* **mill, water-mill.** — *rań-mńań* **pride,** self-complacency, self-sufficiency *Mil.*, *Gir.* — *rań-don* one's own affairs, one's own profit, *rań-don byéd-pa* to look to one's own advantage *Do.*, *rań-‚ddó* **selfishness,** v. *rań-rtań.* — *rań-sańs* v. sub *sańs-ba*; *Sch.* also: self-born. — *rań-po Ca.* = *po-rań* an unmarried man. — *rań-bań* v. *bań.* — *rań-bu* 1. *Ca.* single, alone, *rań-bur* adv. singly, alone, without a consort. 2. *Ca.*: a single life (?). 3. *Schr.*: one's own child. — *rań-byuń, rań-byań* self-born, having originated of itself, = *rań-grub* frq. *rań-dbań* **independence, liberty,** *rań-dbań ţób-pa* to become free *Gir.*; *pań-la rań-dbań-méd* they are not master of the place i.e. they are not free to choose the place *Thgy.*, in the same sense, *gar skye rań-dbań-méd Mil.*; "*rań-méd ‚ţóg-pa*" to set free *C.*; *rań-dbań-can* **free** *W.* — *rań-‚bar Ca.*: "**musket**", in *W.* it is only used for **pistol**; "*rań-bór dug-rág*" *W.* **a revolver.** — *rań-mo Ca.* = *mo-rań* an unmarried woman. — *rań-rtań* the opinion which one has of one's self, *rań-rtań dań rań-‚ddó ma ţe ţig* think little of your own self! *Mil.* — *rań-bźin,* ཤན་ཤར, natural **disposition,** state or **constitution, nature, temper,** *rań-bźin-las ýţań-du ‚gyúr-ba* to change one's natural constitution *Wáń*, *‚ţań dź-ţar źi-bai rań-bźin-gyis* as a natural consequence of so heavy a snow-fall *Mil.*; *rań-bźin-gyis* **of itself, by itself,** from its very nature, **naturally, spontaneously** *Dzl.*, in col. language, *rań-bźin-nas* id., also for **self** in the sense: I, he etc. without the aid and independently of others; *‚byéń-ba bźi rań-bźin-ćan-gyi ku ‚di* this body participating of the nature of the five elements *Wáń.*; *dréń-poi rań-bźin-ćan-gyi ţýir* for *rań-bźin-ćan yińa-poi ţýir Sbh.* — "*rań-źin ţź'-pa*" *C.* needless words, where it is a matter of course; also: talk without any serious intent; "*de da rań-źin-la źir-ba źig yod*" *W.* that is nothing but talk. — *rań-bzó.* 1. *Lex.*: the right, proper form (of a word)? 2. self-determination, opp. to a punctilious adhering to tradition *Mil.* — *rań-rań* **each . . . himself, each . . . his,** her, its etc. (not reciprocally, as *Sch.* has it), *rań-rań-gi źrń ‚dę-ţu sbań* he buried each (idol) under its own seat *Gir.*, *rań-rań-gi ţeur ţsal* each (subject) will be explained in its own chapter *Lt.* — *rań-rań-ţao* each (final consonant) has itself (joined), i.e. is doubled *Gram.* — *rań-ni* 1. = *rań-rań*: *rań-rń ma-ţág rań-rń ań* each may lead himself, may be his own guide. 2. **we,** *rań-rń ‚go drań-no* at our own door *Mil.*, *rań-ré-ręams* we (the Lamas, opp. to the laymen) *Mil.* 3. polite way of addressing, for our **you** or the German 'Sie' *Thgr.!* — *rań-źigs-la* **of itself,** spontaneously *W.* — *rań-sa, rań-so* one's own place, *rań-sa ‚dzin-pa* to maintain one's place, one's station *Mil.*, prob. like *rań-mgo ‚ćin-pa*; *rań-sor, rań-sor* 1. *bźag-pa* to put (a thing) in its place, fig. for: to leave undecided, to let the matter alone, ni f. *Mil.* 2. of itself, e.g. *rań-sor* ■ (a storm) abates of itself. — *rań-sańs-rgyas* Pratyekabuddha, i.e. a Buddha who has obtained his Buddhaship alone by his own exercises of penance, but who does not promote the welfare of other beings.

ཤ་ལ་ *rań-ga-ba Ca.* **coarseness, meanness.**

ཤ་ *rań-ba*, pf. *rańs*, **to rejoice,** *sems mi-rań-par* **discontented,** *yid-rań-ba* or *yi-rań-ba* id., frq.; "*dźi-la ga-rań-źźig-ţi*" highly pleased with it *C.*; *yid ma rań-źiń mi mgu-bar gyúr-ţe* being very much dissatisfied *Stg.*; *ma-rań-źźin-du* unwillingly, reluctantly.

ཤད་ཙོ་ཙུ *rań-ro-ḱu* *Ca.* **rough, craggy,** uneven.

ཤད་ཤ *rań-pa* 1. v. *rań-ba.* — 2. *nyin-rań-par* for *ło-rań-ḱyi ḱin-na* early in the morning *Tar.* 111, 17. — 3. in *W.* for *rńa-pa.*

ཤད་ཤ་ཅོ *rań-poSch.* **rough, rude, unpolished.**

ཤ་ཤ *rań-pa W.* for *byań-pa.*

ཤ་ཙོ *raḱ-rań* v. *rań-po.*

ཤ་ཏ *rań-da* (*Pare.* ཤ, ཤ) a **plane** *Ld.*

ཤ་ཤ *rań-pa* 1. vb. and adj. to keep, or keeping, the proper mean, **to be proportionate, just right,** adv. *rań-par* **moderately,** *rań-par ro* warm yourself moderately (tolerably) *Lt.*, *zas-ḱaḱ rań-par ed-ba* to eat moderately *S.g.*; „*di-tsam ni rań-no* this is about the proper measure *Dal.*; with the root of the vb.: *ḱiń raḱ-ran-nas* as it was (the proper) time for harvest *Dal.*, „*gro-ran* it is time to go *Pth.*, *ḱi ma rań-par ḱi-ba* to die an untimely death; *bag-mar ytań-rań-pa daḱ* when it was time to give her in marriage *Dal.*; not so often with a abst.: *rtaḱ-ma rań-tsa-na* when harvest-time had come *Mil.* — 2. *rtsa rań-pa C.* **share-grass,** *Equisetum arvense.* — 3. col. for „*drań-pa* **to lead** (water); for *bran-pa* v. *ḱag.*

ཤ *raḱ* 1. **superior, excellent;** the eldest, of three sons, opp. *to brań-po* and *ta-ḱań*, frq.; *gań-zag dbań-po-raḱ-rnams* very able or clever persons (opp. ཤ „*brań-po* or *ta-ma* having moderate or very little capacity) *Mil.*, *Thgr.*, inst. of which *raḱ* „*brań ytam* is often used *Thgy.*; *ḱbe-na raḱ* if rightly understood, that will be the best *Thgr.*, frq. for: so it is right, that will do; **much, plentiful,** *raḱ-skrań* „*ḱg-nas* also with a full head of hair (you may be a holy man) *Mil.*; *raḱ-tu* adv. **very,** with adjectives and verbs, *raḱ-tu sdoma* lock (the door) well *Dal.*; *raḱ-tu ḱrńa-par gyur-te Tar.*; it occurs also in the following phrases: *raḱ-tu* „*byin-pa* to receive or admit into a religious order, *raḱ-tu* „*byań-ba* to enter into a religious community, to take orders, *sańs-dpon ḱa-*„*bań-ba* being with, or being ordained by the teacher Chosbangs; *rgyal-poi rigs-la* (to take orders) as a descendant of the royal family, of the caste of noblemen *Tar.*; *raḱ-(ta)* *byań(-ba)* he that has taken orders, a novice, or in gen.: a **clerical person;** *raḱ-byań* is also the name of the first year of the cycle of sixty years; *raḱ-(tu)* *ynaḱ(-par)* *byaḱ-pa*, *sdaḱ-pa* c. acc. or *la*, prop. 'to make firm or permanent', **to consecrate, to hallow,** a new house, esp. a temple, an idol; by this act a house is secured against accidents, and an idol is supposed to acquire life and to become the abode of the respective deity, which occasionally manifests itself by sundry miracles *Glr.*; *raḱ-tu* „*byaḱ-pa* (also erron. *byaḱ-pa*) *Ca.* to analyze, but *Tar.* 98 it is equivalent to ཤ treatise, dissertation. *raḱ-*„*byańs-pa* v. „*byańs-pa*; *raḱ-*„*ḱg* the second in rank, next in value, excellence etc., thus *Dal.* 73*b*, 5 (as a better reading for „*brań-ma*); *raḱ-yańs* very wide, very extensive *Sch.*; *raḱ-yaḱ* 1. very clear, quite evident. 2. abst. a small **balcony** or **gallery,** frequently seen in Tibetan houses. 3. *Sch.* history (?).

II. also *raba*, **ford,** *raḱ-waḱ* without a ford, *raḱ-sa* = *raba Sch.*

ཤ *raḱ-raḱ*, col. also *hraḱ-hraḱ*, **mist, dimness,** e. g. before the eyes, in consequence of impaired vision; "*ko hraḱ-hraḱ maḱ-na mi ḱaḱ*" he sees only a mist before his eyes, *W.*; *skar-ma raḱ-raḱ* the faint glimmering of a star.

ཤ *raba* 1. **lineage, succession of families, race, family,** *rgyal-raba* royal family or lineage, nobility; succession of kings; *mi-raba* human race; *raba-ḱaḱ* a person whose lineage is broken off, i.e. **childless,** issueless, *raba-ḱaḱ ḱa-mi ynyis* a married couple without children *Mil.*; *yd-raba* the higher class of people, noblemen; *ma-raba* the lower class, also: one belonging to the higher or lower class; collectively: *rgan-raba* old men, aged people, *ytań-raba* youth, young persons; *sńań-raba* **the ancients** (*veteres*), *ḱyi-raba* men of modern times, descendants, posterity *Glr.*, *sńan-raba-sgrań*

an old legend, ancient history *Zam.*, *nidn-gyi rabs bco-brgyad* the 18 Persons *Tar.* 4, 11. — 2. **generation** *Dzl.*, resp. *ydui-rabs Glr.*, *nd-nas ydui-rabs bzi-pa-na* in the fifth generation after me; with respect to individuals, period of life, viz. one of the many periods, which every person is supposed to pass through, or sometimes pleon. denoting a person as being the representative of his generation: *sans-rgyas rabs bdun* the seven Buddhas. — 3. in gen.; **succession, series, development**, e. g. the propagation of the Buddhist doctrine *Tar.* 205, 21; *bskal-rabs* successions of Kalpas, *bskal-rabs-nas bskal-rabs-su*.

ran-pa 1. *W.* **quich-**(quitch-)grass. — 2. = *rin-pa?* *Lt.*, *Glr.*

ran-bu 1. prob. only in: *ran-bu ,deg-pa* to join in singing, to take part in a song, to fall in with, *Dzl.* 30, 13 (not: to set up a dismal cry *Sch.*), v. also *,bol-ba*. 2. = *sa-ram Polygonum viviparum*.

rams 1. **indigo** *B.*, col. — 2. *Ca.*: 'degree of doctorship, *sngags-* or *go-* or *drub-rdzas-pa* one having such a degree'.

ral 1. **goat's hair.** — 2. **rent, cleft,** *pa ral ynyis* a sloping valley dividing into two parts at its upper end; *ral-ynam* n. of Lahoul on account of its consisting of three valleys; cf. *rdl-ba*. — 3. v. *rdl-pa*.

rdl-ka v. *rdl-gu*.

rdl-ka v. *rdl-gri*.

rdl-ga *Sch.* = *ydl-ga*.

rdl-gu 1. *Sch.*: **cleft, chink, fissure.** — 2. *dar-dkar-gyi rdl-gu* and *rdl-ka Pth.?*

rdl-gri, col. "*rdl-gyi*, *ra-gyi*" **sword,** also for rapier and other thrust-blades *Dzl.*; *rdl-gri ,dzb-ma* or *lce* **blade,** *so* edge, *bsdu* scabbard of a sword *Ca.*; *rdl-gri-pa Ca.* a sword-man; a fighting man; *rdl-ka = rdl so*; *rdl-ka sprod-pa* 'to bring the blades together', to fight hand to hand, (*rdl-ka sbrad-pa Sch.* is prob. a misprint).

rdl-pa **long hair, lock, curl; mane** (of the lion, not of the horse etc.); *rdl-pa-can* having or wearing long hair, n. of a Tibetan king that distinguished himself by his bigotry and by his servility to the priests; *rdl-lhai* a willow planted at the birth of a child, under which a lock of the child's hair is buried, when it is seven years old *Ld.*

rdl-ba = *drdl-ba* and *krdl-ba*, pf. of *,drdl-ba*, **torn,** of clothes etc., *mtshdl-gyis* lacerated, slashed, cut to pieces by the sword *Dzl.*; *khig-rdl-ba* id.; *khig-rdl* breach, **destruction,** *khi-pa-la khig-rdl byuh-ma* when the house gives way *Glr.*; *ka-rdl*, *rna-rdl*, *sna-rdl* a lip, ear or nose, that has been lacerated by wearing rings etc.

ras 1. abst. **cotton cloth,** cottons, also a piece of cotton cloth, handkerchief etc., *ras sbom-po* thick, strong cotton cloth; *khig-ras*, *ynyis-ras Ca.* handkerchief, napkin; *bsd-ras* **turban** *Ca.*; *yrd-ras* a fine sort of cotton stuff, = *kd-ki-bai ras*.

Comp. *ras-rkydn* cotton cloth. — *ras-skud Ca.* cotton thread. — *ras-khig* a small bag made of cotton. — *ras-khu* **calico, chintz** *Ca.* *ras-gos* **cotton dress, gown.** — *ra-,gd* a strong cotton fabric brought from *Sik.*, *C.* *ras bkra-ba Ca.* calico, chintz. — *ras-tag* **fillet, bandage.** — *ras-pa* a person wearing cotton clothes *Mil.*, frq. — *ras-bdl* raw cotton. — *ras-bkds* a whole piece of cotton cloth. — *ras-mo* a small piece, a rag *Lex.* "*ra-zin*" *C.* a long, loose cotton garment, shawl. — *ras-yag* = *ras-bkds*. — *ras-rd* v. *ra-rd*. — *ras-skag* a furred garment covered with cotton cloth *W.* — 2. adj. *ka-rds* ("*ra*", for *ras?*) hard snow that will bear a man.

ras-pa 1. vb., *Ld.* "*ras-te*" **to get or grow hoarse,** "*skad ras soi*" the voice has grown hoarse, "*skad ras-so rag*" I feel a hoarseness in my throat. — 2. abst. v. sub *ras*.

ri, also *ri-bo B.*, "*ri-ga*" *W.* 1. **mountain, hill,** *ri pd-ta-la* the mountain (called) Potala *Lab.*; *ri-bo dpal-,bar Mil.*, *rgyal-gyi-ari ri Mil.* the mountain *Pal-bdr*, *Gyal-gyiari*; *rir* on the mountain *Mil.*, *ri-la* id.

frq.; *ri-ñsi-mkhan-su* at the foot of the mountains or hills *Med.*; *rir-gdu-po* one living in close vicinity to a mountain, *W.*; *gdia-ri* an ice-mountain, snowy mountain, glacier, *sdga-ri* or *ldá-ri* a hill covered with wood, *brdg-ri* a rocky mountain, *ryá-ri* a mountain or hill consisting of slate-stone or schist; *spoá-ri* a hill covered with grass. — 2. **brim** of a hat or cap; **side-leather**, side-piece of a shoe. — 3. symb. num.: 7. — 4. num. figure: 55. — 5. v. *ri-mo*.

Comp. and derv. *ri-skid* v. *rkid-pa*. — *ri-skyógs Sg.*, v. *skyogs*. — *ri-lrdd* chain of mountains, assemblage of hills or mountains, esp. as abode of hermits who, on that account, are called *ri-lrdd-pa*; also directly = *dgón-pa* hermitage. — *ri-mgó* mountain top. — *ri-rgyál*, *rii rgyál-po* a very high mountain, e.g. Tise *Mil.*, Gandhará *Sbá.*, esp. = *ri-rdb*, q.v. — *ri-rgyád* chain of mountains, ridge of hills. — *ri-can* mountainous, hilly. — *ri-čén*, *ri-be-čé* a great mountain. — *ri-ñyin* the sunny side, the southern slope of a mountain. — *ri-ñyil* fall of a mountain, land-slip *Sch.* — *ri-stóá* v. *stóá-pa*. — *ri-rdu* (or *rídu*) *čúi Sch.*, "*ri-bóy*, *ri-de-bóy*" *W.*, a mountain spur abounding in stones. — "*ri-stód*" *W.* (perh. to be spelled *ri-lrdd*) a hermit (living) in the mountains. — *ri-snd* mountain spur. — *ri-pa* an inhabitant of the mountains, mountaineer, from a Tibetan point of view equivalent to the Latin *paganus* and *agrestis* as opp. to *urbanus*, therefore = peasant, poor uncivilized person. — *ri-prdu* a little hill or mountain. — *ri-bo* = *ri*, v. above. — *ri-bór-pa Tar.*, *Ca.*: *ri-ʼdr-pa*; = *ri-lrdd-pa*, *ri-bór-gyi gron* mountain village *Tar.* — *ri-brdg*, *brdg-ri* rocky mountain. — *ri-ʼbóg* spur. — *ri-sbóg* mountain cavern. — *ri-rtsé* foot, *ri-rtsé* top of a mountain, *nyi-ma ri-rtsé-la ydg-na* when the rising sun illumines the mountain tops. — *ri-rtsé-kon Ca.* n. of a mischievous spirit. — *ri-rdzóá* mountain fortress, fort. — *ri-rdb* the centre of the world and king of the mountains, the fabulous Sumeru or Meru, also *ri-rab-lhún-po*, *ri-rgyál*, *ri-bo-mčog-rdb Mil.* — *ri-khú* mountain and valley. — *ri-ysób Sch.* — *ri-lrdd*. — *ri-srib* the side not exposed to the sun, shady side, north-side of the mountains.

ཤ་ *ri-gu* young goat, **kid** *W.*

ཤ་ *ri-ryyá Sch.*: foxes or fox-skins(?).

ཤ་ *ri-dwags* animals of chase, **game**.

ཤ་ *ri-ba W.* "*ri-ba*" to be worth, gen. as adj. **worth**, "*lag di ñul ñig ri-ba yin*" this sheep is worth one rupee *W.*; *dkul brgya ri-bai rta* a horse worth one hundred rupees *Ca.*; cf. *rin* and *rib*; *ri-bai rin-thú* the full price *Sch.*

ཤ་ *ri-bóá* **hare**, *ri-bóá-mo Ca.* female hare; it lives in *Ld.*, but not in the smaller valleys, e.g. not in Lahoul; *ri-bóá-gi rwa* the horn of a hare, a nonentity, a thing not existing, cf. *mo-ñám-gyi lhá*.

ཤ་ *ri-mo* 1. **figure, picture, painting, drawing**, *lha-lúá-gi Glr.*; *ri-mo-mkhan* **painter**; *ri-mo-čan*, *ri-mo-ldan* marked with figures; *ri-mor byéd-pa* to represent by means of figures and colours, to paint *Do.*; **markings** (streaks, speckles etc.) *ñai* markings of a (tiger's) skin *Tar.*; *ri-lrá* having stripes of various colours, spotted, speckled; *ri-mo* also draught, plan, design, and fig. **pattern**, rule of conduct, law written into the heart. — 2. = *rim-gro* reverence, **veneration**, *ri-mor byéd-pa* to honour, to venerate *Sg.*

ཤ *ri-la* col., but also *Tar.* 69, for *ril-ba*.

ཤ *ri-li*, ཤ, = *drui-sróá* q. v.

ཤ *ri-id* n. of a medicinal herb *Med.*

ཤ *rig* in *Ld.* col. and provinc. for *ñig*: "*mań-ma rig*" or "*ayań-ma rig ton*" give much! give little!

ཤ *rig-pa* I. vb., 1. **to know, to understand**, = *ñés-pa* with the termin. of a that: to know (a person etc.) as, with the termin. of the inf.: to know that, **to perceive**, **observe**, *khro-par rig-nas* perceiving that he became angry *Dul.*; *phá-la rig-par gyis* let your father know it, inform your father of it *Tar.*; *sdig-ta rig-par byed* (it

or he) teaches how to avert, prevent etc. — 2. v. *sgrig-pa*.

II. abst. 1. **knowing, knowledge; prudence, talents, natural gifts** *Gtr.*; *rig-pa dań ldan-pa* **talented, rich in knowledge, learned** *Dzl.*; *rig-pa ysar-ba* **new informations, disclosures, knowledge; news,** *ldg-yi rig-pa bagrés-na* if one compares the absurd news *Tar.* 174, *Schf.*; *ma-rig-pa* 1. abst. अविद्या **ignorance,** mostly used in the specific Buddhist sense, viz. for the innate principal and **fundamental error** of considering perishable things as permanent and of looking upon the external world as one really existing, with Buddhists in a certain manner the original sin, from which every evil is proceeding, v. *Köpp.* 1, 163 (but cf. *yti-smug*). 2. adj. void of reason, **unreasonable,** irrational, *dud-gro ma-rig-pa Mil.* — 2. **science, learning, literature,** *nań-gi rig-pa* the orthodox or sacred literature, *phyi rig-pa* the heterodox or profane literature *Ca.*, *tha-mań-gi rig-pa* literature or science common to both religions (Buddhists and Brahmans) *Ca.*; *rig-pai ynas* and *rig-pa* any single science (philosophy, medicine etc.) v. *rig-ynas*; *rig-pai rdl-ćo* or *rig-pai ynas tamś-ćád Ca.* circle of sciences, **encyclopedia.** — 3. **soul** (prob. only in later literature), *rig-pa lus dań bral-ba* the soul separated from the body, *ćen dań bral-ba* the soul separated from her hold or from her abode *Thgr.*; often opp. to *bem Mil.*

Comp. *rig-mkan*, *rig(-pa)-pa Ca., Sch.* a knowing person, a learned man. — *rig-ryyud* **character** *Mil.* — *rig-sidgs* **a spell, charm, magic formula,** *rig-snags-mkan* a person skilled in charms. — *rig-ynas* a science, one of the sciences; *rig-ynas ći-ba lńa* the five great sciences or classes of science, frq.; these are: *sgrá-rig-pa* science of language, *ytan-tsigs-rig-pa* dialectics, *yoi-ba-rig-pa* medicine, *bed-rig-pa* science of mechanical arts, *nań-dón-rig-pa* religious philosophy; of less consequence are: *rig-ynas ćań-ba lńa* the five minor sciences; and the *rig-ynas* or *rig-pa bćo-brgyad* (also, *tsug-lag 7.*), which need not be particularly enumerated, though they are often mentioned in the *Dzl.*; they are named by *Ca.* and *Sch.* — *rig(-pa)-pa* v. *rig-mkan*. — *rig-byed* 1. conveying knowledge, **instructive,** prob. also learned, *ńo rig-byed gńa-mkan ma yin-te* I am no schooled, accomplished, singer *Mil.* 2. **instruction,** a book conveying knowledge, a scientific work, *bzoi rig-byed* a technological work *Gtr.* 3. वेद Veda, the (four) sacred writings of ancient Brahmanism, hence 4. as symb. num.: 4. — *rig-ma*, वेदमातृ Veda-mother, *Gâyatrî*, a certain metre, verse and hymn of the Rigveda, personified as a deity *Mil.* — *rig-ldan*, from *rig-pa ldan-pa* to comprehend a science with ease, to be of quick parts *Dzl.*, as partic.: **a man of parts, a clever fellow;** but usually *rig-ldan* (like *rig-ćań*, of rarer occurrence), *Sch.* विद्याधर, denotes a kind of spirits to whom a high degree of wisdom is attributed, like the Dâkinîs. — *rig-śés* the faculty of **reason** *Tar.* 90, 3, *Schf.*

रिग्रिग *rig-rig*, *mig rig-rig byed-pa* or *dug-pa* to look about, esp. in an anxious manner, shyly *Tar.*, *Mil.*

रिग्स *rigs* 1. **family, lineage, extraction, birth, descent,** *rigs-ćań* lineage and family *Gtr.*, *mai rigs-su nyé-ba* or *ytógs-pa* a relation by the mother's side *Dzl.*; emph.: **noble birth** or extraction: *rigs-kyi bu* or *bu-mo* noble or honoured sir! honoured madam! a respectful address, which is also more generally applied; thus in *Thgr.* it is the regular way of addressing the soul of a deceased person; *mi-rigs* 1. the human race, mankind *Ca.* 2. **nation, tribe** *Gtr.*; *sdé-rigs* **tribe** *Ca.* 3. rarely = sex, *mó-rigs* female sex *Wdá.* — 2. in a special sense: **caste, class** in society, **rank.** In Tibet five ranks are usually distinguished, viz.: *rgyál-rigs* royal state, royalty, *bráu-ze-rigs* caste of priests (Brahman caste), *rjé-rigs* nobility, aristocracy, *dmáu-rigs* the citizens, *ydál-pai rigs* the common people. When speaking of India, the appellations of these classes are applied to the castes of Brahmanism, although they do not correspond to each other in every respect. — 3. **kind, sort, species,** *gróu rigs ynam yod* there are three sorts of wheat, *skód-

time, frq.; *mi-rin-bar* id. *Tar.*; *dé-nas mi rin-bar* not long after that *Tar.*; *rin big* a long time, *rin big lin-pa dan* after a long time *Dzl.*; *rin big-tu* adv. **long, a long while, for a long time**, *rin big-tu ma „ong-pas* as he did not come for a long time *Dzl.*; *rin big-na* after or during a long time *Glr.*; *rin-la*, resp. *ska-rin-la* c. genit. **during, at**, *nyin-gyi rin-la* in the day-time, during the day *Pth.*, *„dir bkugs rin* (provinc. for *rin!*) *„tso-ñas* or *rgyags* provisions for the time of his stay *Mil.*; esp. of kings etc.: **under a king**; during the reign or life of a king, frq.; *dé-rin B.*, *C.*, "*dé-rin*" (more correct form, but only in *W.*) **to-day.** — 3. **old**, *rin big-na Sch.* long ago, long since, v. also *rin-lugs*. —

II. **length, distance** etc., more definite form, but of rare occurrence: *rin-ba-nyid*, *dé-nas mi-rin-ba-nyid-na* a very short time afterwards *Tar.*

Comp. *rin-kyed* **length.** — "*rin-ñib*" *W.* length, copiousness (of account). — *rin-ñiñ* 1. long and short. 2. length, relatively. — *rin-gdg*, also *ciod-gdg* jacket or waistcoat of a Lama, without sleeves.

ཤིན་ལུགས་ *rin-lugs* *Ch.*: 'the sect or followers of a person', *Sch.*: 'old customs'; *Glr.* 92, 2 (?).

ཤིན་ལེགས་ *rin-legs* ('things which are to be preserved for a long time'), **ཤ**, relics of a Buddha or a saint, viz. small, hard particles, acc. to Burnouf the remnants of burnt bones.

ཤིར་ *rirs* sometimes for *rin*.

ཤ�pa **swift, speedy**, *rin-par rgyag-pa* to run fast, to hasten, hurry; *rin-par yod* I am in a hurry *Mil.*; "*rin-pa ton*" *W.* be quick! make haste! *rin-ma* though you be in a hurry *Mil.*; *rin-pai bsod-snyoms* alms, gifts of charity (requiring haste), urgently requested, and out of the common course, *Burn.* I, 289. 628 "*za-rin*, *„ñal-rin*", waiting impatiently for one's meal, "*„grul-rin*" for setting out *W.*; *rin-stobs-su* most speedily *Mil.*

ཤིད་ *rid-pa* 1. **meager, emaciated** *Dzl.* and elsewh. — 2. *Sch.* also: **rare.**

ཤིད་ཤད་ *rid-ñdé* the Nepsa pine-tree *Kun.*

ཤིན *rin* 1. **price, value**, *rin ñiñl-pa* to fix, to determine the price *Ch.* (cf. *tsé*), *rin rtog-pa* to ascertain the price, to estimate the value *Ch.*; *rin „bebs-pa* to abate, to lessen the price *Ch.*; *rin „bab-pa*, *rin „bri-ba* to go down, to sink or fall in value *Ch.*; "*rin tsam*" *W.*, "*rin gsa-ñé*" *C.* how dear (is it)? what does it cost? *rin-la mi ñog Sch.* to sell under cost-price; *rin-ñon* dear, costly; *rin-med* worthless, also: **for nothing, gratis**; *rin-gdé*, *rin-ñiñ*, *rin-ñid* *Tar.* 202, 17 = *rin*; *rin-ñin-po*, *rin-po-ñé* v. the next article. — 2. for *rin*, v. *rin-ba* 1, 2.

ཤིན་ཏུ་(ཏོ) *rin-ñon(-po)*, also *rin-po-ñé*, 1. **very dear, precious, valuable**; usually: 2. abst., **ཤ**, **a precious thing, treasure, jewel, precious stone, precious metal; metal** in general; *Glr.* 7, five jewels of the gods are enumerated, sapphire, indragupa and other three, prob. fabulous, stones, and five jewels as the property of man: gold, silver, pearls, corals, lapis lazuli; in other books other jewels are specified as such. In the Buddha-legends frq. mention is made of the *rin-po-ñé sna bdun*, i.e. the extraordinary treasures of a Tshakravartin king, viz. the precious wheel (v. *„khor-lo*), the precious elephant, the precious horse, the precious jewel, the precious wife, the precious minister and the precious general (or inst. of him, the precious citizen) v. Gyatch. chap. III. Sometimes *rin-po-ñé* may be understood literally: consisting of jewels, of precious stones, at other times it is merely equivalent to: valuable, precious; *rin-po-ñéi gñis Glr.* seems frq. to signify a holy, happy land inhabited by gods — 3. **a title**, used not only in *rgyal-mtsho rin-po-ñé* and *paṇ-ñen rin-po-ñé* (the honorary titles of the high-priests of Lhasa and of Teshilunpo), but also a title of every Lama of a higher class.

ཤིན-ཏི *rin-di* *W.* (*rid-dri* *Burn.*) 1. **lead.** — 2. **musket-ball.**

ཤིབ *rib* = *ri-ba* *Sch.* (*Dzl.* 222, 8. 15, and in *Sch.*'s dictionary): **worth, costing,**

standing at; to the Tibetans asked by us the word seemed to be unknown, and the MS. of Kyelang has *ri-ba* in the above cited passage.

ཤ **rib-ma* W., *dib-ma* C.*, **fence, hedge, enclosure** to protect the fields from cold winds, intruders etc.

ཤ *rim-gri* resp. for **lugs-ri** **hunger** *W.*

ཤ(ད)ས *rim-gro* or *rim-ˌgro*, resp. *sku-rim* **honour, homage,** shown more esp. to gods, saints, and priests, **offerings** and other ceremonies (v. sub *sku*), *rim-gro ferber ˌgyur* he will yet be cured by religious ceremonies (if medical advice should prove insufficient) *S.g.*; *dei rim-gro-la* as a ceremony for him (the sick person) *Mil.*; *sai-zin-gi rim-gro* by offerings in goods, cattle etc.) *Mil.*; *rim-ˌgro ʒin-po byas* he arranged a great sacrificial festival *Pth.*; *rim-gro-pa* servant, waiting-man, valet de chambre.

ཤ *rim-pa, Sak.* ཤ. 1. **series, succession,** *rim-(pa) bhin(-du) Dzl.*, *rim-par Glr.*, in a row or line, in rows, by turns, successively, one after another, also = by degrees, gradually; *rim-gyis, rim-pas Dzl.* id.; *rim-pas dzin-pa mčog yin pyi-ma dman* v. sub *dzin-pa*; *byed-ba ſob-rim bhin byed-pa* to do a business by turns, each taking a certain share of the work *Glr.* — 2. **the place** in a row or file, constituent part or member of a series, *dei mi-brgyud rim-pa bian rgyal-ca bzun* five members of his lineage occupied the throne *Glr.*, and in a still more general sense: *sgo rim-pa bdun* a sevenfold door *Dzl.*; *rim-lddha Sch.* and *mgis-rim S.g.* double; *rim-ɟčig = lan-ɟčig* one time, once. — 3. **order, method,** *ɟdd-par ˌgyur-bai rim-pa ˌdis* by this method which will be explained immediately, *Sbh.*; *rim-bral* disorderly, irregular *Ca.* — *rim ɟnyis* v. *skyed-rim.*

ཤ(ད) *rims(-nad)* contagious disease, **epidemic, plague,** *nan-rims* id. *Glr.*; *rims ɟtsa-ba* to send, to cause a plague, as demons do *Dzl.*; *dus ɟdon ɟnyis-kyis ma skyed rims sai ˌbyuṅ* plagues, epidemics, are caused by nothing but the season or by demons; **ɟu-rim* W.* **dysentery, diarrhoea,** bloody flux; *rims-sd* the 'tooth' of an epidemy, i.e. its contagium, virulency.

ཤ *ril-tiṅ Ld. = la-rdy.*

ཤ *ril-ba* f. more frq. *ril-po, ril-mo B., C.*; **ril-ril* W.* 1. **round, globular,** in *C.* also **cylindrical;** *srin-mo ril-mo* peas are round *Wdk.*; **ril-ril* W.* also abst.: a round, globular object, such as a cabbage-head, a round lump of butter etc.; *ril-bai spyi-bluṅs Glr., Sch.*: 'a bottle, narrow in the middle, a gourd-bottle'. — 2. **whole, entire; wholly, quite** **ɟoṅ-ril** quite crippled, lamed *C.*; **nag-ril-ril* W.* very black, quite black; *rdzig-pa dai ril-por ˌdzin-pa* to consider a thing lasting and entire (not compounded) *Tbgy.*; *ril-por ma ɟbdi-ma* if it belongs to me entirely *Mil.*; *ril-po* the whole, the entire thing (opp. to a part), also in arithmetic *Wdk.*; *ril-poi lhdg-ma* the remainder of the whole *Wdk.*; *bubs-ril ba* the whole body *S.g.*; *ril-gyis ɟyogs-pa* entirely, completely, enveloped, or wrapped up *Sch.*; *ril-mid-pa Sch.*: 'to swallow a thing entire'; *dé-dag dai ril-gyis mči-am ɟyud dai mči-ba bka-mdzi čig* tell me whether I am to come with all, or only with one half (of them) *Dzl.* ཤ, 5 (acc. to the manuscript of Kyelang); *ril-ba*, col. **ril-bu**, **small ball, globule, pill,** *ril-bur bsgril-ba srin-ma tsam* formed into a pill of the size of a pea *Lt.*; *ril-ma* globular dung of some animals, *byi-bai ril* mouse-dung *Mdg.* (where Piper longum is compared with it), *glé-bai ril* dung of the musk-deer; *lug-ril* tirdles, sheep-pellets, *ba-ril* 1. dung of the argali *Ld.* 2. small meat-balls *C.* — II. 1. *W.*: **ril-ba** (for *gril-ba*) **to tail.** — 2. *Bal.* **ril-ba** (for *sgril-ba*) **to wrap up.**

ཤ *ris* 1. cognate to *ri-mo* and perh. to *ˌbri-ba*: **figure, form, design,** *padma-ris* the figure of a lotus-flower *Glr.*, *mig-mar-ris-su bris-pa Glr.* painted like a chess-board; *skya-ris* the blank parts of a picture, *ŋaṅ-ris* the painted parts of a picture *Ca.* — 2. *Ca.*: **part, region, quarter,** hence *mnaṅ-ris* **heaven,** v. *mnaṅ*; *dbaṅ-ris* share of power or of territory; *mnaṅ-ris* id. and n. of a part of

Tibet; *pyogs-rís* party; *Ca.* has also: *rdú-rís* one's own party, *ybán-rís* another's party, *rís-čen* partial, prejudiced, *rís-med* impartial, indifferent, hence also hermit, because he ought to feel indifferent to every thing. — 3. *Sch.*: 'rís-su difference, *rís-su ldad-pa* equality'(??). — 4. *rís-yan* symb. num.: 7, derived from the number of the great planets together with sun and moon.

ཏ' *ru* 1. horn, = *rwa*; *rd-ru* goat's horn, *ldag-ru* ram's horn. — 2. parts of vessels etc. resembling a horn, e.g. the handle of a stew-pan *Mil. nt.*; "*gd-ru*" *C.* door-post. — 3. part, division, *dmdg-gi* of an army *Stg.*, wing *Ca.*; of a country, *dbu-ybdi-ru-bži Mil.*; *ypyas-ru* the right side or wing, *ypyas-ru* the left side or wing, *ybdi-ru* the middle part or centre *Ca.* — 4. as num. figure: 85.

Comp. *ru-dár Wdk.*, *Mil.*, *ru-mdán Sch.* military ensign, banner, colours, „*pydr-ba* to display, to hoist (a flag). — *ru-sad* division of an army *Sch.* — *rú-pa* 'troops, advanced posts of the enemy' *Sch.* — *ru-dpón* commander of a regiment, colonel.

ཏ' *ru-id* hatred, grudge, malice, (of rare occurrence); *ru-ma-čen* spiteful, malicious.

ཏ' *ru-rtá Ca.*: 'a kind of spicy root'; in *Lh.* *fruta Helmium.*

ཏ'ཁོག or ཏ'ཁོ *ru-ldg* or *ru-rdág Ca.* n. of a district in Tibet contiguous to Ladak; an extensive plain, east of lake *Panhon.*

ཏ'པ *rú-pa* v. ru.

ཏ'པོ *rú-po* ram *W.*

ཏ'ཕ or ར'ཁ *rú-ba* or *ra-gar* a tent-covering made of yak's hair; *rú-ba-pa* a person living in such a tent; *rú-bai ſaogs* a number of such tents, a tent-village.

ཏ'ནམ *rú-ma* curdled milk, used as a ferment *C.*, „*ó-mar rú-ma bhug-„dra* as when sweet and curdled milk are put together *Stg.*; as to its effect, it may also stand for leaven.

ཏ'ཐར *ru-ſár* fringe *Ld.* = *ka-ſár.*

ཏ'ནག *ru-rabla Mal.*; *Ca.*: a sort of berry.

ཏ'ཏ *ru-ru Stg.*; *Sch.*: a kind of deer; a species of fruit-trees.

ཏ'ལོ *ru-lób* 'flat-horn', acc. to *Sch.* the reindeer (*ldi-ba ru-lób* the domesticated, and „*brog-gi ru-lób* the wild r.), more prob. the elk, v. *ka-la.*

ཏ'ནགས *rug-gi* appearing (?), *ždi ssam rug-gi* the field had a luxuriant appearance *Mil. nt.*

ཏ'ནང *rúg-pa* 1. *Ca.* a kind of potato. — 2. *W.* to collect, gather, pluck, v. *sgrug-pa.*

ཏ'ཁ *rúi-ſaí Ca.*: bake-house, kitchen.

ཏ'ཏ *rúi-ba* 1. vb. to be fit, calculated, suitable, right, and adj.: fit etc., gen. with termin., rarely with the root of the verb, *ſdig „di „jigs-su rui* this word is calculated to terrify, is terrible *Dzl.*; *bsoń-du rui* it is salable, vendible *Dzl.*; *slob-dpón-du mi rui* he is not fit to be a teacher *Dzl.*; *ybán-du mi rui* he is good for nothing else, but also in the sense: he is too good for anything else, nothing inferior can be offered to him *Gtr.*; *grub rúi-du ydd-pa* one that is able to perform it *Tar.*; *mi rnyed mi rui* it must be procured by all means *Dzl.*, *mi byar mi rui* it must be done *Dzl.*; *nyál-du mi rui* it would not do to sleep *Dzl.*; *med kyai rui* I (you etc.) can also do without (him) *Gtr.*; *dei ne ybdi-du rúi-ssam mi rui* would it not be as well to let him go once more? *Dzl.*; *ší-ltar ydd-čes-su rui* how can one believe you? *Dzl.*; "*bon-ſdg mon zer mi rui*" *W.* God cannot tell a lie; „*di yai rui* this, too, is correct, will do *Grom.*; *ſsab rui ssam* it may perhaps be used instead *Wdk.*; *ší-la mde-pa mo byas kyai rúi-ste* that they do not show me any honour is not so great a loss; but ... *Mil.*; „*dú rui-ssam* is that the right thing? will that do? *de-ltar rui* (*W.* "*ðog*") well, let it be so! for aught I care! — 2. several other phrases with *rui*: a. *ma „di ci rui* why should we care so much for this our body? *Dzl.*; esp. *ci ma rui*, preceded by *ma* or (rarely) by *yai*: why should

not ...? i.e. **o that! would that!** *„di bdag-gi yin-na ši ma rud* would that this were mine! *Thgy.*; *ñai bú-mo min-na ši ma rud* I only wish, she were not my daughter! would it were not my daughter! *Pth.* b. *rud* = *yaṅ* after a verbal root: *de tsam ñig bsdad rud* though I have been sitting so long *Mil.*; *mi dgos rud* though it is not necessary *Mil.*; *ḥes rud mi ḥes-pa ltar byéd-pa* to plead ignorance although one knows the thing *Mil.*; *ci-la ḥug rud* whatever may happen to me, — at all events, at any rate; *ci gin rud* whatever it may be *Mil.*; *log yin rud min rud* whether it be an erroneous (opinion) or not *Mil.*; *ši rud yson rud* whether I live or die, living or dead *Pth.*; *gaṅ yaṅ rud, ci yaṅ rud* whosoever he may be, whatsoever it may be, frq.; *sa ḥa gaṅ yaṅ rúṅ-ba-la* on earth, water or whatever it be *Do.* c. *mi-rúṅ-ba* **illicit, improper, unfit,** v. above; *mi-rúṅ-bai ṅi bcu* ten illicit actions, differently specified *Tar.* 53, 8, *Köpp.* I, 147, partly moral offences, partly only infractions of discipline; but *ma-rúṅ-ba*, *ma-rúṅs-pa* 1. **pernicious, dangerous, atrocious,** as enemies, beasts of prey, malignant gods and spirits, reckless destroyers etc. 2. **spoiled, destroyed, ruined,** *ma-rúṅ-bar byéd-pa* to destroy etc., *ma-rúṅ-bar „gyúr-ba* to be destroyed etc. *Dzl.*

ཤ rud **a falling** or **fallen mass,** as: *ḥa-rúd* snow-slip, avalanche, *ču-rúd* deluge, inundation, flood (by the rupture of an embankment and the like), *sa-rúd* land-slide, descent of a great mass of earth; *rúd-zam* **a snow-bridge,** formed by avalanches.

ཤ་ཆུ *rub-ču* prop. n., a district in the south of *Ld.*

ཤ་ཕ *rúb-pa* **to rush in upon, to attack, assault,** *ḥgyag bala ḥim-nas rub-rúb „ḥis-te* rushing in upon him from every side in order to touch his hands and feet *Mil.*; *beṅ-la rúb-pa* **to pounce** on the prey, to fall upon the food *Glr.*; "*do-rub tsin-te sód-te*" *W.* to kill with stones, to stone; "*ḥog-čig-la rúb-pa*" *W.* to press or crowd together towards one side; *ḥa-rúb byéd-pa* to outcry, to bear down by a louder crying *Mil.*; "*go-rub-rúb „dug*" *C.*, "*go-rúb tsi dug*" *W.* they put their heads together; "*ḥrod rub soi*, or *mún-ču rub soi*" *W.* darkness draws on, night is setting in, for which in *C.* "*so rub soi*" is said to be used, so that it might also be translated by **to darken, to obscure.**

ཤ་ཏ *rub-ti* **warrant** *W.*

ཤ *rum* 1. **womb, uterus,** = *mdal*, but less frq.: *rum sui bde-ba* sensations of pain during pregnancy *Dzl.*, *rúm-du „ḥig-pa* to enter into the womb. — 2. **darkness, obscurity,** *mún-poi rum Glr.*, gen. *mug-rúm.* — 3. prop. n., **Turkey, the Ottoman empire,** the site of which is but vaguely known to the Tibetans, though some commodities from thence find their way to Lhasa; *rúm-pa* a man from Turkey, a Turk; *rum-ḥam* (ཡ) Syria *Ca.*

ཤ *rúl-ba* **to rot, to get rotten, to become putrid, to turn rancid** etc., *rúl-bar „gyúr-ba B.*, "*rul čé-te*" *W.* id.; *„o-ma rul soi* the milk is spoiled, *ḥa rul* the snow does no longer bear, "*ḥa rul*" *W.* **drift-sand, quicksand;** *rul-skyúr* 'sour by putrefaction' *Sch.*; *rúl-dri* a putrid smell; *rúl-po* for *hrúl-po Ca.* — Cf. *„drul-ba.*

ཤ *rus* 1., *W. rus-pa*, **lineage, family,** *mi dań rus ni „di-ltar-ro* their name and lineage are such and such *Glr.*; "*ña-rań-ghi* (or *ña-rań dhań*) *ru-čig-pa* or *-ḍá-ra*" *C. B.*, "*rus-pa čig-čig*" *W.* we are of the same family; *rus-yéig-pa ysód-pa* a murderer of persons related to him by blood *Lex.*; *ḥu-mi rus Lex.*: *Thu-mi*, a family-name; *rus mtó-ba* high extraction, *rus dmú-ba* low extraction *Ca.* — 2. v. the next article.

ཤ *rús-pa* (resp. *ysuś*) 1. **bone,** *rus-čág* fracture of a bone *Med.*; *rús-poi dmu-ba* prob. small bones of which the Tibetan anatomy enumerates 360. — *mi-rus* human bone; *rkań-rus* bone of the foot; *mgó-rus* bone of the skull; *rús-poi rgyan Mil.* a decoration of terrifying deities and magicians, consisting of human bones suspended from the girdle; *rús-poi rgyan drug Pth.*, the like ornament, but fastened to six different parts of the body, the top of the

head, the ears, the neck, the upper arm, the wrists, and the feet; *rus ˌbol-ba* mentioned as a morbid symptom *Lt.*? — 2. the stone of apricots and other stone-fruits *C.*, *W.*; grape-stone *Wdh.* — 3. energy, *snyiṅ-gi Mil.*, gen. *snyiṅ-rus* q.v. — 4. v. *rus*.

Comp. *rus-brdá* skeleton, "*rus-ṭáṅ ṭsig-ne*" *W.* he is nothing but skin and bones. — *rus-ʼbu Lt.* bone-broth(?). — *rus-gróg Sch.*: a dry bone (?). — *rus-bèid Lt.*? — *rus-nád W.* caries. — *rus-bu* 1. small bone. 2. bones in general *Dsl.* — *rus-ṭsód, rus-ṭsód Med.*? — *rus-ʼdzú* 1. *Sch.* firmness, perseverance, repentance. 2. n. of a part of the body (?) *Lt.*

ཇ re 1. indefinite num. or pron., single, a single one, some (persons), something; one to each, one at a time, *re-ré* or *re* every, every one, every body, each, *rdzi-la bu re ṅád-na ydi-ˌpam-pa re ydi-gi ˌdug, dká-na Kyéi-la-ań bu re dgu* despair comes from having no son, therefore you, too, should have a son *Mil.*; *yud re* for a moment, = *yud tsam Thgr.*; *lan re lan ˌgyis* once or twice *Mil.*; *mi brgya re tsam ḥon čig-pa* (a horse) sufficiently (large) for being mounted by about a hundred men *Glr.*; *lo re tsam ma-ˌyóṅs* with the exception of one year about *Glr.*; *ras-gos-rkyáṅ re* a single cotton garment *Mil.*; *čos-ˌbrél re* a small amount of spiritual instruction *Mil.*; *W.*: "*bal re*" some wool, "*bi-gu re*" some paper (= *ḥig*), "*bi-ʼu re*" some apples; *bká-la ˌpir-pa re ydid-na* handing to each of the ten a *ˌpir-pa Pth.*; *ḥig-na dká-ṭsa re-ré yod* in each of his hands there was a gold-coin *Dsl.*; *ṅyin ré-la ṅáṅs-tam ḥri ni ḥead Glr.* he slaughtered every day 10 000 living beings, *re ḥia ḥia ḥead* five goats (every day); *mi rea ḥug re ḥead* each man killed one sheep *Glr.*; in a somewhat different sense: "*lo ré-ṅa lo re čhi-se yod*" *W.* they grow smaller from year to year; *ṅyuś re* little at a time *Glr.*; *re-re ˌpyis-ˌpyis* one and all, one with another, indiscriminately *Mil.*, *re-re-bkin-gyi ṅgo* every single person's head *Tar.*; *re ḥig* somebody, something; some (persons), a little; (with or without *das*) a little while, *re ḥig sdod* wait a little! *Dsl.*; *re ḥig čig-na* after a little while, *Bhar. 87*; once, one day, one time, at a future time, also *das re čig-gi ṭa Pth.* — 3. mutual, reciprocal (in this sense it is perh. to be spelled *res*, though it is certainly cognate to *re*), *dpon slob re ˌdzin ˌbyuṅ Mil.* there arises mutual discord between teachers and disciples *Mil.*; different, differing? *ré-ṭa-ba* 'of a different kind or nature' *Sch.* — 5. abst. n. the wooden parts of a door, *re bži* the four parts of a door-frame, *yá-re* the head-piece, the lintel, *mdá-re* the sill or threshold (= *yá-ṭem* and *mdá-ṭem*), "*yá-re mdá-re ḍal ton*" *W.* pull it down entirely! *ṭoga-ré* the side posts (*C.* *sgo-ru*). b. v. *re-mis* and *res*. — 4. In such forms as *mór-ra-re, mčhi-ma-re, gyir-ta-re* (*Dsl. Bl.*, 1. ཡ, 9. ཡ, 2) it may be rendered by an adverb, as: certainly, undoubtedly. — 5. vb., v. *réd-pa* and *ré-ba*. — 6. particle, mostly put between two closely connected words: *nyams-re-dgá, bla-re-bdá Glr.*, *ˌa-re brgyál, skyug-re-ldg, ke-re-ˌjiga, yi-re-mig, don-re-čáṅ, snyiṅ-re-ṅjó* (this last very frq.), without essentially modifying the signification, yet only used in emphatic speech. — 7. num. for *drug-ču* in the abbreviated forms of the numbers 61 to 69. — 8. num: figure: 115.

ཇ་ཡ་ re-skám (etymology?), acc. to the passages which come to my knowledge a strong negative (like *nú μή*), by no means, never, *yoṅ re-skan Mil.* frq., that can never happen, that is absolutely impossible (parallel to *yoṅ mi ʼród*); *ṭsim-par ˌgyur re-skám* they never can be satisfied with it *Tar.*

ཇ་ཡ་ re-skám n. of a bitter medicinal herb.

ཇ་ཡ re-ʼká *Sch.* a picture, painting.

ཇ་ཁ་ re-ˌkán v. *re-ba*.

ཇ་ཁ re-ˌkáṅ *Sch.*: *re-ˌkáṅ ˌbyáṅ-ba* to be not too much (?).

ཇ་ཁུ re-gur v. *ré-ba* abst.

ཇ་ཁྲིན re-grín addition, increase.

ཤེ**ལ**ྡ**ི**ང**་**ཕ**ོ or **ཤ**ེ**ལ**ྡ**ི**ང**ས**ོ **re-ldiṅ-pa** or **rwa-ldiṅ-po**, *Med.*, a mezereon with white blossoms in the South-Himalaya, of which paper is made.

ཤེ**ད** *re-to* pumpkin *Kun.*

ཤེ**ད**ོ**ད** *re-dogs* v. *ri-ba*, vb.

ཤེ**ལ** *re-lid* v. *ri-ba* abst.

ཤེ**ས**ོ**ས** *ri-sodsu* v. *ri-ba* abst.

ཤེ**ལ**ྐ**ཡ**ི **re-_dgis** prop. n., **Yrilelmath**, a much frequented place of pilgrimage in Chamba, with a famous image and sanctuary of *Avalokiteśvara*.

ཤེ**ད** *ri-ba* *Ca.* abst., also *ri-bo*, acc. to some *shri-bo*, *W.* "*re-mow*", *Ca.* sack-cloth, a kind of cloth of yak's-hair, a tent-cloth (also *re-lidi* and *re-yôl* *Ca.*); *re-yur* a tent of such cloth.

ཤེ**ད** *ri-ba* I. vb., 1. **to hope**, *tamu-ched mthôn-du reo* all hoped to see *Dzl.*; *di-la ydu-du ri-nas* hoping it might be good for it *Mil.*; *ni-la re* in whom should they place their hope, in whom should they trust? *loi ydi-du ri-la* whilst you are hoping still to have time (enough) *Mil.*; *ri-bii ltôs-pa* to look up full of hope *Gir.* — 2. to **wish**, v. II. — 3. to beg, to ask alms, **to go a begging**, for victuals, "*Ro ri-a-la yoi*" *W.* he comes to beg.

II. **ཤ**ེ**ད** abst. **hope**; **wish**, frq., *ri-ba shin-ba*, *ri-ba sgrub-pa* to fulfil a hope; *rnyéi-pa*, *ldb-pa* to get it fulfilled, to obtain what one has hoped for, *ri-ba lior ,gyur* it goes to one's wish, as well as one could wish; *ri-ba dan ldan-pa* hoping, full of hope, *ri-ba méd-pa* hopeless, despairing.

Comp. *re-ldg* v. *ldg-pa*. — *re-dogs* hope and fear, *re-dogs med* being without hope and without fear (the principal aim and prerogative of ascetics) *Mil.* — *ri-(bai) ynas* *Ca.*: room for hope; prob. also — *ri-so* the person or thing whereon one's hopes are placed *C.*, *W.*

ཤེ**ས**ོ**ས**, **ཤ**ེ**ས**ོ**ས**ོ **ri-mos**, **ris-mos** **turn**, **series**, or more accurately: the order or change of the series, *ldid-la sdig-pai ri-mos bab* than misfortune came to be our turn *Mil.*; *re-mos-su Pth.*, "*ri-mos ôis-la*" *Ld.* by turns, alternately, e.g. to strike one's breast with the hands; "*ri-mos ri-mos*" *W.* by degrees, gradually; *re-mdsin* id. *Ma.*

ཤེ**ད**ི**ག** *ri-dig* v. *ri* 1.

ཤེ**ས**ོ**ལ** *re-sôl* n. of a medicine *Med.*

ཤེ**ད**ུ (**ཤ**ེ**ས**ོ**ད**ུ?) **re-ri** (*ras-ru?*) *W.* the spread- or warp-beam of a loom.

ཤེ**ས** *ri-sa* v. *ri-ba*.

ཤེ**ག** *reg* 1. *Sch.*: *reg-ysig-pa* 'notes taken down, and extracts made, during a course of study',—2. v. the following article.

ཤེ**ག**ས**ོ **rig-pa** I. vb., 1. (*W.* "*rig-te* = *ryig-te*", the latter being more in use) **to touch**, to come in contact with, *ldg-pa sa-la gar rig-par* where his hands touched the ground *Dzl.*; *rlusi ydi-ga-la rig-na* when the wind touches the branches *Dzl.*; *ki-rig-pa* c.dat.: to eat, to taste, to take, *dig-la-lki-rag ri-ba yod* in taking poison there is hope, (viz. so bad are the times) *Ma.*; "*tsé-big kai rag dzod* or *kéi-la rag*" *W.* please, taste a little of it! *sa-la kru gaii tsam-gyis ma rig-par ,byin-pa* to walk not touching the ground by an ell, i.e. to move in the air, about a cubit distant from the ground *Pth.*; *rig-pa-med-pa* intangible, unapproachable, out of reach, *Gir.* — 2. to feel, to perceive *Ca.?* — II. abst. *reg* (prob. only abbreviation of *reg-bya*) feeling, touch, sense of feeling *S.g.* 10, 5?

Comp. *reg-dig* ('poison that has entered the body by contact') *S.g.* 29, is said to signify now in *C.* venereal disease, syphilis. — *rig-bya* 1. what is felt or may be felt, anything palpable or tangible, *reg-bya mi ñor* what may be felt is felt no longer *Wdi.* 2. **feeling**, **sense of feeling**, *yoga-pa-reg-bya* the feeling of the skin, *lus-po ñyii rig-bya grdi-la* whilst the outside of the body appears cold to the touch, *rig-bya-rtsub* rough to the touch *Med.* — *rig-mo* *Ca.* n. of a goddess.

ཤ་ཕ *ra-ba*, pl. *rais* **to be stiff, hard, rigid,** *rmai rai skyais* to remove the hard parts, of a wound (to clear, to cleanse) *Wdh.*; *"rais soi" W.* (the blood) has coagulated, congealed, also of a dead body: it has grown stiff; *"rais-te dad dug" W.* he makes himself stiff, he struggles against; *rais-pa* **solid** (opp. to liquid), **coagulated, stiff, hard;** *rais-par byed-pa* to make hard or stiff; fig.: **stiffnecked, obstinate, unwilling,** *Do.*

ཤ་ཀ *rab-ba* 1. **pastil** for **fumigating** *Lt.*, v. *spos.* — 2. *Sch.*: separate, not belonging to anything else.

ཤ་ཤ *rais* sometimes for *rais*, v. *nyin-rais, ta-rais.*

ཤ་ཤ་ཏོ *rais-po Sch.* **alone, single.**

ཤ་ཏ *rad-pa* 1. **to be,** = *yin-pa*, in *Sp.* and *C.*, rarely in *B.*; also *ra-pa* (*ra-ba*) is met with; *Byad ghyugs-rdzi ma red rdo-rje-semdpar mas* you are not a herdsman, no, you are *Vajrasattva* (viz. a deity)! *Pth.*; *"Ḥdi ga'-pa ra' med-pa ra'"?* Is there any bear here or not? *C.* — 2. *Ca.*: **to be ready,** *rad mda* a ready arrow *Ca.*; *rad dan ma rad rma* a healed wound and one not yet healed (?) *Sch.* — 3. **to be withered** *Ts.*

ཤ་ཤ *rab-rib-pa Sch.*: **to** ☒ **in a great haste** or **hurry, to be very zealous,** *W.*: *"rab log ḥdi-ḥi"* to do something wicked again and again.

ཤ་ *rém-pa* vb. and adj. (to be) strong, vigorous, durable, sound, hearty, of men and animals, *"rem-pa soi" W.* now I feel strong again; *"gyag-pa ḥdi-ḥi-la rém-pa ḥo!" W.* exert yourself to walk fast! *ḥo spyod rem* show your ability, in performing ceremonies or incantations *Mil.*; *rém-ḥig rém-ḥig ,dré-ḥoga-rnams* be strong, ye hobgoblins, show your power; do your best! (ironically) *Mil.*

ཤ *rem Mil.* prob. **panel** or **square,** of a wainscoted wall, of a chessboard etc.; *re(s)-mig* ☒.

ཤ *rer* termin. of *re*, to each individually; . . . a piece.

ཤ *res* 1. inst. of *re*. — 2. **change, turn, time, times,** *da ḥed byéd-pai rés-la ḥób-ste* it being now our turn of acting *Dul.*; *"dé-rés ḥu-ré ḥoi yod" W.* to-day it is his turn to irrigate (the field); *res byéd-pa* with verbal root, to do a thing by turns with another person, *ḥdi-la ,ḥui-rés byéd-pa*, resp.: *skémsla ysol-rés mdzéd-pa* to vie with one another in drinking beer *Gir.*; *skyes ,bul-rés byéd-pa* to send mutual presents to one another *Gir.*; *res ,jóg-pa* to change *Sch.*; *rés-kyis* relieving one another (in service), doing (a thing) alternately or by turns, e.g. *nyél-la mél-ba byéd-pa* to sleep and to keep watch *Dul.*; *res* is also used as an adv.: 1. *res ḥe res ḥui* now great, now small, or partly great, partly small; *res yod res med* at one time it is there, at another not *Ca.* 2. at a time, every time, distributively: *res ,phye ḥis-mgo ni ḥoms ,gang* I always take the tip of a spoon full of meal at a time *Mil.*; *res yig* once, once upon a time *Ter.*, *res ,ga* sometimes, *res . . . res* now — now, at one time — at another, frq.; *"ḥu-ré" W.* a change of singing, an alternative song; *rés-mos* v. *re-mos*; *res-yzé* a changing (wandering) star, a **planet** *Ca.*; *res-,grogs-zla-ḥbór* the stars with which the moon is successively in conjunction *Sch.*

ཤ *rés-po* **old,** v. *byre-ba.*

ཤ *ro* I. abst. **taste, flavour, savour,** *ḥa-ro* id.; *ro-mnyél-ba* to taste; six different kinds of taste are distinguished: *mnár-ba* sweet, *skyir-ba* sour, *ḥbu-ḥwa-ba* salt, *ḥá-ba* bitter, *ḥá-ba* acrid, *ḥká-ba* astringent, and the medicines accordingly are also divided into six classes; *ro brgya dan ldan-pa* of a hundredfold taste, i.e. of the most exquisite and manifold flavour, frq. — II. abst. 1. also *ro-ma?* resp.: *spur*, **dead body, corpse, carcass,** *mi-ro* a dead man, *rta-ro* dead horse, *srin-bui ro* dead insects *Dul.*; *ro ,trég-pa* to burn a corpse. — 2. **body,** v. comp. — 3. **residue, remains, sediment,** *ḥdag-ro* (or *,ḥdag-ro*) that which remains in a sieve or filter, impurities, husks etc., *ḥá-ro* tea-leaves in a teapot, *ḥbil-ro* the remains of bacon after having

been fried, greaves; *gdl-ro*, *rdd-ro*, *sd-ro* rubbish; *skrid-ro* the ends of threads in a seam; v. also *ro-tó*.

Comp. *ro-ldán*, col. "*rom-ldán*" place for burning or burying the dead, a favourite spot for conjurations and sorceries. — *ro-grib* defilement by contact with dead bodies. — *ro-rgyab* **back, back part** *Lt.* — *ro-sgdar* **coffin.** — *ro-tó Lal.* (= *ro* II, 3) **residue;** "*rasi ro-to*" **wax;** "*sig-pa ro-tó*" ruins of walls. — *ro-stód* the upper part of the human body, chest and back *Stg.*; esp. back *Mil.* — *ro-ddón* fees given to the Lamas for performing the burial or cremation ceremonies *Mil.* — *ro-bóy Sch.* grave, tomb. — *ro-mjdya* v. *mjaya* — *ro-smdd* the lower part of the body *Med.*, *ro-smdd skrid-du ,fyil-ba* the lower part of the body like a winding serpent *Wdk.* — *ro-rda* cloth of cotton for wrapping up a dead body before cremation; upon it incantations are frequently written against demons and malignant spirits *Pth.* — *ro-lais* = ཤིན (evil) spirit, or goblin that occupies a dead body (*Wilt.*) *Tar.* 158. — *ro-lóa* wood for burning a dead body.

ro-ngyl *Stg.* = *ro-mjal*, *ha-ngyl* **lead.**

ró-ma 1. sometimes for *ro Ca.*, *Schr.* — 2. v. *rdo* I.

ró, ró-ytsa, ró-ytsa **sexual instinct, carnal desire,** lust *Med.*, *ró-tsa skyid-pa* to excite, to increase the carnal appetite by medicine *Ca.*; also: to feel it; *ró-tsa-ba* 1. voluptuous, sensual, lustful *Mil.* 2. exciting or animating the sexual instinct *Wilt.*

rág-po 1. *C.* **black,** cf. *byu-* and *jo-rág.* — 2. *W.* = *rdg-pa* **reddish, yellowish-brown,** of rocks. — *rdg-ga-ba* shining dimly; *ŝal ,dzum-sdg rdg-ga-ba* with a face glowing gloomily as it were *Mil.st.* — *rag-rdg* 1. *C.* jet-black. 2. 'dark-grey' *Sch.*, prob. = *rdg-po* 2. — 3. **rogue, villain** *Ca.* (a man of dark deeds?).

roga, vulgar pronunciation of *groga*, **friend, companion, associate, assistant** v. *groga*; *roga-méd ,ŝig-pa* quite alone *Pth.*; "*rog-rdzu ,ŝi-i*" *W.* = *ra-mda byed-pa*; "*rdgpo*" *Ld.* adulterer, "*rdg-po ,ŝó-ba*" (of a husband) and "*rdg-mo ,ŝó-ba*" (of a wife) to commit adultery.

rói **narrow passage, defile, cleft** in a hill, also **valley;** *brag-rói* dell or chasm between rocks, **ravine,** *rói-rtsób* a rough country full of ravines, so Tibet is called *Gtr.*; *rói-gul* id.; *rói-mi*, *rói-sta*, *rói-lóa* a man coming from, a horse bred in, a willow growing in such a country.

rol **pride, haughtiness** *Th.*

ród-pa, ród-po **stiff,** unable to help one's self, *ród-lóa-ba Sch.* id.; *Ld.*: "*rod-da-rod-di*" of decrepit or sick people.

rém-ldán *W.* for *ro-ldán*.

rém-po *W.* (for *sbém-po C., B.*) **thick, big, stout,** of men, trees, sticks; **massive, massy, plump; deep,** of sounds, opp. to *jird-mo*. — *rém-yig* type, types, letters used in printing, opp. to *jra-yig*, v. *yi-ge*.

rol 1. **side,** only in the comp.: *nói-rol* inside, *pyi-rol* outside, *pá-rol*, *tsi-rol* etc.; *nói-gyi pyi-rol* the outside of the bed (e.g. has been soiled) *Gtr.*; mostly as postposition: *ydna-pa-ŝan-gyi nói-rol-na* within the town of *Yun-pa-ŝan*; *nói-rol-nas ,búl-ba* to reach, to hand from within *Dal.*; *ŝul pá-rol-na*, *tsi-rol-na* (or *tsi-rol-tu*) on the other side or on this side of the water; *pyá-rol*, *yyón-rol* the right side, the left side; also in a looser sense: *pyi-rol-tu bcuŝ-ba* to look upon a thing as externally or really existing *Mil.*; often pleon.: *nóa-rol-nas* **before, previously** *Thgy.*; *,óg-rol-tu* for *,óg-tu* **after** *Pth.*, *Tar.*; *,di-nas nyi-ma-nób-kyi pyiŝa-rol-na* to the west from here. — 2. *Sch.*: *rol(-tu) badd-pa* to destroy completely, to kill on the spot (?). — 3. (*C.* also *rol-mo*) **furrow;** *rol rmód-pa* to make furrows, to plough.

ról-rta Sch.: **the near horse** in a team, the right-hand horse.

ról-pa = *sprid-pa*, v. *ról-ba* 3.

ról-ba 1. **to amuse** or **divert one's self** (synon. with *rtsé-ba*), thus one of the twelve actions of a Buddha is *ótsem-mói ,for-*

da rol-ba diverting himself with his wives; *bdag-yód dań rol-ba* to divert one's self with a married woman (sensu obsc.) *Schr.*; in *rgyu-čar-rol-pa* (v. sub *rgya*), and in *rol-pa bkód-pa* (the n. of a certain kind of contemplation *Gyatch.*), it is used for **ལམ**, playing. — 2. **to take, taste, eat, drink,** *srin-mo ḱrag-la rol-ba* witches or ogresses revelling in blood *Mil.*; *rol-pai sdób-su bźugs* there he sits with greedy mien. — 3. = *sprul-ba* **to practice sorcery, to cause to appear** by magic power, *rnam-par rol-pa* = *rnam-par sprul-pa*; *ye-śes rol-pai ḱyen bźi Pth.* for: *ye-śes-kyi sprul-pa* incarnations of the divine Wisdom; *rol-pai mtso* prob. **enchanted lake,** occurs in the description of the Sumeru, but no Lama seemed to know its exact meaning. — 4. vulg.: **to thrash,** to cudgel.

རོལ་ཅ *rol-ma* 1. v. *rol* 3. — 2. col. for *sgrol-ma.*

རོལ་ཆོ *rol-mo* (cf. *rol-ba* 1). 1. **music,** *rol-mo byed-pa, W.* "*čo-čé*", to make music, *rol-mo spyód-pa Sch.* id. — 2. **musical instrument,** = *rol-mań čo-byed Dzl.*, *rol-čo Ca.*, in *W.* esp. cymbal.

ཤ and **ཤ**ླ *rla* and *rlag* sometimes for *bla* and *glaṅs.*

ཤག་ *rlág-pa* v. *rlóg-pa.*

ཤད་ *rlaṅs-pa* **vapour, steam,** *ḱu-rlaṅs* **breath, exhalation,** "*ḱu-laṅs čań-čé*" to breathe, to exhale *W.*; "*yań-laṅs*" cloud-like snow-drifts on high hills, *čú-rlaṅs* steam, watery vapour; *rlaṅs-čú ‚dón-pa Schr.* **to distil.**

ཤན *rlan* 1. **moisture, humidity,** *rlan spań-ba* = avoid the wet *Med.*, *rlan stań nyal-ba* to sleep in the wet *Lt.* — 2. **a liquid,** *rlan-rlón* id., *rlan-rlón čań* the liquid (called) beer *Lex.*; *rlán-čan* moist, wet, humid, e.g. a country, *rlan-med* dry. Cf. *rlán-pa, brlan.*

ཤལ(ས)་ *rlab(s)-pa Sch.*: 'to remove, to clear away'.

ཤལ་ *rlabs* **wave, billow, flood,** *rgyá-mtsó rlabs Med.*; *čú-rlabs* and *dbań-rlabs* or *rba-rlabs* = *rlabs*; *dus-rlabs* ebb and flood, tides *Stg.*: *rlabs yyó-ba* or *ḱrig-pa* the tumult of the waves *Ca.*; *rlabs-po-čé* or *rlabs-čén*, *Lex.*: **ལ**ཧ**ཱ**ཏ**ི**, a large wave or billow, a rolling swell of the sea, surf, surge; also fig.: a high degree, e.g. of diligence *Thgy.*

ཤལ་ *rlaṅs-pa* v. *rlaṅs-pa*; *rlaṅs-ḱyér Sch.* pride(?).

ཤག *rlig-pa*, resp. *yań-rlig*, **testicle, stone,** *‚byin-pa, ‚jóyid-pa, W.* "*tón-čé*" **to castrate,** emasculate (a man), to cut or geld (an animal), *rlig-piyań, rlig-méd* castrated, emasculated, *rlig-čan* having testicles, *rlig-ṡóg-pa* having only one testicle; *rlig-bu, rlig-bźań* scrotum; *rlig-skrań* swollen testicles; *rlig-rlúgs Lt.*, *rlig-blúgs S.g.*, id. (acc. to *Ca.*).

ཤླ*ན* *rlań Sch.* **good, quick,** cf. *brlań-ba.*

ཤད *rlad Sch.* a closed leather-bag.

ཤད*ད* *rlad-ba Sch.*: 'a whole, a lump or mass'; but this seems not applicable in the phrase *dód-‚grel rlad-ba Lex.*, and otherwise it is not known to me.

ཤག(ས)*ད* *rlag(s)-pa* 1. *Ca.*: **to purge,** *mnál rlags-par byed-pa* to cause an abortion, *rlaṅs-byed* purging, procuring abortion; *rlags-ma Sch.*: 'the casting out, effusion'; acc. to one *Lex.* excretion of indigested food. — 2. *Th.*: to overthrow, to pull down, v. *lug-pa.*

ཤླ *rlań* **ཤ**ླ 1. *W. rlań-po* **breath, wind,** *rlań lá-ma-la reg* the wind touches the leaves *Dzl.*, *rlań-gis skyoń* (a thing) is moved by the wind *Dzl.*, blown away by the wind *Glr.*; "*lań laṅ*" *C.*, "*lań-po yis dug*" *W.*, the wind blows, also for: there is a draught (here); "*lań-rag mań-po yoń dug*" *W.* one feels the wind (here) very much; *rlań čén-po Mil.*, *drág-po* a high wind, a gale; *śar-rlań* east-wind etc., *čar-rlań* rain and wind; *skam-rlań* a dry wind *Ca.*; "*lań-po ybó-čé*" *W.* to fan; *‚og-lań* wind (from the stomach), **flatulence** *Lt.*; fig.: *las-kyi rlań-gis ḱród-da* impelled or pushed on by the wind of actions, i.e. involved in the consequences of one's actions; and in a similar manner in other instances, frq. — 2. **air,** atmospheric air, *rlań-gyi dkyil-‚ḱor* **atmosphere;** *rlań-gi ‚prúl-ḱor* air-pump *Ca.*, *rlań-gi gru* air-balloon *Ca.* — 3. in physiology: one of the

three humours of the body (v. *nyes-pa*) supposed to exist in nearly all the parts and organs of the body, circulating in veins of its own, producing the arbitrary and the involuntary motions, and causing various other physiological phenomena. When deranged, it is the cause of many diseases, esp. of such complaints the origin and seat of which is not known, as rheumatism, nervous affections etc. This *rlui* or humour is divided into five species, viz: *srog-ʼdzin* cause of breathing, *gyén-rgyu* faculty of speaking, *ḫyob-byed* cause of muscular motion, *me-mayim* of digestion and assimilation, *thur-sél* of excretion; *rlúi-las gyér-pa yin* (the disease) arises from *rlui Glr.*; *rlúi-gyis bzúi-ste* = *rlui-sdé-kyis bteb-ste.* — These notions concerning *rlui* are one of the weakest points of Tibetan physiology and pathology. — 4. **in mysticism** *rlui ʼdzin-pa* seems to be = *dbugs bsgyúr-ba*, and to denote the drawing in and holding one's breath during the procedure called *ytum-mo* (q. v.), which is as much as to prepare one's self for contemplation, or enter into a state of ecstasy *Mil.*; *rlui sems-la dbaṅ ṭób-pa Mil.*, frq., is said to imply that high degree of mystical ecstasy, when *rlui* and *sems* have been joined into one; he who has attained to the *mygogs-rlúi* is able to perform extraordinary things, e.g. with a heavy burden on his back he is able to run with the greatest speed, and the like. —

Comp. *rlúi-rta* **the airy horse**, n. of little flags, frequently to be seen waving in the wind on Tibetan houses, on heaps of stones, bridges etc. The figure of a horse which together with various prayers is printed on these flags signifies (acc. to *Schl.* 253) the deity *rta-mčog*. Huc also mentions superstitious practices that may be called *rlúi-rta*. — *rlui-mdá Sch.* air-gun. — *rlui-nád* disease caused by *rlui*, v. above. — *rlui-dmár, rlui ndg-po* prop. dust-storm, a storm whirling up clouds of dust; further: **storm, tempest** in general, also a gale at sea *Glr.* and elsewh. — *rlui-ṭsúb* whirlwind, **snowstorm** *Mil.* — *rlui-sems* v. above, *rlui* 4 — *rlui-sér, rlui-bdér-ba, rlui bsér-ba*, a violent wind *Ch.*

ཁ་ཁ *rlubs* 1. in *C.*: **corner, hole, place for hiding a thing**; *Lex.*: *ḫui-bui rlubs.* — 2. *Sch.*: **ditch, pit, pool, abyss**, *mei rlubs* fire-pool.

ཁ་ཁ *rlóg-pa*, pf. *brlags*, fut. *brlag*, imp. *rlog(s)*, *brlag*, vb. a. to *ldóg-pa*, 1. **to overthrow, to destroy**; *ṭsil-bur* or *rdul-du rlóg-pa* to reduce to powder, to destroy entirely *Thgy.* and elsewh.; *rtsa-ba-nas*, or *rnám-par*, to annihilate, e.g. all the infidels *Pth.*, **to break, to smash** e.g. a vessel *C.*; **to lose** *C.*, "*ʼd-ma log-soṅ*" I have lost my mother *C.*, "*lug ṭig log soṅ*" one sheep has perished *C.* — 2. fig. **to pervert, to infatuate**, *nyés-pai dri-mas yóṅs-su brlags-te* quite corrupted by the filth of sin *Dul.*; *ḫúi-mar ʼdzin-pai bsám-rlags-ṭso* those infatuated by thoughts of marriage *Glr.*; *brlóg-po* **foolish, stupid**, of a little child *Thgy.*

ཁ *rlui* sometimes erron. for *hlui* or *loi.*

ཁ *rlúm-pa* I. 1. adj. (*Ch.* 'moist') *W.* **wet**, *ṭsaṅ-rlúm* quite wet, wet through; hence of meat, vegetables and the like, **fresh, green, raw** *B.* and col. — 2. vb., pf. and fut. *brlum*, **to make wet, to moisten**, *ṭsa, dur-pas Dul.*

II. *Sch.*: **to smoke**, with *ḫsa*, also *glúm-pa, blúm-pa, blúm-pa, slúm-pa.*

ཁ *rlób-pa*, pf. *brlabs*, fut. *brlab*, imp. *rlabs*, v. *byin.*

ཁ *rlóm-pa* I. vb., pf. *brlams*, fut. *brlam* 1. **to be proud of, to glory in, to boast of**, with termin., *bdar rlóm-pa* to boast of one's good fortune, *yiṅ-par* or *yéṅ-ṭu rlóm-pa* to be proud of the identity with . . . *Tar.* — 2. **to love, to adhere to, to be attached to** *W.*, **to strive after**, *yżán-gyi nór-la.* — 3. **to be possessed**, of demons, *yżán-gyis brlams-pa Lt.* — II. abst. **pride**, *bsags kyaṅ rlóm-pas ḫyer* if perhaps (any merit) has been gathered, it is taken away again by pride *Mil.* — Deriv. *rlóm-po* **a boaster**, an arrogant person (*Ch.*; *rlóm-sems* **pride, arrogance.**

ཁ (ཁ? (*Ch.*) *brla* (*-ba?*) **the thigh**, *brla sdúg* a pain in the thigh *Do.*, *brla ṭyas*

on, keeping to) relative to, with respect to, in consequence of; also *dé-la*, without *rtén-war* id.; with verbs expressing feelings of the mind: at, at, concerning etc., *dé-la dgá-ste*glad of, rejoicing at it; *sdig-pa-la ¸dzém-pa* to be afraid of sin; *ma byún-ba ¸di-la ydams-sdig yód-to* he asked advice with respect to this not having been done *Mil.*; in introducing a new subject: *rgyál-sa me-ngág-la khr-baí la-rgyás-la* now, as to the fact of the supremacy having been transferred to *Tsá-gud*, it . . . *Gir.*; in headings of chapters etc., e.g. *gliń bźi mín-la* names of the four parts of the globe *Trig.*; *ín-čuń-gi ńad-la* with respect to size *Gir.*; *bre-ardń-la yga mi byád-pa* not to cheat by measure and weight *Gir.*; for the Latin *erga* and *contra*, as: *dgra-la rgol-ba* to struggle against or with an enemy; *bu-la mngón-brtse-nas* from love to her son; *nad-ntbu-kyi ín-čhú-la dpág-pa* to proportion (the medicines) to the degree of the illness *Lt.*; *sndr-gyi rgyún-la* in comparison with the former time *Tar.*; *rgyál-poí ślga-rjo-la* by, or according to the king's favour; *ńoi ślga-la* by my way of proceeding, according to my system *Mil.*; *ślbo-gyi-la* (to go with a person) as a companion. — 4. most frq. *la* is used as sign of the dat. case, col. also of the accus. following a vb. a. — 5. in all the relations mentioned above, *la* is added to the inf., partic. and root of a vb., wherever the verb will at all admit of it, and besides it is used as gerundial particle in a similar sense as *te*: a. after the inf. (only in *B.*): *ślta-rtén ślig yód-pa-la* as there was in that place an idol-shrine *Dal.*; often also to be translated by although. b. added to the root (*B.* and col.): *mthón-la ma bzaṅs* (though) having seen it, yet he did not fasten it *Dal.*; col. esp. when the root is doubled, for while, whilst: *"śe ła tub-čhó-la kyed ńiń ńur"* fetch thou wood, whilst I am cutting the meat into pieces *W.*; in *C.* and *B.* = *čhú*, also added to adjectives, *ła mi-sdig-čhú ńoi-la dbyaṅs mydn-pa* ugly as to his body (and) of small stature, (but) having a fine voice *Dal.*; in sentences containing an imp. it is added to the root of it: *ślog-la ślta źig* come and look!

ལ་ཕྱི་ནུ *la-ḟyi-nu W.* the mountain-weasel; = *sre-mo!*

ལ་རྒྱུ *la-rgyd Sch.*: government, administration (?).

ལ་ཅོ *la-čó* sealing-wax, *B'dá.*; *"la-kyir" W.* balls of sealing-wax, with a hole for stringing them, used like our sticks of sealing-wax; *la-ślig* drops of sealing-wax; *la-ślig rgyág-pa* to drop melted sealing-wax upon (a person), as a torture.

ལ་ངན *la-ngán Gir.*, either a sort of turnip, or (more prob.) for *ld-phyg dań myós-ma* radish and turnip.

ལ་ཉེ *la-ńyé Sch.*: 'a mark' (?).

ལ་ཏ *la-tá Hind.* ؛ an imported material like flax or a sort of linen-cloth, not in general use; hence in many parts of the country unknown.

ལ་ཏུ, ལ་ཐུ, ལ་ཏུ *la-tu, la-thu, la-du*, prop. ལ་ཐུ, a sort of pastry of India, composed of suet, coarse meal, sugar and spices; the word may also be used for our gingerbread.

ལ་ཐིག *la-ṭig* v. *la-ṭu*.

ལ་ཐོད *la-ṭód* turban *Gir.*

ལ་དྭགས *la-dwags*, also *mdr-yul*, Ladák, La-dák, province in the valley of the Indus between *mńa-ri* and Báltí, inhabited by Tibetans and formerly belonging to Tibet, afterwards an independent kingdom, but recently conquered by Gulab Singh of Kashmere and hindooized as much as possible by his son and successor; capital Le.

ལ་ནང, ལ་ནང་ཁྲག *ld-na-la* or *ld-na-khrag Ca.* a kind of upper garment without a girdle.

ལ་ཕོ *ld-po* buttermilk, boiled, but not yet dried into vermicelli (*čúr-ba*).

ལ་ཕུག *ld-phyg* radish, *bod ld-phyg* the common black radish, ni f.; *rgya ld-phyg* a red species, of an acidulous taste. The carrot (*Daucus carota*) is in *C.* also col. called *la-phyg ser-po*. — *la-bdár*, gen. *"lab-*

dir", a contrivance for grating radishes, either made of wood, or consisting of a quartz-stone with a crystallized, rough surface.

ལི་ཨ *li-ba* v. *la* II.

ལྷད, ལྷད *hed-be, hed-wa, Sch.* ལ་ཕ, *Will.*: 'a woolen blanket or cloth; a sort of deer'; *skrai hed-ba Stg.* frq. a kind of woolen cloth. The seat of Buddha is often a slab resembling a *hed-ba Do.*

ལ་ཨ *la-wa Sch.*: a certain herb.

ལ་ཨ་ཤུ *la-ma-ró* raspberry *Kun.*

ལ་ཨ *la-ʼjir Ca.*, also *la-gir Sch.*, quick, swift, speedy, *Kyod ma ʼdug ma ʼdug la-ʼjir ʼdoi Mil.* make haste, go without stopping (on the road).

ལ་ཡིགས *la-yigs* retribution, punishments overtaking a sinner during this life (cf. *las-ʼbras*) *C., W.*; "*la-yig ʼbab yin*" that will come home to you! *Sch.* has *la-yoge-pa* to return, to come back (?).

ལ་རེ *la-ré W.* a sort of long-legged and swift-moving centiped, frequent in houses.

ལ་ལ *la-la C., B.* (is said to be pronounced *la-lá* in *Sp.*, but *Thgy.* sometimes accentuates *lá-la*, according to the metre) some, a few; when put twice: partly — partly, what — what; *la-la ʼdi* also as a singular: some body, some one *Del. W*, 1.

ལ་ལ་ཕྱུ *lá-la-phud* a medicinal herb; in *Lh.* a Bupleurum.

ལ་ཨ *la-so Sch.* list (of cloth), selvage.

ལ་ཤིགས *la-sigs* v. *sogs.*

ལ་ལ *lag*, also *dbon-lag, dgon-lag, Sch.*: little, not much.

ལ(ཕ) *lag(-pa)* 1. resp. *jyag*, hand, arm, "*lag-pa ʼtsa-ba*" *W.* to shake hands, also to offer one's hand, as a pledge of faith (for *C.* v. *mdzúg-pa*); *lag-pa-nas ʼjá-ba* to take, to seize by the hand *Del.*; *lag-pai rgyab* or *bal* the back of the hand; *lag-pai sdum* the palm of the hand *Ca.*; *lag-tu ʼdzin-pa* to take in hand, to exercise, to practise, *sgóm-pa* meditation *Mil.*, *lag-dón* to study and practise the import of a word, to live accordingly *Mil.*, metaph.: *mtsho-lag* arm of the sea, gulf, bay, *mtsho-lag-ʼbrál* narrow sea, strait; *glin-lag, yul-lag* tongue of land, *glin-lag-ʼbrél* isthmus, neck of land *C.*; fig. for power, authority, *mi lag-tu ʼgró-ba* to get into a person's power, to be at his mercy *Thgy.*, *lag-nas ʼphrig-pa* to snatch out of a person's hand, to deliver from another's power *Gtr.* — 2. fore-paw; also paw or foot in gen., e.g. foot of a cook *Gtr.* — 3. symb. nam.: 2.

Comp. *lag-ʼbud* bundle, bunch, armful, sheaf of corn *Ld.*(?). — *lag-skór Ld.*: hand-mill. — *lag-ʼkhig* pouch, hand-bag *Schr.* — *lag-mgó* 1. *lag-mgo ʼdam* like a fist *Gtr.*, or acc. to others: both hands put together in the shape of a globe or ball. 2. a glove with only a thumb, a mitten *C.* — *lag-grdém* leaning one's head on the hand *W.* — *lag-rgyúgs* rolling. — *lag-rgyús* accustomed manner, use, habit *Ca.* — *lag-ʼdér* the fore-arm *Wdk.* — *lág-ʼtsa* utensils, tools, implements; object carried in the hands, e.g. royal insignia at a festival procession *Gtr.*; also in a more gen. sense, like *ʼci-lag*, *ʼkor-yyóy lag-ʼtsa dani bkés-pa ʼtsó ʼdi* supply servants and things (wanted for the journey)! *Gtr.* — *lag-ʼtsig* a broken hand, a lame hand *Ca., Schr.* — "*lag-ʼtsád*" *W.* solemn promise by shaking or joining hands. — *lag-rjés* 1. impression, mark, of the hand, of the fingers. 2. a work which immortalizes a person's name, *lag-rjes ʼjóg-pa* to leave such a work behind *Gtr.* — *lag-nyá*, one *Lex.* has: *lag-nyás* = *stér-mʼam-mal-par lén-pa* to take what is not given, hence *lag-nyu* prob. a abst.: a grasp, a match. — "*lag-nyér*" *W.* for *lag-ʼder.* — *lag-ʼtig* (or *dig?*) travelling-bag, pouch *Ld.* — *lay-rtags* 1. resp. *jyay-rtags* q.v., sign or mark made with the hand, as a seal of verification, impressed on a legal document, but often only with the finger dipped in ink. 2. any small object, e.g. a needle, which the deliverer of a letter has to hand over together with the letter; present in general? — *lag-stóbs Sch.* — *lag-*

lên. — *lag-mdil* **the palm** of the hand. — *lag-dum Mil.*, *lag-dum-po C.* **close-fisted**, stingy, niggardly. — *lag-dar Lex.*, prob. the same as *lib-dir* (*W.* col.) **gutter.** — *lag-ydzô* **bracelet.** — *lag-bdi Mil.*, *C.*, the person that pours out the tea at a tea-carousal. — *lag-ldin Ch.* a vassal or subject paying his landlord in money or kind, opp. to *rkoi-gro* who performs his services as an errand-goer or a porter. — *lag-rdum Mil.* having a mutilated or crippled hand. — *lag-ldan* having a hand or a trunk, hence = **elephant**, *Ch.* — *lag-brdá* **sign** or signal made by the hand, **beckoning.** — *lag-na-rdá-rje*, *lag-rdór* v. *rdá-rje.* — *lag-na-yhoi-fogs Ch.* 'holding a basin in his hand', n. of a deity. — *lag-mdá* = *lag-tig.* — *lag-dpón* **workmaster**, overseer, esp. builder *Dzl.*, *Gtr.* — *lag-pyis* a piece of cloth for wiping the hands, **towel, napkin.** — *lag-bíbs* v. *bib-pa.* *lag-bir* **walking-staff.** — *lag-mi* **bail**, surety. — *lag-dmár C.* **tongman.** — *lag-bzing* **sheet, sarcen.** — *lag-tsigs* joint of the hand, **wrist; elbow-joint.** — *lag-yzúrs*, *W.* "*lag-zum*", **balustrade**, banister, railing. — *lag-pyog-pa* **companion, assistant, associate.** — *lag-rés* the lines in the palm of the hand *Sch.* — *lag-lên*, resp. *pyag-lên*, *Sch.* also *lag-sabs*, **practice, practical knowledge, dexterity**, *Ch.*: *Ché-kyi lag-lên* the practice of religion, *krims-kyi* of the law, *rnam-kyi* of mathematics. — *lag-bíbs* **glove.**

ལྷགས་ *lhag-pa*, resp. and eleg. for *yin-pa* and *gyér-ba*, **to be**; *lhag-so* like *yin*, as answer to a question: so it is! yes to be sure! very well! at your service! When a Lama asks a shepherd: *kyód-kyi min ci yin* what is your name? the latter answers: *N. N. byed-ba lags* my name, if you please, is N.N., and asks on his part: *bla-ma kyod ci sked byed-ba lags* what may be the name of your Reverence? *Mil.* — *de kyed lhag-sam* is it you, Sir? *Pth.*; *dge-slob de ni lags* who is this reverend gentleman? *Dzl.*; *ci ster lags-pa* (for *gyur-pa*) *yod-pa* be reported (to Buddha) what had happened, *Dzl.*; *bla-ma-la bkugu-grogs med-pa lagsam Mil.* has your Reverence no attendant? *lhi-ba ma lhag-kyi* that does not mean: to behold, but . . . *Dzl.*; *ci-ba ci lags* 'what is it that this comes here?' i.e. how does this happen to come here? *Gtr.*; *rje ci lags* what is that, Sir? (when one is surprised at any thing strange or unaccountable, at an unreasonable demand etc., also when we should say: God forbid!) *Gtr.*; *yin lags*, *yda lags*, *yod lags* there is, it is *Gtr.*; *bal-sás yod lhag-nas* when we shall have done dining *Dzl.*; a Lama asks: *bsal-le* (= *bsal-lam*) have you looked for it? and the disciple answers: *bsal lags* yes, I have! *Mil.*; in addressing a person: *bla-ma lags* (prop: you that are a Lama) for the mere vocative case, *ö lagsö*, *Mil.*, frq. — In *W.* *lags* is not in use now (cf. however *le* 3), but in *C.* it is of frq. occurrence, e.g. in Lhasa: "*la, la-so, la ye', la yin*" for: yes, Sir! very well, Sir! "*lo? la-sam? la-sam?*" please? what did you say?

ལྷགས་ *lhag-mo* **W. clean**, for *lhag-pa.*

ལ་ཀ *lan-ka* **Ceylon**, *lan-ka-pu-ri* city of the Rakshasas in Ceylon, which island is the abode of these beings, according to the belief of many people in Tibet and northern India even at the present day; *lan-kar yhyes-pai mdo* the *Sutra Lankávatára* in the *Kangyur.*

ལ(ད)ན(ད) *lan(-na)-lan(-na)* **weak**, e.g. from hunger, disease *Ld.*

ལ་ཏ *lan-ta* *Scopolia praealta Don.*, a common weed with pale yellowish flowers *Med.*; in *Lh.* a species of Hyoscyamus, of frq. occurrence, seems to be understood by the same name.

ལྷན་ *lhi-ba* (provinc. *lhi-ba*), pf. *lais*, imp. *lon(s)*, = *lhun-ba*, I. **to rise, to get up**, *da lons* get up now! also with *yur* (pleon.); *lahs-te sked-pa* **to stand**, *Lt.* and col.; **to arise**, e.g. of a contest *W.*, *C.*; to go away, to depart, esp. fig., of the night: *nam lhás-te* at daybreak; **to come forward, to step forth**, from among the crowd *Dz.*; *phyir lhi-ba* **to recover**, to be restored, **to grow well, to come to one's self**, after a faint-

ing fit *Dzl.*; *bstan-pai me-ro ldis-pa yin* the dying embers of religion were blown into a flame again *Glr.*; **to appear, to break out,** of a disease, *med-lais-dus* when a disease is in its first beginnings *Lt.* — II. *lai-ba* and *loi-ba*, *pf. lois* to come up to, to arrive at, **to be equal, to reach,** *„di lai soi* with this it is made up, that will do *C.*; *„dren-gyis ma lai* lit.: the serving up (of many dishes) would not do, i.e. there would be no end of serving up *Mil.*; *grans-kyis ldis-ba* to be numerable *Mil.*, cf. also *ła* (init.) and *rjód-pa* (extr.).

ldis-ṅo **youth,** youthful age, *dei ldis-ṅo-la ma ćags-pa* not falling in love with, not being enticed or led away by their youthful appearance *Glr.*, *ldis-ṅo rgyas-pa* grown up to adolescence; *ldis-ṅoi dpal* the charms of youth *Pth.*; *ldis-ṅo srin-moi ydoi* the face of the youthful Srinmo *Glr.*; *ldis-ṅo-can Ca.* adolescent, young; *ldis-ṅo-ma* **girl,** maiden *Sb.*

ldis-ldis-ba *Sch.* to be in a confused whirling motion (v. *loi-loi*); *lai-ma-lis Mil.* seems to be a word descriptive of the rising of a cloud, of the soaring of a bird of prey, *sprin-dkar lai-ma-lis.*

lai-lói v. *lai-ma-loi-ne.*

lai-ldór *Ca.* **stubbornness, obstinacy,** adj. *lai-ldór-can*; sometimes *lai-ldór* (without *can*) seems to be also used adjectively, e.g.: *„dre ḥyód-pas ldi-lor bdag-ćags yin Mil.* evil passion is more obstinate (i.e. more difficult to be get rid of) than ye hobgoblins.

ldd-pa *Ca.* **weak, faint, exhausted,** of men and animals; **blunt, dull,** of knives; *Sch.* also **rotten, decayed.**

ldd-mo **imitation,** *ldd-mo byed-pa H.*, *C.*, "*to-ćé*", *gyab-ćé W.*, **to imitate, to mimic, to say after,** *emón-lam „di-skad bdag-gi ldd-mo gyis* say after me the following prayer *Thgy.*; *ndd-kyi ldd-mo ḥyód-kyis mi „ṅi Mil.* you cannot imitate me.

lan (orig. perb.: 'turn', hence): 1. **time, times,** *lan-gćig* 1. once, one time. 2. also *dus-lan-gćig Glr.* once, one day, both as to the past and the future. 3. once for all, decidedly *Glr.* 4. for this time, first, first of all, before all, "*lan ćig ḥi-ba „di ćo*" this work must be done first of all; *da-lan* id.; *lan gnyis* **twice,** *lan-bću* ten times etc.; *lan bdun* (*sum*) *yum* seven times or three times, freq. in rules about ceremonies; *bsgor-ba lan mdi-du bydn-ba* circumambulating round it many times *Mil.*; *lan grans dpag-tu med-pa* innumerable times *Thgy.*; *W.*: "*ći lan nyi la tsam jiel*" how many are 2 times 4? *bći lan gnyis-la brgyad ami* 2 times 4 are 8. — 2. **return, retribution, retaliation,** *lan byed-pa* (*W.* "*ćé-ćé*"), *lan „ḥdi-ba* **to return, retaliate, repay;** *gśin-lan ysól-pas* or *ldgn-pai lan ayis-pas „ḥdi-ba B.*, "*gśin-gi ḥin-la ná-pa ḥdi-pa*" *C.*, "*gśin-gi lan-la ndd-pa ćo-be*" *W.* to return evil for good; "*lan-ed ćé-ćé W.* to show gratefulness, to be grateful; **punishment,** ... *bćag-pas lan duy* that is the punishment for having allowed... *Glr.*; *lan lin-pa, W.*: "*lan ldr-ćé, ldi-ćé, dug-lan ldón-ćé*", to take vengeance, to revenge one's self; *mig-la mig-lan id-la ś-lan brdg-la brdg-lan* eye for eye, tooth for tooth, life for life; *dei ldis-la* in return for that; *lan-grans* a number of retributions *Thgy.*; *drin-lan* recompense for benefits received, requital of a good action, *bsnó-ldn* id., *dei bzdn-lan-du* as an acknowledgment for it *Glr.*; hence *dan-lan* signifies: taking revenge for an injury received, returning evil for evil, not as *Ca.* gives: *bsnó-lan* gratefulness, *dan-lan* ungratefulness (?) — 3. **answer, reply,** *Eyód-kyi ynód-ba dei lin-du* as answer to your majesty's question *Glr.*; *lan „dbu-pa* [rq., also *„dbs-pa, ldón-pa, ldón-pa Dzl.*, *W.* "*zér-ćé*" **to answer;** *lan ysól-ba, źu-ba* id. in answering to the questions of a person superior by rank, age or office, — *lan mdzód-pa* if he, the superior, answers; *ydm-lan gli-yis „ḥal* I answer to the speech by a song *Mil.*; *drin-lan* an answer to a question, *źrin-lan* a reply to a dispatch received, *ćsód-lan Ca.* a defendant's reply (in law), *yig-lan* answer to a letter.

ldn-kan, ldn-gan **railing, fence, enclosure** *Stg.*: *Lex.*: = *pa-du.*

ལན་ཕྱིར་ *lan-phyir* W. prob. = *lan*, **retribution, return,** "*de lan-kyir yin*" that is all he has gained by it!

ལན་ཅོག་ *lan-gyog* Thgy., prob. = *lan-ñaga*; or perh. the original form of *la-gyog!*

ལན་ཉག་ *lan-ñaga* **misfortune, adversity, calamity,** as a supposed punishment for what has been done in a former life; every unlucky accident, that happens to a person without his own fault, being looked upon as a retribution for former crimes. Thus *lan-ñaga* denotes about what Non-Buddhists would call **destiny, fate, disaster.**

ལན་ཏུ་ *lan-tu* **braid, plait, tress of hair** (Ca. curl, lock of hair? Sch. pigtail?) *lan-tu ślé-ba* or *ñé-ba* to make plaits, to plait the hair; *lan-ñér* ornaments, worn in the hair *Mil.*

ལན་ཏཱ *lan-ta*, more accurately *lañtha* (acc. to Hodgson corrupted from ranjana) n. of a style of writing in use among Nepalese Buddhists. It is a kind of ornamental writing, used by caligraphists for inscriptions and titles of books.

ལན་ཚ *lan-tsa* **salt,** prob. = *tsa*, *lan-tsa* *ñé-la tim-pa* salt which dissolves in water *Thgy.*; *lan-tsa Ka-ná lam-gyi ḥrdo-ba skyed* salt gives a relish to every dish *B.g.*; *lan-tsa ñu* salt-water *Lex.*; *lan-tsa-ba* saline, briny *Med.*

ལན་ཚད་ *lab-bdér* v. *la-bdér* in *la-ḥdig.*

ལབ་ *lab-pa* **to speak, talk, tell,** *mi-la ma lab* do not tell anybody *Mil.*; *rdzáu-yiam lab-pa Bhot.* **to lie,** to utter a falsehood; *lab ñal-ba Sch.*: 'to speak unseemly, to brawl(?)'. — *lab tsám-pa Sch.*: to speak while dreaming, to be delirious. *lab ytáb-ba Ca*, "*lab gyób-ka*" W. **to talk, to chat;** "*ñé-lab-ken*" **eloquent,** fluent of words *C.*, *W.*; *rgya-lab* a great deal of talk, *rgya-lab-kan* **talkative** *C.*, *W.*

Comp. *lab-ga Ca.*, "*lab-ka*" *C.*, *W.* **talk,** — *lab-grogs Mil.* companion, intimate friend *Mil.* — *lab-rdál* talking unbecomingly *Sch.* — "*lab-ra*" (prop. *lab-sgra*) 'noise of rattling', **babble, talk,** "*lab-ra ñán-ka*" W. **to chat, babble.** — "*lab-lab* or *lab-la*", with "*gyób-ka*" to speak indistinctly, to mumble; to speak in one's sleep; "*lab-lab-ta ḥdal*" he walks speaking in his sleep, he is a somnambulist W.

ལབ-ལབ *lab-lab* a heap of stones in which a pole with little flags is fastened, esp. on mountain passes *Schl.* 198.

ལམ་ *lam* 1. **way, road,** *lam-lóu*, *rgyá-lam*, *stód-lam Ca.*, "*mad-lam*" W. **highway, main road, high-road;** *gyén-lam* an up-hill road, an ascent, *ñér-lam* a down-hill road, *ḥréd-lam*, *rtsób-lam* a horizontal or a sloping road, that leads alongside a hill, *lam-jrám* a narrow footpath, *lam dág-mo* a strait path, *lam yaṅspa* a broad one; "*lam dé-wo*" a good, easy road, "*lam sdig-po*" a difficult, dangerous, road W.; *lam ñér* the road is open, may be passed, is not obstructed by snow etc. *Gtr.*; *lam bgróspa Sch.*, "*lam ód-ka, sél-ka*" W. to clear a path, to construct a road; *rgya-gér-gyi lam* or *rgya-gar-du grá-bai lam* the way to India *Pth.*; *gri-lam* the way of the knife, i.e. a **cut, slit, slash;** "*ḥíng dód-pa lam*" here is the way for the smoke, here the smoke escapes W. — 2. way, space or distance travelled over, **journey,** *lám-du* on the road, on the journey; *bal-bód-kyi lam* the journey from Nepal to Tibet *Gtr.*, *lám-du ḥjig-pa* to set out, to travel, also: to continue one's journey, *lam-phyál tsám-du jyén-pa dani* as we had done about half the way *Dzl.*, *lám-nas ldóg-pa* to return home from a journey, *Ḥris-la grá-bai lám-du* when he went to bathe *Dzl.* — 3. **path,** fig. **way** or **manner** of acting, in order to obtain a certain end; *ñér(-pai) lam* the way of deliverance, viz. for Buddhists: from the cycle of transmigrations, for Christians: from sin and its consequences; hence the way to happiness, to eternal bliss. The six (sometimes only five) classes of beings (v. *grá-ba*) are sometimes called the six ways of re-birth within the orb of transmigration. In mystical writings *lam ñis* are spoken of as the ways leading to the *sa ñis* (q. v.) *Thgy.*; *lam(-gyi) rim(-pa) Ca.*: 'a degree of advance; the several steps towards perfection'; also the title of sundry mystical writ-

ings; *sñé-lam* the profound method or way, *tsíbs-lam* method of the (proper) means (nif.) *Mil.*; *bla-med-rdó-rjéi lam*, col. *sñóge-kyi lam* denotes the Uma-doctrine or mysticism, v. *dbú-ma*; *skyés-bu ñán-bai*, „*brtá-poi*, and *ñán-poi lam* three ways: that of a natural (sinful) man, that of the more advanced believer (but not: 'the happy mean' *Ca.*) and that of the saint, or the walk and conversation of the righteous, so also in *drañ-srongi lam* the saint's or hermit's course of life; *dgé-ba bcú lás-kyi lam spyód-pa* to walk the way of practising the ten virtues *Dal.*

Comp. and deriv. *lám-ka* prob. = *lam*, *lám-ka-na* (another reading *lám-kar*), by the road-side *Dzl.* — *lam-mkhan* one well acquainted with the road, a **guide** *Pth.*, also fig. — *lam-gód* by-way, secret path *Sch.* — — *lam-gróg* **fellow-traveller**, travelling companion. — *lam-rgyúd* = *lam* 3? *lam-rgyúd lña Dzl.* 252, 16, the five classes of beings, cf. „*grú-ba* II. — *lam-rgyás-pa* = *lám-mkhan*. — *lam-ñín Schr.* = *rgyu-lám*. — *lam-rtógs* the signs of the way being nearly accomplished i.e. the acquirements and perfections of a saint *Mil.* — *lam-ltar-snaí* something looking like a road, but a spurious, wrong way *Sch.* — *lam-stégs* **seat**, resting-place by the way-side; also fig. *Gtr.* — *lam-mdó* v. *mdo* — *lam-„dréu-pa*, *lam-snó-pa* **guide**. — *lám-pa* 1. **police-officer** stationed on high-roads for seizing thieves or fugitives; **bill-gatherer**. 2. **traveller**, wayfarer *Ca.* 3. **bell-wether** *W.* — *lám-po* = *lam*, *lam-po-ñé*. 1. **highway** *Sb.*; also as a place for practising magic, nif. 2. **way to heaven**, — "*lar-lam*" *W.*(?) — *lám-gyig* v. *yi-ge* extr. — *lam-lóg* **erroneous** *Mil.* — *lam-sraí* **lane, street**.

ལར་ *lar* 1. **but, yet, still, however** *Mil.*, *Thgy.*, *Gtr.*; *lár-ni* and *lár-na* id.; occurs scarcely any more in col. language. — 2. "*lar*" (or "*la-ri*") *ma*' *C.* none at all (?).

ལས་ *las* 1. abst., col. *lás-ka*, resp. *jyag-lás* *W.* "*ñín-lé*". 1. **action, act, deed, work**, *byi-dór-gyi las* the act of sweeping *Lex.*; *las-bzdó*, *las-dkár* a good work, virtuous action, *las-nán*, *las-ñág* a bad, a wicked action, frq.; *las dañ ñag daú yid-kyi las* actions, words, thoughts *Dzl.*; *lás-kyi rnam-smín* retribution, reward or punishment for human actions, frq. (cf. *las-rgyu-„bras* below); *las-kyi mé-loñ* mirror of fate, mirror foreshadowing future events *Gtr.*; *lás-kyi bum-pa* a certain vessel used in religious ceremonies *Schl.* 248; *las ma zód-pas* because the measure of his deeds was not yet full, his destiny was not yet fulfilled *Dzl.*; also **destination** in a general sense *Was.* (282); *las-kyi lhág-ma lás-pa dag* in consequence of the yet remaining rest of (unrequited) works *Say.*; *sóñ-las* former action; *las dbaú-bóde-sumód-pa Pth.* an accident which cannot be prevented; **performance, transaction, business**, *las tams-cád nus-pa* one who can do or perform every thing *Do.*; also the **functions** of some organ of the body *Lt.*; **work; labour, manual labour**, "*lá-ka tób-pa*" to get work; *las byéd-pa B.*, *C.*, "*lá-ka ód-ce, dás-té*" *W.* to do or perform a work, **to work**, also of things: **to operate, to produce effects** *Wdá*; *mkhar-las-byed-mi* workmen employed in building *Mil.*; *dár-las byéd-pa* to attend to the graves, i.e. to perform the sepulchral rites and ceremonies; *zañ-zlá-las byéd-pa* to carry on business, to trade, to traffic *Mil.*; *lás-su* as a task, according to one's occupation, trade, or business, by virtue of one's office, **ex officio** (nif.) *Mil.*; *lás-su rním-par* duly, rightly, perfectly, *comme il faut Mil.*; *lás-su byd-ba* v. below (extr.). — 2. sometimes: **secular business**, "*lé-ba mdá-na*" in business-affairs, in practical life. — 3. **effect** of actions, and in a special sense: **merit**, *las zód-pa* the merits being over, having an end *Thgy.* (cf. 1. above). — 4. the doctrine of works and their consequences, of retribution, *las mi bden* that doctrine is not true *Thgy.*

Comp. and deriv. *lás-ka* 1. col. work, labour, v. above. 2. *Sch.* and *Wts.*: **dignity, rank, title**. — *las-skál* retributive fate, — *las-grú*. — *lás-mkhan* **workman** *Ca.* — *las-rgyu-„bras* either for: *las dañ rgyu-„bras* works and their fruits (which in *Thgy.* are divided into *bdé-ñamo-ma-yin-poi las-rgyu-„bras* sinful deeds, *bdé-ñamo-kyi las-rgyu-„bras*

virtuous actions, *mi-ygo-bai las-rgyu-ʼbras* ascetic or mystical works *W.*), or for *las-kyi rgyu-ʼbras*: fruits of works, retribution and the doctrine of it. — *las-sgo* trading-place, emporium *Gtr.* — *las-ldan* 1. laborious, industrious *Ca.* 2. (v. above *las* 3) having acquired merit, worthy *Mil.* — *las-ĉé* in *C.* used for expressing probability, as in *W.* ʼgro with the gerund is used, v. ʼgro-ba I, 5; *mtsó las-ĉé* he will probably have seen it *Mil. nt.*; *ŝas ʼdi ʼbor las-ĉé* as possibly I may put this yet aside; *kyod mi-la-ni mtsó las-ĉé* you are not Mila, are you? *Mil.* — *las ĉog-pa Sch.*: a person employed, an official, a functionary. — *las-rtsis Sch.* dignity, rank, title incident to the office held. — *las-ldán-po-pa* v. *dań-po.* — *las-dár Sch.*: 'parade, ceremonial'(?) — *las-pa* 1. workman, labourer *Ca.* 2. *Sp.*: vice-magistrate of a village. — *las-dpon* overseer of workmen. — *las-spyód* works, actions, way of life, *byań-ĉób-kyi las-spyód skyél-pa* to lead a holy life *Pth.* — *las-ʼjíd* 'continuation, prosecution of works', blessings following meritorious deeds, *kyed dań ŝa yań mtsó-gyi las-ʼjíd-yód-pa yin* a bond of connection is formed between you and me by the merits we acquired in former periods of life *Pth.*; — happiness, prosperity in consequence of good works, good luck, fortunate event, opp. to *las-ĉags.* — *las-ʼbríl Gtr.* prob. id. — *las-mi* workman. — *las méd* idle, lazy, inactive. — *las-ŝáń* 1. office, post, service, *las-ŝáń-du ʼjug-pa* to put into office, to appoint, *las-ŝáń-nas ʼdón-pa* to put out of office, to dismiss *Ca.* 2. official, functionary "*yúl-gyi ĉi-ŝáń*" elders of a village-community *C.*, *las-ŝáń-pa* id.—"*le-lań-ŝań*" diligent, industrious, "*le-mi-ldań-ŝań*" idle, lazy *W.* — *las-su byá-ba* the second case of Tibetan grammar, the dative case.

II. only in *B.* and *C.*: postp. c. accus. mostly corresponding in its application to the English prepos. from, used also for expressing the ablative case (having nearly the same sense as *nas*): 1. from, e.g. delivering from, coming from, often = through, e.g. shining into a room through the window *Dzl.*; to hear, get, borrow a thing from a person etc.; to call, to denominate a thing from or after, according to; *tsád-las dpág-pa* to define by or according to measure *S.p.*; in quotations: *ʼdúl-ba-las* out of the, from the Dulva, sometimes also for: in the Dulva; for denoting the material of which a thing is made: of earth, of clay etc.; partitively: *ʼbras dé-las ŝas yĉig* a part of this rice, *slób-ma-las yĉig* one of the disciples *Dzl.*; *mai ŝál-mi-las bá-mo yód-pa-rnams* the girls that are found among my subjects *Dzl.*, *kún-las ʼphags-pa* distinguished amongst all, more excellent than all the others *Dzl.*; hence 2. than after the comparative degree: *ná-nin-las bzań* more beautiful than last year *Mil.*; with a negative: *lo bíu-drug-las ma lón-ŝa* not older than sixteen years *Dzl.*; *zlá-ba biá-las mi ŝód* I shall not stay longer than five months *Gtr.*; *ras-yig yĉig-las mi bdág-ŝa* possessing nothing but one sheet of cotton cloth *Dzl.*; *ná-las méd* there is none besides myself *Gtr.*; *bruyas ʼĉyér-ba-las mi yoń* in the end you will probably do nothing else but despise me *Mil.*; in a brief mode of speaking: *yes-yĉig-las rje-bmen ma mtsó* we saw nothing but the leopard, your Reverence we did not see *Mil.*; *mi ydm-ŝáń yód-pa-las méd* it is good for nothing, it only does harm *Mil.* — 3. added to the inf. of verbs it signifies not so much from as after, from doing, i.e. after doing, *nyál-ba-las láń-ba* to rise from lying, to rise after having been lying down; during, frq., the verbal root being repeated, *mi-ŝáń-ba-las* during my going or travelling on *Dzl.*; *ná-du ʼgrób-bar bsám-pa-las* when (I) intended to walk in, when (I) was on the point of walking in *Dzl.*

ལིས་ *lis-pa Ca.* for *lis-pa*; in *rdg-las-pa* and a few other expressions occurring also in *B.*

ལི *li* I. bell-metal, *li-ŝu*, *li-ĉál*, *li-ĉór*, *li-mdel* an idol, a plate, spoon, vessel made of that metal; *li-ŝa* in gen.: utensil, instrument that is cast of *li Gtr.*

II. apple, = *ŝí C.*

III. *li-yul Gtr.*, acc. to *Was.* (74) Bud-

dhist countries in northern Tibet, esp. Khotan; acc. to others in northern India or Nepal.

ཤི-ཀ-ར *li-ka-ra* or *li-ka-ra Ch.* a sort of sugar.

ལི-ཁི *li-khi Gtr.* and elsewh., an orange-coloured powder, acc. to *Lid.* ཁ-ལ-ལ red lead, minium.

ལི-ཏ-ཝ *li-tâ Ch.*: 'n. of a province of Tibet near the Chinese frontier', *li-tâ-pa* inhabitant of that province.

ལི-བ *li-ba* squinting, squint-eyed *Sch.*, *li-ba mig* squinting eyes *Sch.*

ལ-ཏ-ཡི *li-ta-yi* n. of a noble family of ancient India, often mentioned in the history of Buddha *Dzl.*, *Gyatch.*

ལ-ཡུལ *li-yul* v. *li* III.

ལ-ལམ *li-lam*, *Hind.* नीलाम, acc. to Shakspeare from the Portuguese *leilam*, auction, public sale.

ལ-ཝ *li-wi* 1. *Sak.* ལ-ཝ cloves *Med.*, *C.* — 2. *Hind.* इलायची cardamom *W.*

ལ-ཝ-ལ-ཡ *lig-lu-mig S g.*, *Sch.*: 'malachite'.

ལ-ཝ *lâ-ga Sch.* 1. sign, mark. — 2. the image of an enemy which is burnt in the *sbyin-sreg* in order thus to kill him by witchcraft *Lt.* — 3. membrum virile *Pth.*

ལ-ལ-ལ-ན *lâ-gol-ma* a large kernel *Sik.*

ལ-ལ-ལ *lâ-ni* dangling, waving, floating, in the wind *Mil.*; *sprin kyi lâ byuh-ba* a floating cloud? *Mil.*; *"lâ-lâ sê-ba"* *W.* to dangle, to hang dangling, e.g. on the gallows, *"lâ-lâ sê-ba"* *W.* to swing, to see-saw; *rkun-ldg gra lâ-nê ,dug-pa* an infant struggling with hands and feet *Pth.*

ལ-ལ-ལ *lâ-ldg* or *lâ-ldg* a film or pellicle on the eye *Med.*

ལ-ལ-ལ *lâ-ba C.*, also *lâ-pa* or *lâ* alone, a whole piece, *lâ ycig* of one piece, *lâ bâi* four pieces or parts, = *rnam-pa*; *ysêr-gyi lâ-ba Ch.*: a piece of unwrought gold; *dar-lâ Ch.* a piece of silk; *lâ-gis ,dril-ba* to pack up into a parcel, to roll up into one packet *Sch.*

ལ-ལ-ལ *lâ-ba* gratings, lattice *Ch.*

ལ-ལ-ལ *lâ-lâ* v. *lâ-nê.*

ལ-ལ *lâs* a hunting or chase in which a number of people are engaged; *dudg-lâs* id. (cf. *kyi-ra*); *byâ-lâs Ch.* falconry, hawking; *lâs-la ,gro-ba* to go a shooting, a hunting; *lâs ,dzin-pa Sch.* to hunt, to arrange a hunting party; *lâs ysâi-ba* to get by hunting, to hunt down, *lâs bsâi-ba* what has been got by hunting, game shot or caught; *lâs-pa* hunter, huntsman, *lâs-pa-mo* huntress *Ch.*; *lâs-kyi* hound, *lâs-kra* hunting falcon or hawk.

ལ-ལ-ལ *lâs-sbir* hand-mill *W.* (?)

ལ-ལ-ལ *lâs-pa Sch.*: quite round or globular; *dkar-par lâs-ta Pth.*: prob.: being quite white, cf. *"lâlâs-sê"* *Ld.* quite.

ལ *lib*, all, *Ld.*: *"lib du-ce"* to sweep all together with the hands; *C.*: *"Kâ-ccg lib hab soi"* all being covered with snow.

ལ *la* 1. knag, knot, snag, = *,dzêr-pa*; *"la-big"* knot-hole *Ts.* — 2 num. for 86.

ལ-ཁ-ན *la-kan* (perh. a misspelling for *lugs-kan?*) crucible for gold and silver *Sch.*

ལ-ཀ, ལ-ཀ-ཀ *lâ-gu*, *lag-gu*, diminutive of *lag*, hand, frq.; *la-gu-ryyâd* 1. rope to which the lambs are fastened, or strung; hence 2. small chain, e.g. watch-chain, chain or row of stitches on knitting-needles; lace-trimming and the like.

ལ-ཀ *la-ba* 1. vb. to cough, to throw up phlegm, to clear the throat. — 2. abst. the cough *Ch.*

ལ-ཀ-ཁ *la-ma Sb.* pool containing a spring, ground full of springs, *la-ma-can* rich in springs.

ལ-ཀ-ཁ *lâ-la* the fruit of some thorny shrubs, *lâ-ki-la-la* hip, fruit of the wild rose-tree, *ser-skir-la-la* berry of *Hippophaë.*

ལ-ཀ *lug* sheep, *"dô-lug, lâ-lug, bsâi-lug"* *W.* sheep for slaughter. — *lug-kyu* flock of sheep. — *lug-gu* v. *lâ-gu.* — *lug-sgâl* sheep's load — *lug-âdi-ba* and *lug-ccâi-ba* names of medicinal herbs *Ch.*, *Wdi.* — *lug-snyid Sch.* wether. — *lug-ldg* ram *B*, *C.*; *lug-ldg-gi rnca dbyibs* like a ram's horn *Wdi.*; *rgya-ra-lug-ldg* a Saiga ram *S.g.* —

lug-tôd Sch. **wether.** — *lug-pa* 1. **shot, shepherd,** keeper of sheep *Ma.* 2. to stick the heads together like timid sheep, to be sheepish in behaviour *Ma.* — *lug-mig* n. of a flower *Med.* — *lug-mûr* and *lug-rtsi* medicinal herbs. — *lug-tsogs* a sheep-skin with little wool on it *Ld.* — *lug-ri* sheep-fold, pen, sheep-cot. — *lug-ru* ram's horn; n. of several species of *Pedicularis.* — "*lug-ldg*" sheep-skin *Ld.*

ལུག་ *lug-pa* I. shot. and vb., v. sub *lug.* — II. vb., **to give way, to fall down,** cf. *rlug-pa Th.*

ལུགས *lugs* 1. **the casting, founding,** of metal, *lugs-su blûg-pa Glr.*, "*lug-la lug-pa*" col. *C.*, to found, to cast; *lugs-ma* **a cast,** *rgya-gdr lugs-ma* an image (statue, idol) cast in India *Glr.* — 2. **way, manner, fashion, mode, method,** *bôd-kyi lugs su gyis hig Glr.* make it according to the fashion of Tibet; *kui lugs-kyis bon byed dgos* you must live according to our, i.e. the Bon-fashion *Mil.*; *bsam-ytân-la yôd-pai lugs-su byas* he feigned meditation *Glr.*; *di yin-pai lugs-su byed* they speak, act, make it appear, as if it really were so *Tar.* 184, 21; *ka-rdzâ-gi lugs-kyi mkhân-las* my way of building, what I call my style of building *Mil.*; **opinion, view, judgment, way of proceeding,** *kyed-rdzâ-yi lugs-la* according to you, if we followed your advice *Mil.*; *ôdo-lugs* **religion,** i.e. a certain system of faith and worship, *jigs nan yuyis ôdo-lugs gan bzan* which of the two religions, the Brahman or the Buddhist be the better one *Glr.*; **established manner, custom, usage, rite,** *ôd-lugs* mode of dress, fashion, *ôdo-lugs* religious rites, *rgyâ-lugs* Chinese (*or* Indian) manners, *bôd-lugs* Tibetan manners etc.; *rdzâ-lugs* one's own way, *ytân-lugs* other people's way or manners; "*rdzâ-lugs-la ynda-pa* (= *rdzâ-sa „dzin-pa*) *Glr.*"; seems to be only another expression for that Buddhist virtue of absolute indifference to all objects of the outer world; *lugs* is also used concretely, meaning the adherents of a custom or religion, hence = **sect, school, religious party, denomination,** *mdo-lugs* follower of the Sutras, the Sutra sect, *snags-lugs* a follower of the Tantras, the Tantra sect; in a special sense: *lugs gnyis* the two principal classes with regard to religious life, „*jig-rten-gyi lugs* the laical or profane class, laymen, *ôdo-kyi lugs* the clerical or sacred class, priests *Ca.*; *lugs-kyi* that which relates to manners or morals, **ethical** *Ca.* (v. As. Res. XX, 583). — 3. in conjunction with a verbal root or with the genit. of the inf. it often corresponds to the English termination **ing** as: *lddn-lugs* the rising, getting up, *grd-lugs* the going, *sdôd-lugs* the sitting *Mil.*, „*o-rygdl ydn-lugs sogs ôdl-„dabs-kyi bzlas* the (possibility of) getting into difficulties and other reasons for inducing him to postpone (his setting out) *Mil.*; *bsam-gyis bkôn-lugs brjo* he described the building of *Sam-yê Glr.*; *mâd-lugs* the (circumstance of) not having *Mil.*; *yin-lugs* **the condition, state** *Mil.*; *dû-lta nâ-lugs ôl-ltar na* as to your present illness, in what does it consist? *Mil.*; *ôdzu-nas skyôn-bai lugs-su yôd-pa* they joined in educating them, they educated them together *Mil.*; it is also added to adjectives: *ôl-lugs* **greatness** *Mil.*

ལུགས-ས *lugs-sa* v. *lugs* 1.

ལུ *lus* I. 1. **a strap,** slung over the shoulder or round the waist, for carrying things; **handle, ear** (curved), of vessels, baskets etc., different from *yû-ba* a straight handle, hilt. — 2. 'foot-stalk of fruits' *Ca.*; *lus-tag Ch.*: a rosary, string of beads, suspended by the girdle.

II. *Sch.* ལུ, = *ôka*, used of words spoken by secular persons commanding respect: *yas ynâ-bai lus tôb-nas* obtaining (his) father's word of permission *Dzl.*, *lus „byas* **an order** is issued (by the king) *Glr.*, *ti-ru-ika-la lus las dgôs-pa* being obliged to accept orders from the Turukas *Tar.*; more frq.: **spiritual exhortation,** admonition, **instruction,** *lus ynâ-ba* to give it (sometimes only: to pronounce forms of prayer etc. before devotees); *lus ytâ-ba* id., "*lus tsâ-Ben*" instructor, teacher, admonisher *C.*; *lus stôn-pa*, also *lus-la stôn-pa* to instruct, to give spiritual precepts, also with regard

to supernatural voices etc. *Mil.*; esp. **to prophesy**, predict, **to reveal secrets**, with termin.: *da-ma-ši-la yin-par lhaṅ bstan* it is prophesied that it is Dānaśīla, the prediction relates to D., *sems-rgyas-su lhaṅ-bstan-to* he has received a prediction concerning (his obtaining) the Buddhaship *Dzl.*; *mdzaṅ mkhaḥ-ʼgro bkaḥ-bstan-pai skyes-bu de* the man foreshown yesterday by the Dākini *Mil.*, hence *lhaṅ-ma-bstan-pa* unheard of, unprecedented *Mil. nt.* (*Ch.* also: to demonstrate, *lhaṅ-du brtsin-du ydd-pa* demonstrable?); *lhaṅ ʼgdd-pa Ch.* to make, to establish, precepts; *lhaṅ ʼdren-pa Ch.* to cite, to quote, as authority *Tar.* 210, 2; *lhaṅ-gi rjes-ʼbrdn Wen.* (274) those who stick to the letter (opp. to *rigs-kyi rjes-brdn* to the real quality, viz. the spirit); *lhaṅ-bstan* exhortation, precept, commandment, *lhai lhaṅ-bstan bkdd-pa* to communicate the precept of the god *Tar.*, ... *ka byd-kai lhaṅ-bstan byuṅ* there came a divine order or prophecy of this purport, to this effect; hence *lhaṅ-stan-pa* **prophet** *Chr. Prot.*

ལྷ་ཐོག *lha-thog* v. above *lha* I.

ལྷ་ཐ *lhd-pa* 1. **valley**, *ri-khdn* mountain and valley; *lhaṅ-ldn* a large valley, *lhaṅ-khdn* or *lhaṅ-jrdn* a little valley; *lhaṅ-thog Sch.*: 'the cavity of the valley'; *lhaṅ-stdn* a desolate, a solitary valley, as a fit abode for hermits, frq. — 2. **furrow, hollow, groove**, e.g. on the surface of a stick *Mil.*, of the liver *Med.*

ལྷ *lhd* **manure, dung**, *lug-lhd* sheep's dung; *lhd ʼgrém-pa* to spread manure (on fields) *Ch.*, *lhd ʼdren-pa* to carry manure (to the fields) *Ch.*, **gydd-ce, tdb-ce, tdn-ce** *W.* to manure the ground; *lhd-ku* dung-water; *lhd-ldd* dung-hole; *lhd-jrdn* dung-hill; *lhd-ʼbu* grubs etc. in a dung-hill.

ལྷ་ཐ *lhd-pa* 1. abst. **phlegm, mucus**, *rnag-khrag-gi lhd-pa bkaḥ-ste* full of phlegm, matter and blood *Gtr.*; esp. in the organs of respiration: *lhd-pa big bstyar-ba* throwing up some phlegm *Gtr.*; *lhd-pa ldn* to throw up by coughing *Dzl.*, *sbrid-pa* by sneezing *S.g.*; *lhd-ʼbor* spittoon, spitting-box *C.* — 2. vb., **to boil over** *ču lhd-pa* the water boiling over *Dzl.*; *mtso lhd-pa* the running over of lakes, **inundation** *Ma.*; *ču lhd-nas lhd-nas bkdn-ba yin* it filled, by the water rising higher and higher.

ལྷ་ལ *lhas* **a bath** used as a medical cure; **fomentation.**

ལྷ་ལ་ཝ, ལྷ་ལ་ཝ་ཏི *lhas-bi, lhas-bi-ni*, n. of a queen, and of a grove called after her, situated in the north of India, where Buddha is said to have been born.

ལྷ *lha*, also *lha-po*, **body**, *lha ni-la brkldb-pa* to prostrate one's self, frq., *lha stén-pa* to show one's self, to appear, to make one's self visible, as gods *Dzl.*, and in a similar manner *lha* is often used for expressing our reflective verbs, when relating to physical processes, cf. *sems*; *lha-kyi dbdi-po* the sense of feeling, in as far as it resides in the skin and the whole body of man *Med.*; *rgyál-poi yduṅ-brgyéd* (or *rgyal-bu*) *lha-la yod* I bear a prince under my bosom *Gtr.*; *lha mnéd-pa* **to violate, to ravish** *Pth.*; *lha ʼgrub-pai ldg-ma* the beginning of the development of a body as embryo *Wdn.*; *grub-pa lha* v. *grub-pa*; *lha-la ldgu-bá* from love of life *Dzl.*; *lha dan srog-la sdd-ba* to risk or stake one's life *Dzl.*; *mi-lha ldb-pa* or *bkdn-ba* to be born as a human being, *lha-ldn* (to be born) as an animal, or also as a woman *Mil.*; — often for the whole person of a man: *brdn-gyi lha kyaṅ dpén-du ʼgyur* even a servant may become a master *S.g.*; *lha-kyi mi bzéd-par nya-ndn-gyis ydzin-te* is used (*Dzl.* 90, 2) of an exclusively mental suffering or infirmity. — In mysticism and speculative science several expressions are employed which, however, do not differ much in their import: *sgyú-lha, ʼjá-lha, bde-ʼgro sdo-rés-kyi lha*; *rig-pa ʼdzin-pai lha* (*Tar.* 56, 20), *yid-kyi lha* (frq.), **चित्तशरीर**, the immaterial body which is enclosed in the grosser material frame, accompanying the soul in all its transmigrations and not destroyed by death (*Köpp.* I., 66), *yid-kyi lha* might be rendered by 'spiritual body'; another explanation given by Lamas is: the

body which exists only in our imagination (*yid*); in that case it would be identical with *sgyu-lus*.

Comp. *lus-rgyags* a fat body *Ca.*, *lus-rid* a meas. thin, lean body, *lus-sdom* a thick stout figure, *lus-ring* a long tall body, *lus-thub* a short body *Ca.* — *lus-can* having a body, hence as subst. = *semsu-can* creature, being, *lus-can kun-gyi gtsi-ba ,po* a favourite of every creature *Stg.* — *lus-stod* upper part of the body, *lus-smad* lower part of the body. — *lus-bsus* the bulk of a body. — *lus-byed* form of the body. — *lus-med* having no body, incorporeal, ghostlike, ghostly, *lus-med-pai sked* a ghostly voice *Mil.* — *lus-zad* v. *lus-stod*. — *lus-ziin* v. sub *yzuin*.

ལུས་པ *lus-pa*, *C.* also *lus-pa*, to remain behind or at home, *bod-du chi-ba yzuis* to remain in Tibet for two months *Glr.*; **to be remaining or left** *Dzl.*; **to be forgotten**, omitted, left behind; *yzun-du lus-pa* to remain uppermost, floating to remain standing, sitting, lying, e.g. "*Ka lus-sa mi dug*" *W.* the snow does not remain, will soon melt away; *lus-par byed-pa Pth.*, *lus-su ,jig-pa*, "*lus ciig-ce*" *Lal.* ■ leave behind, to leave a remainder; *ma-lus-par* entirely, wholly, without remainder, without exception, *,gro-ba ma-lus* or *mi-lus Mng.*, all creatures without exception; *mi-lus-par* prob. also: surely, undoubtedly, at any rate, in any case, ni f. — *lus-ma, rjes-lus, gyis-lus, thug-lus Ca.* **remainder, balance, residue.**

ལ *la* 1. a small not cultivated **river-island** *C.* = *glin-ka* and *zal.* — 2. v. *lus.* — 3. *W.* a word expressive of civility and respect, and added to other words or sentences, like Sir! and Madam! in English, "*sa-la*" good day, Sir! it is also added to the word *sa-ked* gentleman, and then *sa-ked-la* is about equivalent to: honoured Sir, dear Sir. — 4. num.: 16.

ལ་ཡན, ལ་ཡན *la-ryan*, *lab-ryan* 1. *Med.* frq., *Lex.* = ས་ཟ saffron, whereas *Ca.* has: 'poppy, *la-brgan-stai* the juice of poppies, opium, *la-brgan-ghi mdog* the poppy flower, *la-brgan-ghi ,bras-bu* poppy-seed', and *Sch.* adds: *la-brgan-mdog* poppy-coloured, light-red, and he translates also *la-brgan Dzl.* ꞓV, 1, by 'poppy-coloured', although it is mentioned there amongst various species of Lotus. But in *W.* poppy and opium are usually called by the Hindi name *,pi, phin*; neither in *W.* nor in *Sik.* did I meet with any body, who knew the significations given by *Ca.* and *Sch.*, but only: 2. **diapered design** of woven fabrics; thus also *Mil.*: *la-brgan dmar-poi ydam* a flowered carpet, *la-brgan ,jol-bar Pth.* a flowered dress with a train.

ལ་ལ *la-ma* the soft downy wool of goats (esp. those of Jangthang) below the long hair, **the shawl wool**; fine woolen-cloth.

ལ་ལ *la-ma* v. *lus.*

ལ་ལེགས *la-legs* **appendix, supplement, addition** *Ca.*

ལ་ལན *la-lan Ca.*: consequence; *Sch.*: rebuke, reprimand, reproof, and *la-lan-pa*, *la-lan bdd-ba* to blame, rebuke, reprove; *la-lan-can Ca.* consequential, important (?).

ལ་ལམ་ལམ *la-lam-ulam* v. *las-lam-ulam*.

ལ་ཡ *la-la*, *la-la-nyid* **indolence, laziness, lardiness**, *la-la ma byed ciig* don't be lazy! *Glr.*; *yiig la-la byas-nas* as one (of them) had been lazy *Dzl.*; *la-las ,lyer* he is overcome by laziness *Mil.*; *la-lai rjes-su ,gro-ba* to be given ■ laziness *Lal.-Glr.*; *la-la-can* **lazy, indolent, slothful.** — "*la-lal*" *W.* = *la-la.*

ལེགས་ཕ *legs-pa B.*, *legs-po* and *-mo C.* (cf. also no. 3) 1. **good**, serving the purpose, with regard to things; adv. *legs-par* well, duly, properly, *legs-par ,tsol-ba* to search, to investigate accurately *Glr.*; *bsu-ba legs-po gyis* do care for a proper reception! *Glr.*; *legs-par gyur ciig* (*Schs.* adds *kyed-la*) may you prosper! *Sch.*, *legs-par ,dis-so* you are welcome *Sch.*; **happy, comfortable**, *bdag legs-na* when I am well off (opp. to *kyes-na*) *Do.*; *legs nyes stan-poi me-lon* mirror of fate, of the future *Glr.*; *lo(-tog) legs(-pa) B.*, "*lo lug-ma*" *W.*, a rich, healthy, happy year; *ci ltar byas-na legs* which is the best way of doing it? *Glr.*,

Tar.; *sems-can mis byas-na légs-pa gaṅ yin* which of the actions of human beings are good (in this connection it is nearly the same as *bzaṅ-po*, morally good); *legs* is also used in politely hinting or requesting, like the English 'you had better': *lhod ɟyin-pa légs(-so) Gtr.*, and still more polite: *ɟsóg-par legs* your Highness had perhaps better go etc. *Pth*; *mis-na lên-tu légs-so* if you can do it, very well! *Dzl.*; also *légs-so* alone, very well! well done! *légs-so légs-so* excellent! capital! — 2. **neat, elegant, graceful, beautiful** *C.* — 3. "*lag-mo*" *W.* **good, due,** and adv. **well, duly, properly,** like *légs-par* (v. above), e.g. "*me lag-mo ɟbar ɟdug*" the fire burns well, "*lá-ka lag-mo ɕoṅ*" you have worked well; but most frq.: **clean, pure, clear,** "*ču lag-m-*" pure or clear water (opp. to *rtsog-pa*); **fine,** of powder, = *lib-mo*; "*lag-mo ɕó-ɕá*" to clean, clear, wash, wipe, sweep etc.; to reduce to fine powder, to pulverise.

Comp. *légs-ɕan Sch.*, *legs-ldan Ca.* virtuous (?). — *legs-byas*, resp. *legs-mdzód* good deed, good work *Ca.* — *legs-sbyar*, **elegant,** well constructed, skilfully arranged, high-wrought, hence: the Sanskrit language. — *legs-smon* **patron, protector, well-wisher,** congratulator *Ca.* — *legs-bśad* a remarkable saying, a sententious remark *Mil.*, two works, called after their authors *goṅ-dkar* and *sa-skya-legs-bśad*, are recommended to students of the language. — *legs-ɟsol* resp. **thanks,** acknow'edgment, gratitude *C.*

ལེན་པ *lén-pa* (rarely *lóṅ-ba*, *lón-pa*), pf. *blaṅs* (rarely *loṅs*), fut. *blaṅ*, imp. *loṅ Ca.*, *loṅ(s) Dzl.*, *Mil.*, *blaṅs Ca.*, *W.*: "*lén-ɕe*, *wáṅ-ɕe*, *bláṅ-ɕe*" to take, i.e. 1. **to receive, get, obtain,** *ɟmas-ráṅs* an inferior place viz. for being re-born *Thgy.* — 2. **to accept,** what is offered or given, opp. to *ɟdór-ba*; also **to bear, to suffer patiently, to put up with.** — 3. **to seize, catch,** lay hold of, **grasp,** e.g. one that is about to leap into the water *Dzl.*; **to catch up; to catch, to take prisoner,** a culprit *Dzl.*; **to carry off,** e.g. the arms of killed enemies; *me byin-par* to take what is not given, **to steal, to rob**; *lén-pa-ɟdu* it is as if it had been stolen from me *Gtr.*; *ɕáṅ-ma lén-pa* to get or take a wife, frq., also to procure one for another person; *srog lén-pa* = *ɟpróg-pa* to deprive of life, **to kill** *Mig.*; **to fetch,** *lén-du* (*W.* "*lén-na-la*") *soṅ* go and fetch it! to take possession of, **to occupy** (by force of arms) *Gtr.*

ལེབ་ཙོ *léb-mo* (*Ca.* also *léb-po*) **flat,** *mon-sráṅ léb-mo* Indian pease are flat, lenticular; *léb-ɕan*, *leb-léb* id. col., "*leb-léb-la bor*" lay it down flat! *léb-ma*, *leb-ɟáṅs* **lace, bandage, ribbon** *Ca.*, *dar-skud-kyi leb-ɟáṅs* lace of silk thread; *bkaṅ-leb* a flat loaf of bread *C.*; *śiṅ-léb*, *leb-śiṅ* board, plank, *rdo-léb* a slab, cf. *glébs-pa*.

ལེའུ *leu* **division, section** of a speech, of a treatise, of a book, **chapter,** of very different length; *léu-ɕan Ca.*, *leur byas-pa Zam.* having sections or chapters, being divided into chapters; abbreviated *le*, *bkaṅ-le daṅ ɕer-le ɕad-pa yin* the chapters (treating) of the confession of sins and of wisdom are wanting *Tar.*; *lé-ma Ca.*, *le-ɕaṅs Sch.* id.

ལོ *lo* 1. **year** (resp. *dgoṅ-la*, v. *dgun*), *lo bɕu-bɕu-pa Ma.* usually *lo bɕu-bɕu lon-pa* (*W.* "*lon-ɕan*") fifty years old, of fifty years; *bú-mo lo-gnyis-ma* a girl two years old *Ma.*; *lo daṅ lo*, *lo-ré* (*-re*) *-bźin*, *lá-ltar* (*Sch.* also *bstar!*) **annually, yearly;** *lá-nas lá-ru* from year to year; *snó-lo*, *ɟdás-lo* last year; *ɟdi-lo*, usually "*di-lá*", this year; *ɟyi-lo*, *C.* *sáṅ-lo* next year; *lo ɟŏr-te* after one year had passed, *sras-kyis lo ɟor-te* when the prince was one year old *Gtr.*; the names of the twelve years of the small cycle (v. below) are those of the following twelve animals: *byi* mouse, *glaṅ* ox, *stag* tiger, *yos* hare, *ɟbrug* dragon, *sbrul* serpent, *rta* horse, *lug* sheep, *spre* ape, *byaṅ* hen, *kyi* dog, *ɟpag* hog; thus the first year is called *byi-lo* the mouse-year, and *byi-lo-pa* is a person born in that year etc. — 2. for *lo-ɕig*, v. the compounds; for *lá-ma* leaf, for *lá-ma-ba*. — 3. prob.: **talk, report, rumour, saying,** added (like *skad*) to the word or sentence to which it belongs, *ɕe-gi-ma lá lo sór-ba* for *mi-ma* when a rumour is heard, that N.N. has died

T'ngy.; *W.*: "*da lam ṭar lo*" they say the road is open now; also with a definitive subject: "*a-čé'ki-lig toi' lo*" the mistress asks for the key; "*Ko khu-se rag lo*" he says ■ is thirsty (yet also in these cases a speaking on hearsay may be meant: somebody tells me that Mrs. ■.N. asks for etc.); "*ṭsir-lo*" **report, rumour** *W.*, also "*čhi-lo*" and "*lob* (?)-*lo*" are said to have a similar signification; "*ši-lo*" and "*rig-lo*" *W.* are expressions of which I cannot give a satisfactory explanation; *bsdd-lo byas kyaṅ krdu-pa yin Mil.*, prob.: though he may get a name (in the world) by his learned discussions, he is after all a liar. — *lo* 3 prob. occurs only in col. language and more recent pop. literature; *Dal.* ཟླ་ཟ, 17 *lo* is a corrupt reading for *ysol.* — 4. num.: 146.

Comp. *lo-skor* (*Ca.* also *lo-ṭor*) **cycle of years**, a period of twelve years; it is the usual manner of determining the exact time of an event, which also tolerably well suffices for the short space of a man's life. If for instance a person in a dog-year (e. g. 1874) says that he is a *byi-lo-pa*, it may be guessed by his appearance, whether he is 10 or 22, 34, 46 etc. years old, and thus also in other cases accidental circumstances must help to determine the precise date of an event. Occasionally, however, the cycles are counted, e.g. *lo-skor brgyad* 96 years *Glr.* Besides this cycle of 12 years there exists another of 60 years which is formed (in imitation of Chinese chronology) by combining those 12 names of animals with the names of the (so called) five elements, *šiṅ* wood, *me* fire, *sa* earth, *lčags* iron, *čhu* water. Each of these elements is named twice, followed, the first time by *po*, and the second by *mo*; which signs of gender may also be omitted without altering any thing in the matter. Thus *šiṅ*(-*po*)-*byi-lo*, *šiṅ*(-*mo*)-*glaṅ-lo*, *me*(-*po*)-*byi-lo*, *me*(-*mo*)-*glaṅ-lo* are four years 1834, 35, 36, 37, and 1894, 95, 96, 97 etc. — *lo-krims* (v. *lo-ṭog-gi krims*) ceremonies, at the beginning of harvest. — *lo-grdzs* prop. date (of the year), *Sch.* also: *lo-grdzs ṭsaṅ-ma* **being of** (full) **age.** — *lo-mgo Ca.* the beginning of a year, **new-year's day.** — *lo-rgyas* v. *rgyas.* — *lo-ṅan* a bad year, a poor harvest. — *lo-čig Ca.* 'every second year'. — *lo-čhuṅ* or *ṅyuṅ C.* young, *lo-ṅyuṅ-ṅyuṅ* very young. — *lo-ṅyis* = *lo-ṅan.* — *lo-ṅyin Sch.* 'year, period or stage of life' (?). — *lo-ṭog* or *-ṭog* the produce of the year, **harvest, crop,** *lo-ṭog rnd-ba* to reap it, to gather it in. — *lo-ṭi* **almanac.** — *lo-ḍod Mil.* earthly-minded, sinner? — *lo-dpyd* annual tribute. — "*lo-ṭji*" = *srur-ṭjid, C.* — *lo-ṭyag* (*Ld.* "*lob-čag*") embassy sent every year to the king to renew the oath of allegiance. — *lo-ṭyid* half a year. — *lo-ṭsaṅ* annual produce, harvest, *lo-ṭsaṅ čé-ba* a rich, abundant harvest *Glr.* — *lo-ldgs* v. *ldgs-pa.* — *lo-bsdd* = *lo-ṭi Ca.* — *lo-yob Sch.* a stack, a heap of corn (?).

ལོ་ཀ *lo-ka Sak.* **world,** *lo-ka-ṅan-ra* = ལོ-ཀ-ངན-ཏ.

ལོ-ཏོག *lo-ṭog*, or *lo-ṭog*, v. *lo*, compounds.

ལོ-ཏོད *lo-ḍdb* v. *lo-ma.*

ལོ-མ *lo-ma*, *W.* "*lob-ma*", **leaf,** *lo-ma lhak, brul B., C.*, "*lob-ma ḍil* or *ḍul soi*" *W.* the leaves have fallen; "*lob-ma* (*a-ma*" an acerose or pine-leaf; *lo-ḍdb* = *lo-ma.*

ལོ-ཙ, ལོ-ཙ *lo-tsa*, *lo-tsa* (v. *Sak.* ལོ-ཙ to speak?) the (art of) **translating,** *sgra dan lo-ma slob-pa* ■ learn the language and the (art of) translating *Glr.*; also *lo-tsa sgyur-ba* ■ translate *Pth.*; *lo-tsa-ba* translator (of Buddhist works) *lo-čen* great translator, seems to be a certain title; *lo-pdz* for *lo-tsa-ba dan pdzi-ta.*

ལོ-ལི-ཁ *lo-li-ma Ld.* (*Urd.* ﻟﻮﻟﻰ) **prostitute, harlot.**

ལོག-ཕ-ཕ *log-pa-ba* seems to be nearly the same as *log-pa* adj., *ta-tsam log-pa-bai sems-la* prob.: entertaining irrational doubts or scruples; *bsaṅ-rim log-pa-ba* an inverted *bsaṅ-rim* q.v.; *log-pa-ba-la ḥgyur* he took it back again *Mil.*

ལོག-པ *log-pa* I. vb., pf. and secondary form of *ldog-pa*, q.v., I. **to return, to go back,** *yul-du Glr.*; "*nam log-ta ča dug*" *W.*, "*nam log-ṅa dó-gyu yin*" *C.* when will you

return? *lóg-pa ‚ṭad Glr.*, *lóg-la ‚dód-do Glr.* let us turn back, *phyir lóg-pai lam* the way back. — 2. to come back, to come again. — 3. to turn round, to be turned upside down, to tumble down *W.*, e.g. of a pile of wood etc.; *ṅa lóg-pa* or *lódg-pa* to turn away one's face, always used fig. for to turn one's back on, to apostatize ‚*Ṭór-bai yul nid-kódg-na* if you mean to turn your back to the land of the cycle of existences, more frq.: *lóg-pa byéd-pa* to revolt, to rebel, *lóg-pa rtsóm-pa* to plot, to stir up, an insurrection *Glr.*, *lóg-pa-mkhan* a rebel *Glr.*; *'lóg-pa-can'* rebellious, seditious *W.*

II. adj. reversed, inverted; irrational, wrong, *lóg-pai lam*, *lam lóg-pa Mil.* a wrong way; *lóg-pa-la ʼbúgs-pa* ('to rush into error, to turn to what is wrong?'), also euphemism for to fornicate *Stg.*; *lta-(ba)- log(-pa)* v. *lta-ba*; *ʼchos-lóg* a wrong faith, false doctrine, heresy; *grwa-lóg*, *jo-lóg* col. an apostate monk or nun; *lóg-ʼgyur* and (col.) *log* adv. wrong, amiss, erroneously, *lóg-par sém-pa* to think evil, to have suspicions (about a thing), often = *lta-lóg skyéd-pa* to sin; frq.: *'log ‚dren-pa'* to mislead, seduce *H.*; *'log yóṅ-ʼé'* *W.* to come back, to return, *'si-lóg yóṅ-ʼé'* to recover life, to revive (after having been nearly lifeless), to rise from the dead, prob. also: to appear as a ghost *W.*; *'nad log-gyób tsi'* *W.* the disease has become worse again, there has been a relapse; *'la-lóg (bla-lóg) yó-ʼé'* *W.* to turn, e.g. the roast; *'tsul log tsi-ʼé'* v. *yiud.*

Comp. *log-ʼlos Ma.* = *ʼchos-lóg.* — *log-rtógs* wrong judgment, false knowledge. — *lóg-lta* = *lta-lóg*, v. *lta-ba* — *log-spyod*, *L.c.*: *lóg-spyod nóm-pa* perverse conduct, a sinful life. — *lóg-ʼtso* with *spyód-pa* to live in a sinful manner, as much as: to live by crime, by vice *Mil.*

ལོག *logs* 1. side, *rtsáṅ-logs* the side of a wall, *mdún-logs* form-side, front-side, *rgyáb-logs* back, back part of a thing; *lógs-rs* 1. side-pest of a deer (opp. ■ *yá-* and *mú-rs*). 2. each side (v. *rs* 3); *logs-bdén* the right or upperside, *logs-ṅán* the left or lower side (of a cloth) *Ch.*; surface, *sa* of the earth; side, direction, region, *rkáṅ-pai-lógs-nas* from the part of the feet, up from the feet (e.g. a pain in the body proceeding up from the feet) *Sch.*; *ʼyas-logs* the right side, *ʼyón-logs* the left side, frq.; *ʼdi(r)-logs* this side, on this side, *ʼpha(r)-logs* the other side, on the other side; *lógs-su*, *lógs-la* aside, apart, *'lóg-pa'* *C.* to lay by, ■ put aside, to put out of the way, to clear away, *lógs-su dgór-ba*, *bkár-ba* means about the same; *lógs-su bkál-ba* to hang aside, to hang up in another place; *lógs-na yód-pa* to be distinct, separate, to live by one's self, solitarily *Schf.*, *Tar.* 45, 18; *lógs-pa* other, additional, by-, co-, spare-, *rgyags lógs-pa* spare-provision, so also *logs ʼpíṅ: ṭúg-pai smé-ma logs ʼpíṅ* the other end of a rope. — 2. well, *'log-ʼzál'* *W.* id.; *logs-bris* mural or fresco painting *Tar.*

ལོ *loi* 1. leisure, spare-time, vacant time, time, *loi yód-du ri-la nám-zla ‚dus* while you are always hoping to have (still) time(enough), you allow the favourable moment to pass away *Mil.*; similarly: *loi yod angam-la mi-ʼtse zad Mil.*; *mkhá-pai loi mid-par* without delay, immediately, directly *Glr.*; *'ṅa yóṅ-loi med'* *C.*, *W.* I have not time to come; *'ʼphó-loi yód-na'* if your honour have time to come *C.*, *W.*; *rdóg-loi yóṅ-bas* as there will be yet plenty of time to beat (me, you had better hear me now) *Mil.*; *loi-ptam Sch.*: 'cheerful talk, animated conversation'. — 2. imp. of *loi-ba* and *lon-pa*.

ལོ-ཀ, ལོ-ཁ, ལ-ཀ *loi-ka*, *loi-ʼka*, *loi-ga Mel.* intestines, entrails, guts; strictly taken it is said to denote only the blind gut(?); *yár-loi*, *mar-loi Ch.*: the upper gut, the lower gut or thin guts, thick guts; *loi-nád* a disease of the guts.

ལོ-ཀ *lón-ba* 1. pf. and secondary form of *ldoṅ-ba*, as vb.: to be blind, and fig.: to be infatuated; as adj.: blind, blinded etc., as subst.: blind man *Dal.* — *loi-ʼkriḍ* (or ‚*kriḍ-pa*) the guide of a blind man *Lex.*; *lóṅ-po*, *lóṅ-ba-po* a blind man *Ch.*; *'nye-lóṅ'* *W.* an empty ear of corn, a tare. — 2. also *loi-pa*, = *lóṅ-pa Glr.* or *loi-ba* 1, 2 *Glr.*

ལྷ-ཕ *lhó-ba Stg*, *lhó-ma Mil.* ankle-bone, astragal.

ཚོ-ཚོ *loi-loi* being in pieces, in fragments *C.*, cf. *bum-loi*.

ཚོས *lois*, 1. pf. and imp. of *lóñ-ba*. — 2. in conjunction with *spyód-pa*: **to use**, to make use of, to have the use or benefit of, **to enjoy**, e.g. *bdé-ba dañ skyid-pá-la* happiness and prosperity; *lóñ-spyod-par byá-bai rgyu* the object of enjoyment, the thing enjoyed *Stg.*; *loñs-spyód* (Sk. भोग) 1. **enjoyment, fruition**, use, esp. with regard to eating and drinking, *loñs-spyód kú-la byed* they fed on meat, *loñs-spyód ñiñ dé-las byed* they lived on (the fruits of) this tree *Pth.* 2. **plenty, abundance**, *bsa-btúñ-gi lóñs-spyod dpag-tu-méd-pa beug Glr.* they produced or procured an enormous quantity of food and drink; esp.: **riches**, *loñs-spyod ché-ba* great riches; **wealth, property**, *lóñs-spyod-kyi bdag-por gyur* he became owner of the property *Dzl.*; *mčód-pa byá-bai lóñs-spyod med* he was not rich enough to bring an offering (to Buddha) *Dzl.*

ཚོ-ཏ, ཚོ-ཏོ *lód-pa*, *lód-po*, v. *lhód-pa*.

ཚོ-ཏ *lód-po Sch.*: 'half through, through the middle, one half(?)'.

ཚོ *lon* **notice, tidings, message**, *lon-bcáñ* good news, *sprú-ba* to give notice, send word, send a message; *lon kyur* or *lon zer* has also the special sense: send in my name! *C.*; *lon žig kyér-la log* let me know, send me word *Pth.*

ཚོ-ཏ *lón-pa* = *lóñ-pa* 1. **to take, to receive** etc. *Glr.*, *Pth.*, *ča lón-nam* have you fetched the water? i. e. are you bringing the water? *Pth.*; *nór-bu mi lon* I shall not receive the jewel! *Pth.* — 2. more frq. the word is used with reference to time: **to elapse, to pass**, a. in a general sense, *lo mdá-po žig lóñ-pa dañ* after many years had elapsed *Dzl.*, *riñ-žig lóñ-te* after a long time, *riñ-por ma lóñ-par* after a short time. b. with regard to the age of a person: *la ci tsam lon* how old are you? *bcu-drúg-lon* I am sixteen *Mil.*

ཚ *loñ W.* sometimes for *lo* year, and *lóñ-ma* for *ló-ma* leaf.

ཚ-ཏ *lób-pa*, pf., imp. *lobs*, **to learn**, rarely for *slób-pa*; *lóbs-pa* the act of learning *Dzl.*

ཚ *los*, **in truth, indeed**, *mgón-skyabs rañ los yin* he is indeed the helper (from a hymn in praise of Buddha).

ཀ

ཀ 1. the letter *ka*, the English **ch**, but palatal; in *C.* it is distinguished from ཁ (*ka*) only by the following vowel being sounded in the high tone. — 2. num.: 27.

ཀ *ka* I. 1. **flesh, meat**, *yág-ka* yak's flesh, *lág-ka* mutton; *ka ¸čód-pa* (*W.* *"*čo-čé*") to boil meat; *ka ríod-pa* (*W.* *"*ró-čé*, *'ríg-čé*" or *"*lóm-čé*") to roast meat; *'phyi-ka* outward flesh, *nañ-ka* or *nañ-ča* inward flesh, or the entrails *Ca.*(?); *ká-nas čód-pai bu Glr.* the child of my own flesh and blood; *ka ¸ñig-pa* sexual instinct; *"'á-pi ka, 'á-mo ka"* is *W.* a vulgar form of attestation; **surface of the body**, *kai ri-mo* spots, stripes etc. on the skin (of an animal) *Tar.* — 2. **muscle**, *nú-ka* thoracic muscle *Mig.* — 3. for *ka-ñig* v. compounds.

II. *W.* *kó-ba* and *ka-mo*:

Comp. *ka-bkra* n. of a cutaneous disease *Med.* — *ka-skám* meat dried in the sun. — *ka-čáñ* **larder**; butcher's stall. — *ka-čú* broth. — *ka-ñig* the body of a slaughtered animal,

without the skin, beal, and entrails, *ṅe-ba* of a large — *ṅuṅ-ba* of a small animal. — *ṅa-ḳrig* flesh and blood, meton. 1. for body, *ṅa-ḳrig ṡdl-ba* a sound body *Mil.* 2. for: children born of the same parents *Cs.* — *ṅa-rgyaṅs* fat meat. — **ṅa-ciṅ** (*ṅa biṅg*) meat cut into strips and hung up to dry in the sun *W.*, *C.* (*Hook.* II, 183). — *ṅa-ṡjeṅ* raw meat. — *ṅa-nyóg Sch.*: 'soup with greens in it'. — *ṅa-rnyiṅ* old meat. — *ṅa-mdóg* colour of the skin, complexion *Dzl.* and elsewh. — *ṅa-mdog-lóg-pa Cs.*: *erysipelas*, St. Anthony's fire? — *ṅa-mdg* the lean of meat *Cs.* — *ṅa-mid* a certain disease *Lt.* — **ṅa-na** (lit. *-ena*) *W.* ordour, **seal?** — *ṅa-spu* feathers, downs. — **ṅa-spin** meat boiled down to jelly *W.* — **ṅa-ḡirág Mil.?* — **ṅa-bkag-leb** a sort of pie baked in oil *C.* — *ṅa-bo* sheep, cattle or other animals destined for slaughter *Mil. nt.* — *ṅa-ḡbu* **a maggot.** — **ṅa-bur** *W.* **boil, abscess, ulcer;** *Sch.*: mark left by a lash, weal. — **ṅa-ḍé** rice boiled with small pieces of meat *C.* — *ṅa-sbrul* **flesh-fly,** blue-bottle-fly. — *ṅa-rmin* fleshy excrescence, a little lump in the muscular flesh. — *ṅa-bsrus* boiled meat. — *ṅa-ṡid* 1. hot meat. 2. friend *Pth.*, *S.g.*, *ṅa-ṡa-ṡun* amicable, attached *W.* — *ṅa-ṡuṅ dmár-po Sch.*: 'a tumour resembling a weal or a wart'. — *ṅa-ṡuil* the fat of flesh. — *ṅa-ṡoṅ-po* butcher, dealer in meat. — *ṅa-ḡdzin* 1. a hook for taking meat out of a kettle *C.*, *W.* 2. the fork of Europeans. — *ṅa-ḡdér* wart. — *ṅa-zá*, *ṅa-zán* 1. prop.: **flesh-eater,** carnivorous animal. 2. gen.: a class of demons, described as fierce and malignant, *Sch.* पिशाच. — *ṅa-ṡáṅ*, *ṅa-yzáṅ* = *ṅag* 2. — *ṅa-rdg* dried apricots, with little pulp, and almost as hard as stone. — *ṅa-rid* lean flesh. — *ṅa-ril* 1. little meat-pies. 2. v. *ṅa-ba*. — *ṅa-rúg* sauce, gravy *C.* — *ṅa-rál* putrid meat. — *ṅa-ró* a disease *Wdn.*, is said to be an induration of the skin, callus, or perh. scirrhus. — *ṅa-rtsa* fresh meat, raw meat, *ṅa-yzér* flesh of an animal that has just been killed.

ཀ *ṅa* 1. *Dzl.* ꠰꠰°, 1. *Sch.*: high water, flood, inundation. — 2. *Lt.*: a certain hereditary disease or infirmity?

ཀཀ *ṅa-ṅa* some kind of game (?) *Wdn.*

ཀ་ཀ་ཨ *ṅa-ka-ma*, *ṅa-ṅe ṅa-ka-ma* **saffron** *C.*

ཀ་ཀ *ṅa-kar Cs.* a kind of sugar.

ཀ་ཁོན *ṅa-kóṅ*, or *ṅa-ḡóṅ*, *Wdn.*; *Sch.*: grudge, resentment, **hatred.**

ཀ་ཀྱ *ṅá-kya Suk.*, *ṡód-pa Tib.*, **the mighty, the powerful, the bold,** n. of the family of Buddha, the founder of the Buddhist religion, and hence often n. of Buddha himself, also *ṅá-kya-ṡib-pa* (*Mil.* rather boldly abbreviates it into *ṅák-ṡab*), *ṅá-kya-mi-ni*, *ṅá-kya-seṅ-ge*.

ཀ་ཏ *ṅa-ṡkár* v. *ṡka-dkar*.

ཀ་ཁ *ṅa-skád* the cawing or croaking of ravens *W.*

ཀ་ཡ *ṅa-ṡyó Mig.?* perh. dough mixed with meat.

ཀ་ཀ, ཀ་ཀ *ṅá-ka-ma*, *ṅá-ka-ra* = *ṅa-ka-ma* and *ṅa-ka-ra*.

ཀ་ཁ *ṅa-ḳíg Sch.* a small bag or purse.

ཀ་ཡ *ṅa-ḳyi Sch.* a shaggy dog, a poodle.

ཀ་ཁ *ṅa-ḡóṅ* v. *ṅa-kóṅ*.

ཀ་ཁ *ṅa-gda*, col. for *ṅam-gda*.

ཀ་ཅ *ṅa-ṡén Lt.?*

ཀ་ཉ(ས) *ṅa-nyim(s) Lex.*, as explanation of *dbal?*

ཀ་ཏ *ṅa-sta*, = *ṅiu Wdn.*

ཀ་ཏ *ṅá-stag* 1. also *ṅa-dag* **mere, merely, only,** *ḳyen ṅá-dag bṡaṅs-te* only sons being born *Dzl.*; *mi dbúl-ḡyoṅs-pa ṅá-stag-ste* as they are all of them poor people *Dzl.*; *bdáṅ-po-mṅaí-ba ṅá-stag-tu gyúr-to* they all come to the knowledge of the truth *Tsr.* — 2. *Ld.* for (*rtaí*) *ṅáṅ* (*-la*)-*btags* (*-pa*) a pack, a bundle, fastened to the saddle behind the rider, **ṅá-stag-la ḳol* or *rel ṡoí** tie it up, fasten it behind!

ཀ་ཏ *ṅá-ti Ld.*, *Pur.* **ape, monkey.**

ཀ་ན *ṅa-na* 1. *Suk.* **꠰꠰ hemp,** *Cs.*: **flax,** *ṅá-nai ras Stg.*, *Sch.*: **'fine linen',** *ṅá-nai*

pos a garment made of fine linen. — 2. v. *kò-ma*, sub *ka*.

ཀོ་ཕོ་ *kò-po* a thick blanket *Ld.*

ཀླ, ཀླ *klá-ba*, *kwa-ba Ca. W.*, *C.*, *B.* a **hart, a stag**, col. usually "*ka-wa-ra-bá* or *ra-ba*"; *ká-po* the male animal, *kò-mo* the hind, roe, *ka-phrig* a young deer, fawn; cf. *kha-kwa*.

ཀ *ka-ma* 1. **after-birth**, placenta. — 2. an ordinary coat made of cloth which has not been napped *W.*

ཀ་ཡ *ka-mi-lig* **parsley** *Ld.*

ཀ *kú-mo C.*, *B.* (*W.* "*mòg-ka*") **mushroom**; the various species of fungus receive their appellations from their colour (*dkar-kò*, *nag-ka*, *smug-ka*, *ser-ka*) or from the place where they grow (*khwa-ka*, *ču-ka*, *lud-ka*, *kú-ka*); the damp climate of Sikkim produces moreover "*sò-ka*, *ka-sea* and *dé-mo* (*sgre-mo*) *-ka-mo*", etc. *Ca.* has also *ka-man*, a thick kind of mushroom.

ཀ *ka-ra ko-ré* (cf. *yàr-pa*) *W.* **moist.**

ཀ *kò-ri-ka Sak.* n. of a bird, *Gracula religiosa*; a species of jay.

ཀ *kò-rú-bu*, ཀ, n. of one of the two principal disciples of Buddha.

ཀ *kò-ru* 1. **hartshorn** *Med.* — 2. n. of a vein *Med.*

ཀ *ka-lòg* **warped, oblique, aslant** *W.*

ཀ *kák-ti Sak.*: spear, lance, pike, sword, *Ca.* also trident; *Dzi.*

ཀ *kay*, in *kay-tes-gyis* it broke, it burst asunder *Sch.*

ཀ *kòg-ma* 1. *C.* small stones or pebbles, **gravel**, *kòg-ma-čan* gravelly, *kog-ldàn* a plain abounding with gravel. — 2. *W.* **pebble**, *kog-rdá* rocky ground, covered with a thin layer of mould which only by dint of much irrigation will yield a scanty produce; *kog-ríg* gravel, *kòg-sa* earth mixed up with pebbles, stony, sterile ground.

ཀ *kags* 1. **joke, jest, fun**, *kags čé-ba byédpa* to rally maliciously, to turn into ridicule with sarcasm *Gtr.*; *kan-kòg Mil.* a bad joke; *ka-kòg* v. *ka*. — 2. cause of a contention, object of a dispute or a quarrel, **matter in dispute** *Mil.*; quarrel, dispute, contention, in gen., "*kag gyòg-pa*" *C.* to fight, to quarrel, to dispute.

ཀ *kań* v. *yàń*.

ཀ, ཀ, ཀ *kań-po*, "*kań lòl-čé*", *kań-ríg* v. *yèań-pa*; "*kań-lùg*" a kind of fur, perh. for *sbyań-ałag* fur-coat of wolf's skin *Lh.*

ཀ *kań-lòń* **sabre, sword** *Pth.*

ཀ *kań-kań* a fabulous creature with wings and bird's feet, but otherwise like a human being; *kań-kań-čen Ca.*; pheasant or partridge (ཀ).

ཀ *kań*, resp. for *sna*, **the nose**, *kań-rgyùd Pth.*, *kań-sna* id.; *kań-khù* nostril, *kań-rtsé* tip of the nose.

ཀ *kad* 1. the **mark of punctuation**: |, also *rkyań-kàd* or *čig-kàd*; it is a diacritical sign of about the value of our comma or semicolon; *nyis-kàd* the double shad, ||, dividing sentences, or, in metrical compositions, verses; *kàń-kàd* the fourfold shad, ||||, at the end of sections and chapters; *pag-kàd* the dotted shad (|), an ornamental form of the ordinary shad, always made use of, when a shad is to be put after the first syllable of a line; *kad byéd-pa Lex.*, *„čèn-pa Sch.*, to make a shad. — 2. v. the following article.

ཀ, ཀ, ཀ *kàd-pa*, *yèàd-pa*, *yàd-pa Ca.* 1. **to comb, to curry**, (a horse), also *kad ryòg-pa*. — 2. **to brush, to stroke**, to rub gently with the hand *W.*; *kàd-ma Sch.* **curry-comb**, horse-comb; "*kò-ìg*" a wooden rake, "*čag-le*" an iron rake *C.*

ཀ *kan* 1. **iron hoop** of a barrel *Ca.* — 2. **small boat**, "*kòn-po*" ferry-man *C.* — 3. snow-leopard *W.* (cf. *pa*). — 4. **difference, distinction**, *kan „byéd-pa* to distinguish, decide, determine *Mil.* and elsewh.; *yèan-gyis kan mi byéd-pas* as nobody else is able to decide it *Gtr.*; *skad-gnyis-kan-sbyór* is said to be the title of a certain dictionary.

ཀ *kòn-ka* 1. **oblique** *W.*, "*kòn-ka-la čé-te*" to cut off obliquely; *kan-tòr* id.,

"*lam ʼdan-ʼtʼer-la ʼčʼa ʼdug*" the road has an oblique direction. — 2. *C.*: place of passing over a river.

ཏཱ *ʼdʼn-pa* 1. also *ʼbʼan-pa*, slaughterer, **butcher** *Gtr.*, sometimes also **hangman**; *ʼdʼn-ʼkʼaʼ* slaughter-house, butcher's shop, *ʼdʼn-gri* butcher's knife, *ʼdʼn-gyib* pollution by the sin of slaughtering an animal. — 2. master or rower of a boat, **boatman.**

ཏ་ཏ *ʼdʼab-ʼdʼab* 1. *W.* **whispering,** "*ʼdʼab-ʼdʼab ʼtʼdʼi-ʼčʼe, ʼzʼi-ʼčʼe*" to whisper. — 2. also *ʼdʼab-ʼdʼab* **lie, falsehood,** *ʼdʼab-ʼdʼab byʼed-pa* to lie, to cheat; *ʼdʼab-ʼdʼab-ʼčʼan* deceitful, fraudulent, crafty.

ཏ, ཏ *ʼdʼam, ʼyʼam* the lower part of a thing, e.g. of a country, *ʼdʼm-pa* a lowlander (opp. to *ʼyʼdʼu-pa* and *ʼtʼdʼi-pa*); *ʼyʼdʼm-ʼdʼu* adv. and postp. **below,** at foot, *ʼrʼi-ʼkʼaʼi ʼdʼm-du ʼčʼad* they will be treated of in their respective chapters *Lt.*; *ʼdʼi ʼdʼm-du* under it, underneath (e.g. to write); *ʼdʼam-gʼdʼa, ʼdʼam-ʼtʼdʼa*, resp. *ʼdʼu-ʼdʼm* a garment like a **petticoat,** worn by Tibetan priests and monks.

ཏ *ʼdʼm-bu* **flounces, fringes, trimmings.**

ཏ *ʼdʼm-ʼbʼa-la Sak.* in pure Tibetan *bʼde-ʼbyʼdʼi*, n. of a fabulous country in the north west of Tibet, fancied to be a kind of paradise; *ʼdʼm-ʼbʼa-laʼi ʼkʼam-yig* (not passport, but:) 'guide for the journey to Shambhala'.

ཏ *ʼdʼr* (from *ʼdʼr-ba*) 1. **east,** *ʼdʼr-ʼjʼdʼu* id.; *ʼdʼr-pa* inhabitant of an eastern country; *ʼdʼr-ʼlʼi* south-east. — 2. termin. of *ʼdʼa*, into the flesh.

ཏ *ʼdʼr-pa* 1. young man, grown-up youth (collective noun) *W.*; perh. also: a young man. — 2. v. the preceding article.

ཏ *ʼdʼr-po* 1. *W.* **adulterer,** "*ʼdʼr-po ʼčʼi-ʼčʼe* or *ʼkʼir-ʼčʼe*" to commit adultery, (on the part of the husband.) — 2. = *ʼdʼr-pa* 1.

ཏ *ʼdʼr-ʼpʼo* a young man, *ʼdʼr-ʼpʼo ʼyʼdʼn-ʼnʼu ʼyʼum* three young men *Mil.*

ཏ *ʼdʼr-ʼbʼa* pf. and secondary form of „*ʼčʼir-ba*.

ཏ *ʼdʼr-ma* 1. *Sch.*: **a strip** *Schr. ʼdʼr rʼgʼdʼi-pa* to sew in long stitches, to baste (*Sch.*: *ʼmʼu ʼyʼdʼi-pa*). — 2. *W., C.* **grown-up girls** (collective noun); **a female** (?)

ཏ *ʼdʼr-mo* **adulteress,** cf. *ʼdʼr-po.*

ཏ *ʼdʼr-ʼdʼr* **straightway, directly,** *ʼdʼr-ʼdʼr „grʼi-ba Ch.*

ཏ *ʼdʼr-ʼdʼr Ld.* furrowed, having small elevations and hollows.

ཏ *ʼdʼl*, in *rʼna-ʼdʼl* **ear-lap,** tip of the ear.

ཏ *ʼdʼl-ba* 1. *Sch.* **stone-pavement,** — 2. **a harrow,** *ʼdʼl-ʼdʼal-ba Sch.*, "*ʼdʼl-la ʼčʼad-ʼčʼe*" *Ld.* to harrow.

ཏ *ʼdʼl-ma Ch.*: **a flint, sharp-edged stone;** *W.*: stony ground; mountain side consisting of detritus; *ʼdʼl-ma-ʼdʼan* full of sharp stones *Ch.*

ཏ *ʼdʼl-ma-ʼi Sak.* the seven-leaved silk-cotton tree, *Bombax heptaphyllum Sty.*

ཏ *ʼdʼas* 1. **part,** *ʼčʼa-ʼdʼas* id.; „*ʼbras ʼdʼo-las ʼdʼas yʼčʼig* part of this rice *Dzl.*; *ʼdʼas-ʼbʼi-nʼu bgʼi-ba* to distribute, . . . *la* among *Dzl.*; *ʼdʼas-ʼčʼi-ba* a good deal, much, the greater part of, *zʼla-mʼtʼdʼu ʼdʼas-ʼčʼi-baʼi ʼkʼu-ʼbʼrʼdʼg* generative fluid in which uterine blood predominates (cf. *ʼkʼu-ʼbʼrʼdʼg* in *ʼkʼu-ba*) *Wdh.*; *yʼtʼi-wʼug ʼdʼas-ʼčʼi-bar „gyʼir-ba* excess of dullness or stupidity *Thgr.*; *ʼdʼas-ʼčʼir, ʼdʼas-ʼčʼi, ʼdʼas-ʼčʼin* in an eminent degree, in an exceeding measure. — 2. **some, a few,** *ʼdʼag-ʼdʼi* some days *Mil.*; „*gʼa-ʼdʼas* some, a few *Mil.* — 3. instr. of *ʼdʼa.*

ཏ *ʼi* nom.: 57.

ཏ *ʼi-ba* pf. and secondary form of „*ʼčʼi-ba*. 1. vb. **to die, to expire, to go out** (as light, fire); *ʼi-bar gyʼir-pa-las* when she was in a dying state *Pth.*, *ʼi-ʼzʼin-paʼi „ʼbʼy-ta* after her death; "*ʼi-ta ʼbʼg(-yʼdʼi)-ʼčʼe*" *W.* to rise again from the dead, "*ʼbʼi-ʼčʼe*" (lit. *slaʼčʼe*) to raise from the dead. — 2. abst. the state of dying, expiring, *ʼi-ba-las* see awakened from a dying state frq.; cf. also comp. — 3. partic. and adj. *ʼi-ba ʼdʼo-par byʼed-par gyʼir* one already dying still recovers *Do.*; *ʼi-baʼi ʼbʼu* the body of the deceased *Do.*

Comp. *śi-śi-ma*, „*śi-śa-ma* 1. abst. **dying, death**, *śi-śi-ma-ru* in dying. — 2. adj. **dying**, *śi-śi-ma yod* (or „*śi-śa-ma yod*) he is at the point of death, he is at death's door. — "*śi-śon*" col. the deceased, the dead. — *śi-sño* *Sch.*: 'blessing for one deceased'. — *śi-ṭsa* religious ceremonies for the dead *Sch.* — *śi-śa* flesh of animals that have died of themselves, the only flesh which a strict Buddhist is allowed to eat, and which accordingly in Buddhist countries is frequently consumed.

ཤི་ཤ *śi-śa* *W.* clinking, jingling.

ཤི་ཤ *śi-śa* *W.* a sort of early barley.

ཤ *śi-la* *Sch.* for *śrins*, *śiśl-śrins* custom, manner, moral law.

ཤ *śig* 1. for *ḅig* (q. v.) after a final s. — 2. **louse**, *mi-śig* common louse, *śiṅ-śig* sheep-louse, tick, *śyi-śig* flea, (*śa*)-„*dre-śig* bug; "*ḍag* (lit. *brag*)-*śig-pa*" *W.* mite, wood-louse, tick; *śig* „*śi-ba* *B.*, "*śi-śe*, *rig-śe*" *W.* to look for lice, to louse, *śig śuḍ-ba* to clean from lice; *śig-śan* *Sch.* also *śig-po* or *śig-śig-po* infested with lice, lousy; *śig-nad* pedicular disease; *śig-ard* lice and nits *S.g.*

ཤ-ཤ, ཤ-ཤ *śig-ge-ba*, *śig-śig* 1. standing or lying close together, **close-banded** *Mil. nt.*, *C.* cf. *phig-pa*, *ṭsib-pa*. — 2. **trembling, fluttering, wavering**; with *mig*: looking this way and that, looking about, perh. also: rolling (the eyes).

ཤ(ཤ)-ཤ *śiṅ(-se)-śiṅ* **rocking**, as trees moved by the wind *Mil.*; *śiṅ-śiṅ yon-yon* waving, moving to and fro, shaken etc., also fig. *Pth.*

ཤ *śiś* I. gerundial particle for *śiś* after a final s.

II. abst. 1. **tree**, *bud-śiś* fruit-tree, *rui-śiś* v. *rui*; *ḅyu-śiś* a beautiful green leafy tree, *skam-śiś* a dry withered tree. — 2. **wood**, *śiś śig* some wood; *śiś-śiś* timber, timber-wood, *śiś-śiś* firewood, fuel, *skam-śiś* dry wood; *ṭsim-śiś* *Ca.*: 'a small quantity of wood thrown into the fire for sacrifice'. — 3. **a piece of wood, log, billet**, "*śiś nyi sum śoḍ*" *W.* put two or three pieces (to the fire); **stump, stub** of a tree *Gr.*; "*śiś-pag-gi śiś*" *W.* gun-stock; *ardg-śiś* axle, axle-tree.

Comp. *śiś-śir-ci* **a carrying-frame** *Lh.* — *śiś-kyu* a wooden hook. — *śiś-rkuś* *Schr.* **a wooden leg, a crutch.** — *śiś-rśid* the upper part of the trunk of a tree. — *śiś-śuś* 1. a wooden house, log-house. 2. shed or out-house for wood. — *śiś-śu* sap, juice of trees. — *śiś-śur* a load of wood. — *śiś-śri* wooden chair. — *śiś-mkhan* worker in wood, **carpenter, joiner.** — *śiś-rgyan* *Sch.* **wood pecker**, *śiś-rgyan śrid-ba* the spotted woodpecker, *śiś-rgyan ṅgo-mig* black woodpecker. — *śiś-rgyal* a tree of extraordinary height or circumference, **a giant-tree.** — *śiś-mśdar* **liquorice** *Sch.*, *Wu.*; a sort of cinnamon *W.* — *śiś-ṭśa* 1. wooden utensils, implements. 2. tools for working wood *Sch.* — *śiś-ṭog*, *śiś-ṭog* fruits of trees, **fruit.** — *śiś-rta* v. that article. — *śiś-stan* **chopping-block** *Ld.* — *śiś-ṭags* wooden enclosure. — *śiś-ṭśa* woodpecker, gatherer of wind-fallen wood. — *śiś-dam* log, billet, block. — *śiś-dra* wooden lattice-work; wooden paling *Ch.*, *W.* — *śiś-druś-pa* one sitting under a tree, i. e. an ascetic, *Dam.* I, 309. — *śiś-ybigs* the leafy crown of a tree *Sch.* — *śiś-sdoṅ* trunk, **stem of a tree; a tree; block.** — *śiś-ḅrda* **a small tree, a shrub, bush** *Sch.* — *śiś-ṭdil* cotton from the cotton-tree *Ca.*, cf. *śal-ma-śi-śiś*. — *śiś-bu* a small piece of wood, *śiś-bu sor-śiś-pa* a piece of wood four inches broad or long *Tar.* — *śiś-ḅrda* fruit. — *śiś-smdu* medicine prepared from wood *Sch.* — *śiś-rtsa* root of a tree. — *śiś-rtsi* **resin** *Ca.* — *śiś-rtsi* **top of a tree.** — *śiś-tsa* **cinnamon** (having a 'saltish' taste, as is expressly stated *S.g.*); "*śiś-ṭsa śbo-ma*" *W.* **bay-leaf, laurel-leaf.** — *śiś-ṭsdi* **chip, shaving, splinter.** "*śiś-ṭsdigs*" *W.* **forest.** — *śiś-ybrin* a wooden basin, trough, tub. — "*śiś-ṭdg*" (lit. *bkag*) **chip, splint** *W.*; shavings brought off by the plane *C.* — *śiś-zdu* **wood-rasp** *Sch.* — "*śiś-śri*" **a small chip**, a very small and thin piece of wood, a splinter, "*śiś-śil ṅag śoś*" *W.* I have run a splinter into (my hand or foot).

— *shiṅ-zdg W.* a rasp. — *shiṅ-ysér* a peg. — *shiṅ-ldb* board, plank. — *shiṅ-ldn* the bark of trees. — *shiṅ-sél* a rasp.

ཤིང་ཀུན *shiṅ-kun* asa foetida, used as medicine, and (like garlic) as a spice; also n. of a mountain pass between Laboul and Zankar.

ཤིང་རྟ *shiṅ-rta* ('wooden horse') wagon, cart, carriage, also fig. = *ldg-pa*, e.g. *shiṅ-rta ḉen-po* frq. in the writings of *Tsoṅkapa*; *shiṅ-rta-ˌkór-lo* id.; *shiṅ-rtaí kaṅ-bzaṅ* the body of a carriage, *shiṅ-rtaí mdá* the pole, beam, shaft of a cart, ˌ*phán-lo* the wheel, *rjes, lam, ḥul, srol* the track, rut (of a cart) *Ca.*; *shiṅ-rta rkaṅ-ṗóg Sch.* wheelbarrow; *shiṅ-rta-mkan Ca.* maker of carts, cartwright; *shiṅ-rta-pa* 1. carter, driver, coachman. 2. charioteer.

ཤིད *śid* 1. *Sch.* hazel-nut. — 2. also *ysid-ysid-ma, ysid-stón, ysid-zán* funeral repast, of which every body may partake; *śid-ḉó* religious funeral ceremony; *śid-sa Sch.* 1. burying ground, cemetery. 2. a fruitful field = *ysa-sa*. Cf. *ysa*.

ཤིན *śin-tu* very, greatly, esp. before adj. and adv., in *B.* frq.

ཤི *śi* v. *śí*.

ཤིལ *śil-pa* v. *śib-pa* to whisper.

ཤིལ ཤིལ ལ *śil-śi-lá-la* or *ri-ru Ld.* hip, the fruit of the dog-rose.

ཤིལ ཏ *śim-ta-pa Ca.* a kind of tree or wood.

ཤིར, ཤིར ཤིར *śir, śir-śir*, with ˌ*ḉón-pa Ca.* to gush out, to stream forth with a noise.

ཤིལ *śil-ba W.* to drip through.

ཤིལ ལ *śil-li* a gauze-like texture *W.*; *śil-śil* 1. id. 2. *Ca.*: 'a cant word denoting the noise of any thing'.

ཤིས *śis* good luck, fortune, bliss; *de ˌbyéś-na śis* if that happens, it will be an auspicious sign, *śis-paí mṅá* a name foreboding good *Lt.*, *mi śis-paí ḉos* an omen foreboding ill *Wdá.*; *bstán-paí śis* acc. to *Schl.* 232 denotes the religious plays performed in the convents. *Ca.*: *śís(-pa)-po* one blessed, *śis-pa ysu-pa* to be blessed, *śis-par ˌgyúr-ba* to become blessed, *śis-par byéd-pa* to make blessed, to bless; *śiṅs-śis v. śiṅs-ba*.

ཤུ *śu* 1. acc. to Cunningham and other English authorities the Tibetan word for stag; yet as none of the many Tibetans, from different parts of the country, that were consulted by us, seemed to know this word, it is not unlikely, that in consequence of indistinct hearing it is but a corruption of *ṅa-ba* (q. v.). — 2. *"śu-śú ʼjhí'-pa" C.* to whistle. — 3. num.: 87.

ཤུ ལ *śu-dzy* n. of a plant *Med.*; *Sch.*: the rush.

ཤུ *śu-ba* I. abst. 1. an abscess, ulcer, sore *Ca.*: *śú-ba ˌśas* an abscess rises, one gives pain, *ysas* heals; *"śu-ˌbúr" W.*, and prob. also *śu-tór Med.*, id.; *"śu-ndg* and *bdu" W.* a sore that has become inflamed and rankling. — 2. scab, scurf, scald *W.*

II. vb., pf. (*b*)*śus*, fut. *śus*, imp. (*b*)*śus*(*s*), 1. to take off, pull off, draw off, *ysán-gyi gos* ■ take off a person's clothes, *gó-ḉa* armour, *mdaṅ-ḉa* arms, weapons *Pth.*; to strip, strip off, e.g. leaves, twigs, *pdgs-pa* the skin, the peel, hence (also without *pdgs-pa*) to skin, to pare, to peel ■, e.g. *"'á-ba śú-ṗa" to peel potatoes; *gyab-śis* coat of wool shorn from a sheep, fleece *Ld.* — 2. to copy, *dpe* a book, resp. *ḉal-śás byéd-pa Ca.*; *dpe-śás* a copied book *C.*

ཤུ ཤ *śu-śhaṅ Sch.*, sometimes at the end of books, hail! all hail!

ཤ ར ས(ན) *śu-ra-se*(*-na*) n. of a track of land in the neighbourhood of Mathura, not far from Agra *Wdk.*

ཤ ལ ལ *śú-li-ba Tar.* 68, 8, prob. also *śu-lig Sch.*, n. of a fabulous country in the north-west.

ཤུ *śug* 1. a thrust, push, knock, *"śug ḉen-po jhí'-pa" to push off, to give a knock, to elbow, differing from ˌ*ṗél-ba* to shove (by a more gentle motion) *C.* — 2. in comp.: *kyo-śig*, v. *kyo*; *śig-bza* wife, consort, spouse *Schr.* — 3. *W.*: old, but still fit for use. — 4. *śug-śig-la* col. for *śób-śur* softly, gently, e.g. ˌ*gró-ba* to walk, to tread etc.

ཤིང་ *śiṅ-pa* W. for *śiṅ-ba*.

ཤིང་ *śiṅ-pa* 1. the high, cypress-like **juniper-tree** of the Himalaya mountains, **the peach cedar** (*Juniperus excelsa*). It covers large mountain tracts, is considered sacred, and much used in religious ceremonies; its berries (*śiṅ-ˌbras*) are burnt as incense. — *śiṅ-dud* the smoke or perfume of juniper.—*śiṅ-ṭhèr Med.* the young pointed sprouts of this tree. — *śiṅ-ṭuid* a sort of mistletoe, *Viscum Oxycedri*, growing on it and gradually killing it. The leaves have a slightly sour taste and are used for culinary purposes *W.* — *rgya-śiṅ* acc. to *Ch.* = *spá-ma Juniperus squamosa*, a low shrub and similar to our *Juniperus communis*. But a passage of the *Stg.* shows that its fruits are eaten like peas or rice, which cannot be imagined of juniper-berries or cypress cones; cf. *spá-ma*. — 2. in *śiṅ-pa* ˌ*pád-pa Sch.*, v. sub ˌ*pád-pa*.

ཤུགས་ *śugs* 1. **inherent strength, power, energy,** c. genit.: *dád-pai*, *byáṅs-pai*, *dgé-bai śugs-kyis* by the power or ardour of faith, love, joy, e.g. to shed tears, — to weep with joy etc. *Gtr.* and elsewh.; *yèn-gyi śugs dgag mi bya* the impulse to make water must not be suppressed *Med.*; ˌ*di-dag sníṅ-gyi sbyiṅ-śugs yin* this is the power of former alms or presents *Glr.*; *ṭhèg-rjéi śugs-kyis* by the power of grace *Do.*; *der sleb-pai śugs* the power or ability of attaining to that place *Thgr.*; without a genit.: *śugs-kyis* = *rdzu-śugs-kyis* spontaneously, of one's own accord, *śugs-kyis yoṅ* they will, no doubt, come of their own accord *Mil.*; *śugs byéd-pa* to exert one's self(?); *śugs-stòbs* = *śugs*; *sníd-śugs* ˌ*drèn-pa Ch.* 'the accenting the first syllable'. — 2. col. also *śubs* and *śuds* mostly in compounds: *śugs-skud Mil.*, *śugs-ṡyra*, col. "*śugs-ra*" a **whistling**, a whistle or whiff; *śugs-gìu* 1. a whistling. 2. a whistled tune, "*śug-da jhá'-pa*" to whistle a tune *C.*; *śugs-pa* a small whistle which, in sounding it, is put quite into the mouth.

ཤུགས་ནད་ *śugs-nèr* (*W.* "*ṭóg-śig*"), *śugs-rlá* **sigh, groan,** *śugs nar byéd-pa* or ˌ*byéṅ-pa* to sigh, to groan, *śugs-rlá nar ndr* ˌ*dug* **he heaves a deep sigh** *Mil. nt.*

ཤུ་ *śú-ba*, pf. *śuis*, 1. **to snore.** — 2. **to hum, to buzz,** e.g. of a large beetle.

ཤུད་ *śud* v. *śugs* 2.

ཤུད་ *śúd-pa* pf. fut. *bisud*, 1. **to rub,** e.g. one thing against another *C.* — 2. **to get scratched, excoriated, galled** (cf. *śúm-pa*). — 3. *śud byéd-pa* (*W.* "*ṭèd-ṭe*") **to steal silently away, to sneak off** unperceived.

ཤུན་ *śúṅ-pa* **bark, rind, peel, skin,** *śuṅ-bóg*, *śuṅ-pdzo* id., the last expression is also used of the skin of animals *Lex.* — *ṡyé-śuṅ* the outer rind or skin, *ndé-śuṅ* the inner rind; *bár-śuṅ* the middle rind, the bast, esp. of willows *Sch.*: *śuṅ-bóg ldùs-pa* the spontaneous chapping or peeling off of the skin; *śuṅ-ndzi* **box-wood.**

ཤུབ་ *śúb-pa*, also *śíb-pa*, pf. imp. *śubs*, to **speak in a low voice, to whisper,** *śub byéd-pa* id.; "*ṭóg-śúb-la sli-ṭe*" *W.* to read in a low voice, to read whispering; *śúb-bu* a whispering, *śúb-bus zlá-ba* to recite in a low voice *Lex.*, *śúb-bur smrá-ba B.*, "*śíb-la zér-ṭe*" *W.* to speak softly; *śúb-bur sndél-pa* to reprehend in a whisper *B.*

ཤུབ་ *śubs* **case, covering, sheath, paper bag** etc. frq.; *rkaṅ-śúbs*, resp. *śubs-śúbs* stocking, sock, *gri-śúbs* knife-case or sheath, *mjo-śúbs* v. *mjo*; *lag-śúbs*, resp. *ṡyug-śúbs* **glove.**

ཤུམ་ *śúm-pa*, pf. (*b*)*śums*, fi. *śum*, imp. (*b*)*śum(s)*, 1. **to weep,** *ma śum mdzod* do not weep! *nu-śúm Mil.* **weeping, lamentation.** — II. to tremble(?) *grun-śúm Lt.*, *Schr. grun-śúm byéd-pa* to tremble or shiver with cold, to shudder.

ཤུར་ *śúr-ba*, pf. fut. *śur*, imp. (*b*)*śur*, 1. **to burn slightly, to singe.** — 2. **to cut off.**

ཤུ་ *śú-bu* 1. **girdle, belt** *Lex.*; *śur-bu-ṡréu Zam.* id. (acc. to *Sch.*). — 2. *Ch.*: **sorcerer.** — 3. *Th.*: **dumpling of flour,** = *ko-lag*.

ཤུལ་ *śul* 1. **an empty place,** a place that has been left, that is no longer occupied, *rdzi-śul sníṅs-nas* your own place becoming

empty, by your quitting it *Mil.* *hil-du lia-pai nor* all the things left behind in the camp *Gir.*; *dói-tse lhia-pai hil-du* instead of the coin which had been taken away (there appeared . . .) *Dzl.*; *Kydd-kyi hil-du* in the place which you occupied during your life *Thgr.*; hence in a looser sense: *bzáin-mo sméd-pai hil-du* on the occasion of the queen's absence *Gir.*; in the same manner *Tar.* 108, 16, 19, and also thus: *dri hil-du Gir.* 51 during her absence. — 2. track, rut, of a carriage, furrow, of a plough *Dzl.*, way, road; also in a gen. sense: *hil tag-rin* a long way *Gir.*; *hil-lam* = *hil*; acc. to *Cr.* also manner, method. — 3. any thing left behind by a person departed, or by a thing removed, as *ču-hil, mar-hil, phye-hil* that little water, butter or flour which adheres to the vessel emptied, but not washed; *me-hil* the extinguished cinders left by a fire; property left by a deceased person *hil ŝáin-ma yóg-po-la ŝoŝ* his servant gets all the property left (by his master) *W.*, *C.*, *pa-hil* paternal inheritance, patrimony; *pa-hil-ʼdzin-pa* the heir *C.*; *hil yaŝ mi ʼdug* nothing at all is left; "*hil-med-kan ŝo*" *W.* finish it at once! eat it all up! *ŝa-tsaŝ-po* one that eats all up, clears his trencher (a good trencherman) *Ts.*

ཕུལ་ *hil-pa, hilil-pa Ca.*: backbone, back, posteriors; *hil-ŝá* the flesh, the muscles of the back, *hil-rgyás* the fibres, the nerves of the back; *Sch.*: *hlul-dri* smell of excrements, *hil-byi* polecat, fitchet.

ཧུ *hu* 1. v. *hú-ba.* — 2. *hu ʼdiŝ-pa* a whistle *S.g.*

ཧུ་ཡིག *hu-yig* any thing copied, a copy *Cs.*

ཧེ *he* 1. *Ca. he-stag, he-dag* = *ha-ráig* entire, only, nothing but. — 2. num.: 117.

ཧེ་ *hé-na* v. *ché-na.*

ཧེ་ *hé-pa* v. *hée-pa.*

ཧེ་ *he-bám Ca.*: = *ŝe-gig* a kind of contract or bargain.

ཧ *hé-ma* (for *rjé-ma* or *yéŝ-ma?*) *W.* noblewoman, lady of rank or quality, lady, "*hé-ma ŝoŝ-ma, ŝam-ŝiŝ*" noblemen's daughter, young lady, miss.

ཧ *he-wéi Sch.*: 'divine predestination, divine protection; nature, fate, destiny; power; origin of power or authority; strength', force, the latter signification also in *Wts.* (?).

ཧ *he-rul Sch.*: tellé, patrid.

ཧ *heg* 1. imp. of *ylég-pa*, resp. for *ŝag.* — 2. the Arabian ، chieftain, elder, senior. — 3. *C.* col. for *hed* I.

ཧ *hed* I. strength, force, = *stóbs, mfu, C.* also *hey*; *dpá-hiŝ hed-ŝé* a mighty hero *Thgy.*; *héd-ŝan* strong, vigorous, powerful; *héd-mo* 1. abst. = *hed!* 2. adj. = *hed-ŝan Ts.*, "*hé'-mo gyág-po yin*" he is strong and stout, *hed-méd* powerless, weak, *hed-méd-kyi rdá-ŝou rkaŝ-ŝiŝ mygyoŝ* one travels quicker on foot than on a weak horse; *hed-ŝiŝ* weak, feeble, frail, e.g. *lus Lt.*; *hed ʼbri* strength decreases, begins to fail, *yoŝ* is restored, *nyams* is impaired; *hed skyéd-pa* to grow fat *Sch.*: 'to protect; to make haste'; "*mi kig-la hed ŝág-ŝé*" *W.* to strengthen a person; "*hed dzi nyé-ŝé*" *W.* to rub well, forcibly; "*hed hár-ŝu (sbyar-ŝu) ŝoŝ*" run and jump! "*hed ŝár-ŝe gyob*" swing your arm and throw! *W.*; "*hed-kyer-nág-pa*" by force, with violence, e.g. "*ŝoŝ*" he forced it on (me) *W.* (cf. *nam*); *hed-po-ŝé* a strong, powerful man *Thgy.*; *hédbu Lex.* id.; *hed-bdág Sch.* one having power or authority, a lord, ruler. — "*hed-wéi*" *W.* force, violence, "*hed-wéi dzáŝ*" by force, e.g. to take, "*hed-wéi ŝáŝ-ŝé*" *W.* to violate, to force (a girl).

II. the approximate direction, region, quarter, *nyi-maŝ ʼog hédi-na* below the sun, i.e. between the sun and the horizon *Mil.*; *W.*: "*gaŝ hédi-la*" in what direction? whereto? "*de hédi-la*" about in that direction; "*gaŝ hed ni* (lit. *yman*) *hig-ŝu*" to some place or other.

ཧ *hen* (?) floor of a house or room *W.*

ཧ *her-phyin* abbreviation for *ŝes-rab-kyi pá-rol-tu phyin-pa*, the title of a division of the *Kan-gyur.*

ཀེར་ *ker-ba*, pf. *ker*, **to compare, to contrast** *Ca.*

ཀེལ *kel* **crystal, glass** *Dul.* and elsewh.; acc. to *Stg.* the moon also consists of such crystal *Ca.*: *rin-kel* native crystal, *khin-kel* artificial crystal, glass; *mdzu-kel Pth.* prob. — *kel*; *spos-kel* amber; *me-kel* burning-glass, *Ze-kel* ཞ་ཀེལ a fabulous magic stone supposed to have the power of producing water or even rain.

Comp. *kel-khor* or *-por* a tumbler. — *kel-dkhir* = *kel Glr.* — *kel-khu* glass-works, glass-manufactory *Schr.* — *kel-sgoi* globe of glass *Mil.* — *kel-sgo* glass-door. — *kel-rdzi* crystal. — *kel-snod, kel-spyod* a crystal or glass vessel. — *kel-phrin* a string of glass-beads. — *kel-bum* glass-bottle. — *kel-mig* spectacles, spy-glass, telescope.

ཀ *ke* v. *ka*.

ཀེས *kes-pa* (synon. *rig-pa*, resp. *mkhyen-pa*) I. vb., 1. **to know, perceive, apprehend,** *bzhin-bar kes-pa* to find, ▣ know a thing ▣ be good *Glr.*; *brtags-na mi kes* when (the soul) is searched for, it is not to be perceived or apprehended *Mil.*; *kes-pai blo ingenium sapiens Dul.*; *mi-kes-pa-dag* those who do not care for knowing (a thing) *Dul.*; *ni kes B.*, *C.*, "*ci ke*" *W.* (like the Hindi क्या जाने) who can tell? may be; *rlan mi kes-kan* a know-nothing, ignoramus, dunce; "*ko-rin ma kes-kan khen-mo big thor chug*" *W.* he is said to be an extremely clever (learned etc.) man; *mi-kes dgu kes-pa* knowing (even) the unknown things, knowing every thing *Thgy.*; *ban-kes* id.; "*nu-rab kon ke*" *W.* I know it from having seen it; *kes-par gyur* 1. he will know. 2. he comes to know, he learns; *kes-par gyis dig* 1. know! 2. let it be known! *kes-khin-du* **knowing, knowingly,** with (my) knowledge; *gö-kes-pa* = *kes-pa*, yet cf. sub *no.* — 2. **to understand,** = *gö-ba*, *don* the sense *Glr.*; *nus rtsis kes* I understand mathematics; **to be able,** in a general sense, also physically: "*ghan kes-pa*" *C.* to one's best ability, to the utmost of one's power (= *ji nus-kyis B.*, "*ci tib-kan*" *W.*); *krag-pi yon gnu kes-pa* a clot of blood that could only quiver (though, in fact, a human being) *Glr.*; esp. with a negative: *smra mi kes-pa* not being able to speak, *dgye dgu mi kes* they cannot be bent or curved *Med.* — 3. **to be convinced, to be of opinion, to think,** *sö-la yon mdzad-bor ma kes* do not think anybody to be your friend!

II. sbst. (= *rig-pa*) 1. **the knowing** (about a thing), **knowledge.** — 2. **science, learning,** *kes-pa-la zog-tu ltad-ba* to look upon science as a (sort of) cheating. — 3. **intellectual power, intelligence,** *kes-pa chu* the intellect (of infants) is still very weak *Lt.*, *yul* is clear *Pth.* — 4. **the soul** or spirit, separate from the body *Thgy.*, *Mil.*

Comp. "*kes-gyi*" talent(?) *C.*, *W.* — "*kes-gyis*" **character** *C.*, *W.*, "*kes-gyi khim-po*" a bad character. — *kes-ldod* **desire of knowledge, curiosity** of mind *Mil.* *kes-ldan*, *kes-blo-ldan-pa* 1. knowing, rich in wisdom. 2. very learned Sir! — *kes-po*, *kes-pa-po* one that knows or understands, a knower *Ca.* — *kes-bya* 1. what may be known or ought to be known, *kes-bya kun* every thing worth knowing, all the sciences. 2. knowing, conscious, wilful? *kes-byas sgrib-pa* contamination by wilful sins *Do.?* — *kes-byed* that which knows, the understanding. — *kes-khin* **consciousness** (v. above *kes-khin-du*), *drang-pa dan kes-khin-can yin-te Gyatch.* 277, 14 (cf. *Burn.* II, 806, 5); *kes-khin* may, accordingly, ▣ used for **'conscience'** in a christian sense. — *kes-yon Ts.* = *kes-rgya*. — *kes-rab* (ཤེས་རབ) 1. 'great knowledge', **wisdom, intelligence, understanding, talent,** *kes-rab ke-ba* very talented, gifted (e.g. a boy) *Mil.*; *kes-rab dan ldan-pa* id.; *kes-rab-spyan* the (mystic) eye of wisdom *Schl.* p. 210. — *kes-rab-rtsa Taraxacum*, dandelion, also used ▣ food. — *kes-rab-kyi pha-rol-tu phyin-pa*, ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ, the having arrived at the other side of wisdom, n. of that section of the *Kangyur* which treats of philosophical matters.

ཀ *ke* (*Ca.*: *ko-mo*) I. **die, dice,** *to rgyab-pa* **to dice,** ▣ *rtsa-ba* to play at dice, *ke-gyab-pa* (*Sch. Rgyal-rig* as imp.) id.? — *ke rgyal-ba* or *phan-pa* to win or lose at playing;

ḍo-rgyan Ch. the money or stake deposited at dice-playing; *rtsis-ḍoi rdeu Mil.*, *ḍo-rdzi Wdk.*, an attribute of certain deities; *ḍo-snig* the points of dice, *ḍo-snig ysum-par* (or *-pa-la*) *ḥdzb-na* when three points are thrown. Tibetans play with three dice marked with 6 and 1, 5 and 4, 3 and 2 on opposite sides, hence from 3 to 18 points may be thrown.

II. 1. the white willow of *Spiti*, *Ld.* and other Himalayan districts. — 2. other plants *rgya-ḍo*, *lug-ḍo? Wdn.*

III. = *bsnu-ma* blast, blight, smut, mildew *Ch.*

IV. for *ḍo-gam*, q. v.

V. num.: 147.

ཟླ-ག-ཁ *ḍo-gam* **custom, duty, tax,** *ḍo-gam ldeb W.* "*lcha-ta*" high duty, *ḍo-gam len-pa* to take toll, to levy a duty; *ḍo-gam bzlá-ba Sch.*: 'to smuggle, to circumvent or defraud the customs'(?); *ḍo-gam-gyi gnas* custom-house; *ḍo-gam-pa* receiver of the customs, toll-gatherer; "*ḍo-ḥdi, ḍo-ḍi*" *T.* tax, duty.

ཟླ-ཆ *ḍo-ca* a kind of steel-yard *C.*

ཟླ-ས *ḍo-sa*, v. *ḍo-mo*, **mushroom** *Mil.*

ཟླ-ཚ-ན *ḍo-mdzi* a medicinal herb *Med.*

ཟླ-ར *ḍo-ra* **saltpetre,** nitre, *ḍo-ra-can* nitrous.

ཟླ-ཤ *ḍo-ré*, adj., **damaged, spoiled,** by being partially broken, torn etc., subst.: **a defect, flaw, notch, gap,** also **hare-lip;** "*ḍo-ré son*" it is damaged, "*ḍo-ré ton son*" a notch, chink, crack has been caused; "*lha-ḍór, na-ḍór*", with a slit lip, a slit nose.

ཟླ-ལ-ཀ *ḍo-la-ka* v. *ḍlo-ka.*

ཟོ-ག *ḍog* I. *ḍóg-ḍig*, prop. from *ydóg-pa*, imp. of *ḥdó-ba*, 1. come! let him come! *ḥbras-bu ḥnir-log-gi yid-ennda ḥdi-la med* I do not wish that fruit should come to me from without *Mil.*; *ḥur ḍog, ḥyur ḍog bdzyal ḍog* bring hither, (with *sod* inst. of *log*: take away!) *ḍog sir-ba* **to invite,** *ḥsel-la ḍog kyan ḥsi ser Gir.* we are not so much as invited, you know. — 2. with the imp. = *gyur-ḍig, bsad-par-ḍog* may (he, I etc.) be killed! *Del.* — II. v. *ḍos.*

ཟོ-ག-པ *ḍóg-pa* I. *sbst.*, also frq. *ydóg-pa*, 1. **wing,** *ydog-rkyal-ba* to spread the wings, also to spread like wings; "*ḍóg-pa dé-ba, ṭsíd-ba, ḥdzin-ba*" *W.* to clip the wings; *ydóg-pa-ḥcan, ydog-ldan* provided with wings, winged, a bird. — 2. **wing-feather, pinion,** *ḥdab-ydóg, ydóg-sgro* id.; *mjug-ydog* tail-feather. — 3. **fin,** of fishes. — 4. other things resembling a wing or a feather, *mig-ydog*, resp. *spyin-ydog* eye-lash; *rsi-ṭdg-gi ydóg-pa* prob.: wing or float-board of a water-mill; of course it might also be used for; wing, sail, of a windmill, though these are not yet known in Tibet.

II. vb., v. sub *ydog-pa.*

ཟོ-ག-ས *ḍóg-ba*, *W.* "*ḍug-pa*", 1. **sheet of paper, and paper** collectively, *rgya-ḍóg* China paper, *bod-ḍóg* Tibet paper, *dar-ḍóg* silk-paper, *rus-ḍóg* cotton-paper (also paper of linen-rags), *ḥbi-ḍóg* bast-paper, *pags-ḍóg* leather-paper, skin-paper, parchment; *mthi-ḍóg, nag-ḍóg* dark-blue or black paper, for writing on in gold or silver; *mgo-ḍóg*, resp. *dbu-ḍóg*, upper leaf, i. e. cover, covering, wrapper. — 2. *Bal.*: **book.**

Comp. *ḍog-ḥkhi* **paper-maker's form.** — *ḍog-gdzi* a sheet of paper. — *ḍog-grdzis* number of leaves in a book. — *ḍog-sgril, ḍog-dril, W.* "*ḍog-ril*" **paper-roll, codex.** — *ḍog-ldéb Sch.*: 'leaf, sheet'? — *ḍog-ṭhir* scrap of paper. — *ḍog-ṭśi Sch.* palm-tree? — *ḍog-hril ydig* = *ḍog-gdzi, Sch.*

ཟ-ལ(ས), **ཟ-ལ-ཁ(ས)** *ḥzal(s), ydzal(s)* (*Lam.*: **ས-ལ** 'elevated plain, ridge of a mountain') 1. **mountain-ridge** *Wn.* Usual meaning: ■ **pit, hole, cavity, excavation, valley,** *ḥu-ḥdzal* cavity filled with water *Dzl.*; *spaṅ-ḥdzal* valley with meadows, low ground overgrown with grass; *mai byaydóg-gi ydzal* the cavities near the wings of the nose *Mil.* at.; *ḥdzl-du* valley-ward, down hill *Dzl.*; *ḥdzal-ḥcan, (y)ḥdzal-(y)ḥdzal* full of cavities, uneven, *Sch.* also: **rough, ragged, steep;** *ḥdzal-bu* **furrow,** *ḥdzal-ba „ḥu-pa* to make furrows, to furrow.

ཟ-ལ-ཏ *ḥdzl-ba* I. to go in, **to have room** in or on, with term., *mi ḥdzl, W.* also: "*ḥdzl-ba mi ḥdug*" that is not to be got in,

there is no room for it; *bre bla ldi-bas bum-pa* a can holding five quarts *Dzl.*

II. pf. *bkaa*, fut. *bkaa*, imp. *kaa(s)*, **to empty, remove, carry or take away**, *W.* stones, earth etc., but gen. (with or without *rkyd-pa*) **to go to stool, to ease nature**, *B.* and col.

ཐོད *thod* 1. **the lower, the inferior part of a thing**, *rtse-thod* upper and lower part, **top and bottom** *C.*; *rgya-thod Wdh.* **a low tract of land**, with a milder climate, where e.g. apricots are thriving, opp. to *gu-thdga* **elevated cold region**, scarcely fit for the **cultivation of corn and barley**; *thd-du* to or towards the bottom, **down, downwards**, *C.*, "*ltf-du bdb-pa*" to descend, come down, "*ltf-ny „dzig-pa*" to ascend *C.* — 2. imp. of „*thd-pa*, *bkid-pa*; yet cf. also:

ཐོད་པ *thod-pa*, pf. *bkid-pa*, 1. **to say, to declare** *C.* — 2. **to cash** *Ca.*

ཐོབ, གཐོབ *thob*, *ytob* **a fib, falsehood, lie**, *smrd-ba*, *W.* "*gyab-ce*", to tell a lie.

ཐོབ་ཐོབ *thob-thob* **loose, soft**, as leaves etc. *W.*

ཐོམ་པ *thom-pa*, pf. (*b*)*thoma*, *bkama*, fut. *bkam*, imp. (*b*)*tham(s)*, **to prepare, make ready, arrange, put in order, fit out**, *ynas* lodgings, *ydun* a **vest**, *stón-mo* a festive entertainment, *bkón-pa* a carriage, i.e. to have the horses put to *Dzl.*; *dpón-gi tsogs* an army *Dzl.* — *thom-ra* 1. **preparation, arrangement, fitting out**, *thom-ra byed-pa* = *thom-pa C.*, so also *Ca.*; but *Sch.*: 2. *thom-ra* **state, pomp, splendour**, with *byed-pa* to show off, ■ dress smartly, *thom-can* **stately**, grand (?).

ཐོར *thor* v. *to-ri.*

ཐོར་ *thór-ba* 1. v. „*tór-ba*. — 2. to measure *Mil.*, v. *ytór-ba.*

ཐོལ་ *thól-ba* 1. **interpolation, insertion** *Ca.*, *sla-thól* intercalary month. — 2. *Ch.*: pres. tense of *bkál-ba* q.v.

ཐོལ་ *thól-po Sch.*: 'a species of willow', v. *ytól-pa.*

ཐེ *the* 1. almost always in conjunction with *ytsig*, **the other**, of two, e.g. *bud-med ytsig-tse* the other woman *Dzl.* — 2. *Zam.* ཐེ, col. *teg*, a termination indicating the comparative or superlative degree: *ñan-tse*, *ytsun-tse* the younger, the youngest, of two or of several, *btsún-mo bla-brgyal ñan-tse Pth.*; "*rtá-tsig*" *W.* the tallest; *yun-rid-tse Thgy.* the most long-lived; *drin-ce-tse* the principal benefactress, cf. *drin*; *nad ñe-tse rgyas-nad „ñés-pas* because one is suffering under the chief disease, viz. old age, *Thgy.*

ཐེ *ñi Sch.*, = *dpal* **glory, magnificence; magnificent, splendid, grand**; *ñi-ri Mil.*, pr. n., a naked mountain in a sandy plain, about a ten day's journey to the west of Tashilhunpo, covered with monasteries, and perh. on that account considered as *nyanu-mdsdr-ba*. *ñi-ñanta* v. *dpal-gyi dum-bu.*

ཐེ *ñi-ka Sch.*, also *ñe-lo-ka*, **strophe, stanza**, esp. one consisting of four catalectic trochaical dimeters.

ཐེ *yla* I. 1. also *ytá-ma*, *bkí-ma*, **worthy, becoming, fitting, suitable**, „*ñi-ba mi ytsi* as it is unworthy, unbecoming, improper, to persecute (others) *Dzl.*; "*de ltyd-la ñe yod*" or "*ñi-ce yod*" *Ld.* that serves you right. — 2. **righteous, upright, honest, good**, = *skyón-med-pa*, *C.*; *bla ytá-ma* an upright, true heart, *Thgy.*; "*ly ñi-ma jhé-pa*" *C.* to perform a work faithfully, in good earnest.

II. **only, merely; mere, nothing but**, (= *ñi-stag*) *C.*

ཐེ, ཐེ *yla-dkar*, *bla-dkar S.g.*, *Wdh.*, *C.* **tin**, *W. kar-ya*; yet cf. *ka-nge.*

ཐེ *yla-rtá* a long skirt or coat-tail *Sch.*

ཐེ *ytág-pa* v. *ytág-pa.*

ཐེ *ytags* **right, justice**, *Lex.* and esp. *W.*; *ytags „byed-pa Lex.* to investigate the rightfulness (of an action), = "*gi dág yú-ce*" *W.*; "*ytsu-ñág tsú-ce*" to administer justice, to sit in judgment "*ytsu-ñág-tsú-lan*" judge, "*ñag (go-) ñág tsú-ce*" to warp justice, to judge contrary to justice and right; "*ytsu-ñág ñá-ce*" to go to law, to bring an action, "*ñág-pon*" superior judge, chief-justice, *W.* — *bla-ytsgs* v. *bla* extr.

ཡིས་ *yisi* a musical instrument, esp. used by the Bonpo, *Gtr.*, *yisi ‚krid-pa* to play on that instrument *Mil.*

ཡུད་ *yidu-pa Sch.* = *bidu-ba.*

ཡུད་ཡུད་ *yidu-yidu* rough, rugged places or tracts *Ca;*

ཡིད་ *yidi-pa* 1. = *didi-pa* to comb. — 2. = ‚*didi-pa* II., to explain, to relate.

ཡུམ་ *yium* 1. the lower part of a thing, *yidm-du* a. adv. down. b. postp. under, below, beneath; also adv. farther down, more towards the end, in the course of; examples v. sub *bu*; postp. *dei yidm-du* under it. — 2. barren, *B.* and col., *mo-yidm, rgod-yidm, ba-yidm* a barren woman, mare, cow.

ཡུ་ *yiur Sch.*: a certain style of writing.

ཡུ་ཤ་ *yiu-sa Sch.* = *yid-sa.*

ཡུག་ *yigu-pa* v. *yiib-pa.*

ཡིན་ *yin-pa* 1. also *yin-po* good, fine, *bin bin-pa B., C.* a fertile field, *sa-pyiga yin-pa* a rich country *Sg.*; *yin-par rnd-ba* to plough well; *yin-sa* 1. fertile field or land. 2. v. *yin-po.* — 2. = *yim pa.*

ཡིན་ *yin-po* one deceased, a dead man, *yin-mo* a dead woman, e.g. "*bin-md jor-zdm*" the deceased, the late Jorzóm; it may have reference to the body, as well as to the soul, or to both together. — *yin-rje* the god of the dead, of the lower regions, of hades, also regarded as the judge of the dead, *Sak.* यम; *yin-rjei yied* a. id., Yama the destroyer. b. the destroyer of Yama, Siwa; *Sak.* भगवान्. cf. also *Sokl.* 93, "*bin-dsid*" inat, opp. to "*ful-dsid*" a bow, a slip-knot *W.* — *yin-‚dri* the soul as a ghost or spectre *Sch.* — *yin-‚prda* the convulsive motions, the writhings of a dying creature. — *yin-zas* food presented to the Lamas when a person has died (*Ca.*: food prepared, or exposed for the dead?). *bin-sa* 1. burying ground, cemetery, 2. fertile field.

ཡིལ(ས)་པ, ཡིལ(ས)་ *yiib(s)-pa, biib(s)-pa,* also *yig-pa*, 1. *Sch.*: to range, to compare; *Ld.* ■ be ranged, to draw up in files; "*gral yig rgydb-pa*" *C.* to induce assembled people by means of a stick to stand or sit closer; cf. *kal-bdug.* — 2. *rul-gri yiib-pa Wdd.?*

ཡིན་ *yim-pa, yin-pa Sch.*: 'ground, crushed'.

ཡིན་ཡ་ *yinu-bdi-ba Sch.* to be irresolute, unsettled in opinion; ■ be distrustful, suspicious.

ཡིས་ *yis*, often also *bis*, 1. nature, temper, natural disposition, *yis-ka* col. id., *rai-yis yis* it is their nature, their natural disposition *Mil.* — *yis-kyis* by the very nature of the case, without secondary causes, naturally, quite of itself *Mil.*; *yis-idn Mil.*, *Do.* was also explained by *rgyu-med-par*, prob. implying merely: not having been one's self the efficient cause. — 2. person, body, *yis tsma-bdi-du ‚byig-go* they anointed the whole body *Do.*

ཡུ་ *yiui-ba Ca.* to rebuke, reproach; the *Lexx.* explain it by: *bib-bur smdd-pa* to blame in a whisper, i.e. behind a person's back.

ཡ་ *yium-pa* v. *bim-pa.*

ཡ *yid-ba*, pf. *yies*, to abuse, revile, with *la, Dzl.* and elsewh.; *yis yai slar mi yid-ba* even when reviled, (one should) not revile again (rule for monks) *Ca.*

ཡ *yiig pa* v. *yiig-pa.*

ཡ *yiigu-pa* (imp. *yiegu*, *Dulva* in *Feer Introd.* etc. p. 68; but *log* is prob. the original and older form), *Bal.* "*liga-ba*", resp. to go, to go away, opp. to ‚*byón-pa* to come *Glr.*; in other passages to come *Dzl.*; *yiegu-grabs mdzad* he made preparations for setting out *Mil.*; *nam-mkha-la ‚yier-bai yiegu* he ascended to heaven *Tar.*; *slar yiegu-pa* to return, to come back. *yiegu-pa* is col. seldom used, but often in books, and mostly of Buddha and great saints; *bdé-bar yiegu-pa* ■ die, of saints and kings; *sku yiegu-pa Glr.*; *dgún-du* or *dgún-la yiegu-pa Mil.*, *mdor yiegu-pa Glr.*, id.; *bdé(-bar)-yiegu(-pa)* as partic. — सुगत Sugata; *de-bzin-yiegu-pa* तथागत acc. to the explanation now generally accepted: he that

walks in the same ways (as his predecessors), a very frq. epithet of the Buddhas. — *yèga-bakyèn* parting-(beer-) cup, parting-feast or treat *Mil.* — *yèga-zòn Ca.* a banquet or dinner, after the death of a great person.

ཡེད་ཆ *yèd-ma*, rarely *yèd*, 1. **executioner, hangman** *Stg.*; *yèd-ma skòba* to engage a hangman, i.e. to pay a murderer *Gtr*; fig.: *phan tsun yòig-gi yèd yèig-gis byed-ste Wdn.* prob. means: one destroying the other. — 2. in a special sense: gods of vengeance, tormenting the condemned in hell, or fighting against evil spirits, *drag-yèd Schl.*

ཡ་ཡེ་ཟབ(ས) *yèn-zòb(s) Gtr.*, the founder of the Bon-religion, his full name being *bon yèn-zòb-gyuè-drùò C.* prob. identic with the Chinese philosopher *Lao-tse* — *ye-yèn Mil.* id. — *sgrub-yèn* the Bon-doctrine (opp. to *dam-ròs Mil.*)

ཡེར(ཀ) *yèr(-ba) B., C.*: **wet, wetness**; *yèr-ba, yèr-pa, yèr-po* adj., *yèr-bar gyùr-ba* to get thoroughly wet, to be drenched *DzL.*, to get moist, to be moistened; *yèr-bar byed-pa C., B.*, *"èr-pa tò-è" W.* to wet, to moisten. In *C.* and in *B. yèr-ba* seems to be mainly used for **wet**, in *W.* for **moist**.

ཡེར་ *yèr-ba* I. abst. and adj. v. the preceding article.

II. vb., 1. **to ask for, beg for**, *èr-te ròb sòt* I got it by asking for it (I did not buy it) *W.* — 2. **to ask** *"èr-len-pa"* (lit. *yèr-len-pa*) **to interrogate, to question, to try** (judicially); as partic. and abst.: the examining or criminal judge *C.* — 3. = *yèr-ba* **to measure** *C.*

ཡོ་ *yò-ba*, pf. *yòa*, 1. **to pour out, to pour away** *C.*, prob. the same as *bò-ba*. — 2 (?) *"Ka kòa-te kyè"* he has **alienated** him, enticed him to join his own party *Ld.*

ཡོ་ལ *yò-ma* **lever** *"ò-ma gyòb-pa" C., W.*, *"sòt-è" W.*, *"ò-ma kòn-pa" W.*, *"kòmpa" C.* to put a lever to (a thing).

ཡོག་ *yòg-pa* 1. abst. v. *òg-pa*.

II. vb., also *bòg-pa, yòg-pa, yòig-pa, ,ògs-pa*, pf. *yòaa, bòaa*, fut. *yòag, bòag*, imp. *yòog, Pth.*, 1. **to cleave, to split**, *òòi* wood, *rnòm-par* entirely, *bòil-pa bòir* into four pieces *Gtr*, *dòm-bar* into pieces; *sgo yòig-pa* **to break open** a door (with a hatchet) *Pth.*; **to break or pierce through**, *dkyil* through the middle *Mil.*, *gsòr bòg-pa Mil.* to break through the snow, by means of yaks sent in advance to beat a path (v. *Hue.*), *lam bòog-pa* in a gen. sense: to beat a path; *lam mi òg* or *ma òg-par ,dug Gtr.* the road is not practicable; *sòg-les yòig-pa Thg.* to saw lengthwise; — *yòag-pa* is also used for: **to rend, to tear**, to make a rent or slit into a dress etc. *C., W.* — 2. **to confess**, *sdig-pa, nyòs-pa, lhòi-ba* to confess a sin, and thus **to expiate it**, which two, according to the views of a Buddhist, are always united, at least as it regards lighter transgressions. Hence *sdig-pa bòags* frq. means: the sin is atoned for, is blotted out, and *yòag-pa* is the usual word for **'to forgive'**. *sdig-bòags* **atonement, expiation**, *sòrui bòdd-pai-sdig-bòags-su* as an atonement for having killed a serpent *Gtr*; *mòl-bòags = sdig-bòags, mòl-bòags-la òa-Ròg ,bùl-ba* to offer a killed animal (a sheep) as an atonement *Mil.*; *sdig-bòags-smòn-lam Gtr.* **penitential prayer.**

ཡ(ས) *yòò(s)* v. *òòi*.

ཡོ *yòd-pa* **to comb** *Ca.*

ཡ *yòn-pa Ca.*: = *skyòn-pa* **to put on** (?).

ཡ *yòb* = *òb*.

ཡ *yòm-pa Thgy.* = *òm-pa*.

ཡ *yòr Sch.* a basin or **reservoir** of water, seems to be not much known; but in *Zam. yòr-bai yòr* is to be found.

ཡ *yòr-ba* I. vb., *C.* also *yèr-ba*, pf. fut. *bòar, bòor*, 1. **to count**, e.g. sheep, by letting them pass one by one through one's hands, the beads of a rosary (through one's fingers), hence *ròs-brjod-bòar-sòyòi mòi-po byed* to read prayers etc. (cf. *sòyòi-ba*, 3). — 2. **to measure**, *bres* by the peck *Lex.*; **to weigh**; *yòr-la rò-pa yòr-ba* to weigh out (to exchange) brass

for gold. — 3. **to hunt, to chase,** = „ʼkór-ba, ri-dwags game *Lex.*; *nya-yìdr-ba* **to fish** *Dzl.* — 4. *Sch.* to cut through (?).

II. adj., also *yèr-ba*, **rough, bristly, shaggy,** *skra*, *spu Stg.*, opp. to „*jam-po* (*Sch.* rough, gruff, rude?)

ཡོལ་ *yòl* **plough** *Glr.*, *toi*, *tòi-yòl* id. The plough in India and Tibet consists only of a crooked beam, *yòl-mda*, (without wheels) with the share (*yòl-lcags*, *toi-lcags*) at the lower end; *yòl-mdá ʼdzin-pa* **to plough,** lit. to take hold of the plough-beam.

ཡོལ་ལོ་ *yòl-po* **poplar-tree** *C.*

ཡོལ་ལ་ *yòn-pa* 1. *yìn-ba* and *bìn-ba*.

ཕ་ *bìa* 1. in *bgo-bìa* **portion, share, allowance, ration** *Lex.*, evidently a secondary form of *ka*. — 2. *Dzl.* ཝ, 1 **inundation,** flood; *kua*, the reading of the manuscript of Kyelang, seems to be preferable.

ཕ་ *bìd-ba*, pf. *bìas*, **to slaughter, to kill** (animals for food); in a story of *Glr.* it follows the slaughtering and must be understood to denote the cutting to pieces of the killed animal; but our Lama preferred to read *bìás-pa* to skin.

ཕ་ *bìd-ma* v. *yìd-ma*.

ཕ་ *bìdg-pa* v. *yìdg-pa*.

ཕ་ *bìdi-ba*, *Sch.* also *yìdi-ba*, alvine discharges, *bìdi-ba „byin-pa* to make open bowels, of food, medicines *Med.*; *bìdi-dgag* **constipation** *Med.*; *bìdi-yìi* excrements and urine, *bìdi-yìis shú-ba* to dirty therewith *Dzl.*; *bìdi-yìi bri-ba* to retain stool and urine *Sch.*; *bìdi-lám* the anus *Med.*

ཕ་ *bìdìs-pa* **leaky, leaking, full of crevices,** "*ʼu-sóm nyi-ma-la bór-na ìsd dug*" *W.* the water-pail will become leaky, if it is left standing in the sun.

ཕ་ *bìdd-pa* (prob. pf. of „*ʼchd-pa* q.v.) 1. **to explain,** expound; **to declare,** pronounce, *ʼos-bìdd-pa* to explain religion, to lecture on religious subjects, **to preach;** „*ʼi-bo dai „dìnar bìad* he must be set down for dead *Wdá.*; *bì-ma skyé-bar bìad* this **indicates** that a girl will be born *Lt.*; *bìdd-kyis mi ldìs-so* it is **ineffable, unspeakable; to say,** *„bìb-par bìad* they say it flows down *Wdá.*, *tá-mar bìad* he is said to be on the lowest stage *Thgy.*, *sdu-par bìad* it is said or declared to be bad, *mdo-du bìad* it is **mentioned as a medicine** *Wdá.*; **to tell, to relate,** col. the usual word. — 2. **to comb,** v. *bìd-pa*. — *bìad-grwa* **school-room, lecture-room.** — "*ìsd-dìn*" *W.* the subject of a talk. *bìad-ydm* a public lecture *Sch.* (?). *bìad-bì byéd-pa* to make many words *Mil.*

ཕ་ *bìdn-pa* v. *ìdn-pa*.

ཕ་ *bìar*, supine of *bìd-ba*.

ཕ་ *bìdr-ba* v *yìdr-ba*.

ཕ་ *bìil-ba* 1. **to wash, to wash out or off, to clean by washing, to rinse,** plates, dishes, etc. — 2. *Itó-ba bìil-ba* **to purge** the body, hence in gen. *bìil-ba* to suffer from diarrhoea, and *W.* col. "*ìal*" **diarrhoea, looseness, flux,** "*ìal ray*" I have d., "*ìal dug*" he suffers from d., "*ìal yoi*" d. begins; *bìal-„jdm* a mild d., *bìal-„pyés* (?) a violent flux *Sch.*; *bìal-nád* indisposition from d.; *bìal-byéd B.*, *bìal-smin B.* and col. **laxative,** aperient medicine.

ཕ་ *bìis-pa* v. *bìi-ba*.

ཕ་ *bìig-pa* v. „*dzig-pa* I.

ཕ་ *bìib-pa* v. *yìib-pa*.

ཕ་ *bìú-ba* v. *ìú-ba*.

ཕ་ *bìug-pa* to sell *Ca.*

ཕ་ *bìud-pa* 1. v. *ìud-pa*. — 2. *Sch.*: to purify by fire, *bìud-me* purifying fire (?).

ཕ་ *bìub-pa* to put into the scabbard, **to sheathe** *Sch.*

ཕ་ *bìum-pa* — ཕ་ *bìr-ba* v. ཕ་ *ìum-pa* etc.

ཕ་ *bèn* (cf. *bìa*, *kua*) **inundation, flood** *Mil.*

ཤེས-པ *bèe-pa*, prop. pf. of *śès-pa*, **to know** (a person or thing), **to be acquainted**, *daṅ* with *Dzl.*; *ynyen-bèe* **a relation, relative**, *ynyen-bèe-la ḍùn-ynyo-par sems-so* they are intent on being of use to their relatives *Dzl.*; *ynyen* and *bèe* may also be separated: *ḥyèl-la ynyen med bèe kyaṅ med*, *Mil.*; *bèe-ynyèn* on the other hand means: **friend**, *dge-baṅ bèe-, nyèn* (*Sak.* **कल्याणमित्र**) friend to virtue, **spiritual adviser**, opp. to *mi-dgèi bèe- nyèn* **seducer**, *Glr.* (cf. *ełig-paṅ grogs-po*); *dge-bèe* 1. = *dge-baṅ bèe-ynyèn*. 2. = *dge-benyèn* **lay-brother**. — *ṅo-bèe* v. *ṅo-śès*. — *mdzèn-bèe* **friend**.

ཚོད-པ *bèd-ba*, pf. *bèe*, 1. also *ybèd-ba*, **to pour out** *Lex.* — 2. **to lie with**, to have sexual intercourse with, — *ḥbrig-pa byèd-pa*, e.g.: *de daṅ bèe-pas bu skyes* after having slept with him, she bore him a son *Pth.*; **to engender, to generate, to beget** (v.a.), *phag-rdzù bèe-paṅ bu* the son begotten by the swine-herd *Pth.*, (*bèe-ba* seems not to be considered obscene).

ཚེག-ས *bèg-pa* v. *ybèg-pa*.

ཚད-ས *bèd-pa* = *bèd-pa*, "*ḥo'-ri*" *C.* **rumour, report**, "*ḥo-ri-la dèe-ła ser dèg-te yi' mi če*" though it is rumoured I cannot believe it *C.*

ཚོར-ས *bèr-ba* v. *ybèr-ba*.

ཚོར-ཕ *bèr-po C.*, *W.* **liberal, munificent**, *Schr.*: squanderer, spendthrift (?).

ཚེགས-ས *bèel-ba* 1. **to put off, postpone, defer, delay**, *bèd-la ḥgrò-ba* the going to Tibet *Glr.*; absolutely: *bèel-ba bzaṅ* it is good to wait; — **to prolong**, e.g. *mi ḥig-gi ḥèe-ba* the life of a person (by a reprieve) *Dzl.*, also **to grant, to allow** viz. a respite, a reprieve, *bdag-la ḥug bdun ḥig bèel-to* granting me a respite of seven days *Dzl.*; **to stop, detain**, e.g. the sun in his course *Thgy.*, a traveller wishing to set out *Pth.*; **to omit**, to neglect doing *Mil.* (ni f.); *ḥpyi bèel-ba* **to put off, postpone**, *ḥpyi-bèel byèd-paṅ gaṅ-zag* a person that is always postponing his religious duties *Mil.*; *Ćos-la ḥpyi-bèel byar mi ruṅ Mil.* there should be no putting off, whenever religion is concerned; *bèel ḥdebs-pa* and *ḥtebs-pa* = *bèel-ba* frq.; *bèel ma tebs* he could not be detained, kept back, diverted from his purpose *Pth.*; relatives are called *bdèel-kyi bèel-ḥdebs* a hinderance on the way of the believer, caused by the devil.

ཚོས *bèes* resp. for *zaṅ* or *spaṅs*, **food, victuals, provisions of the table**; *bèes-la ybaṅs-pa* to go to dine, to go to dinner *Dzl.*; *dge-ḥdùn-la bèes ysol-ba* to treat the priests to a meal *Dzl.*; now almost exclusively applied to food **offered to the gods**, — *lha-bèes*; *bèes-bu Mil.* offering-morsels, e.g. small pieces of butter offered to the gods or the ghosts.

ཚོས-པ *bèes-pa* **begotten, generated**, v. *bèe-ba*.

ཞ

ཞ *ża* 1. the letter **ż**, the sharp English s, in *C.* distinguished from **z**, (which is sounded there also as sharp s) only by the following vowel being high-toned. — 2. num.: 28.

ཞ *ża* 1. **earth**, as elementary substance, as *ću me rlùṅ* earth, water, fire, air, the four elements, as *nyèn-ząd ḥig* a small quantity of earth, opp. to: *za ćèn-poi* as the mass of the whole earth *Dzl.*; *rdzi-za* clay, argillaceous earth, "*bè-za*" *W.* sand and earth, *ḥig-za* flint and earth; also for **ore, metal** (like *rdo*), *ḥpèr-za* gold-ore, *dzùl-za* silver-ore *Ca.*; *ḥgìm-za* sweepings, offscourings;

the ground, *sa-la* (*W.* also "*sa lá-na*") *ʼdug-pa* to sit on the ground, *sa-la ltúi-ba, gyál-ba* to fall to the ground; *sa-ʼog, sa-stéi, sa-bkú*, under, on, above the ground; *sa-ʼog-nyid* the Nagas (*klu*); **the earth**, the globe which we inhabit, usually more accurately *sa lén-po* v. above. — 2. **place, spot, space**, = *ynas*, and col. more in use than this, *rnsi sa ʼbir-ba Stg.* 'swollen in the places of the horns', i.e. men that had been oxen in a former life, and in consequence of it are distinguished by little knobs corresponding to their former horns; "*ʼjóg-sa ghá-la dug*" *C.* where have you been hit or hurt? *ʼdá-sa* and *ʼbém-sa* sharp-shooters' stand and place of the target *C.*; *yod-sa* the place where a person lives, (in the old classical style usually expressed by *gnas-na-ba*); "*čin-tsúi-sa*" vulg. 1. orifice of the urethra. 2. privy, water-closet; *sá-la grda-ʼdri-sa čig yod* I have a place where to ask advice, I have an oracle *Glr.*; in a wider sense: **occasion, opportunity, possibility**, *lus-la rigs med* one cannot get near him *Glr.*, *rje Ryál-kyi yárjs-sa dé-na med* you cannot go to that place, Sir! *Mil.*; *nor-gyis bká-sa med* you cannot ransom yourself by money *Mil.*; also with respect to men: *ná yán-la sér-sa* (*bá-sa, vé-sa*) *med* I cannot address myself to any body else with my words (requests, hopes); **place, step, degree, grade**, *čun-ma Sé-sar bzuś* he took and trusted his second wife in the place of the first, i.e. he showed the second the honour due to the first; *sa-bčú* v. compounds. — 3. it is also said to be the name of a quadruped of the size and appearance of a badger, but not identic with *yas Sik.*

Camp, *sa-dkár* = *dkar-rtsi Ca.* — *sa-skám Sch.* arid soil, dry ground, **steppe**. — *sa-skyón, sa-skyór Lex.* protector of the earth i.e. king. — *sa-ʼku* made dirty by earth, dust etc., **soiled, turbid**. — "*sa-Ryál*" *W.* (for *ynas B.*, *sá-ʼka C.*) **place**, "*sa-Ryál kám-po*" a dry place, also: the dry land; **a piece of ground**, "*sa-Ryál čig tuś*" he gave him landed property, "*sa-Ryál-di dág-po*" landlord; **dwelling-place, place of residence**, "*Ryál-di sa-Ryál gá-ru yod*" where is your home? — *sa-Ryál Ca.* = *sa-bdag.* — *sa-Ryon Ca.*: 'the earth's extension or compass'. — "*sa-ʼú*" (*sa-kra*) **map** *C.* — *sá-mkan* one who is well acquainted with a particular place or country, a guide *Dzl.* — *sa-mkar Glr.* a castle the walls of which consist for the most part of earth. — *sa-gyón Sch.* hard ground. — *sa-dgú* and *sa-dgyá Lex.* — *ka-ma-da.* — *sa-dgra Glr.* the enemy of a country, i.e. in many cases nothing but a demon. — "*sa-gúl*" *W.* earthquake. — *sa-nás* surface of the earth. — *sa-snón Ca.* blue earth. — *sa-bčú*, दशभूमि, acc. to one explanation the ten steps or degrees of perfection which must be attained by those striving after the prize of Buddhaship; *sa tób-pa* to reach one step (viz. the first) *Do.*; *sa čén-po* a high degree, e.g. the eighth *Thgy.*; *Foucaux* enumerates them all *Gyatch. Trend.* p. 3. According to another supposition *sa-bčú* signifies the ten worlds or dominions of the Bodhisattvas *Wus.* (124). — *sa-čú Glr.*, *Mil.*, *C.* **place, country** (*W.* "*sa-Ryál*"). — *sa-čen* 1. v. above *sa* 1.; 2. v. *sa-bčú*; 3. v. *sa-skya.* — *sa-stéi* v. above *sa* 1. — *sa-dág* evaporation, damp, injurious to those sleeping on the bare ground. — *sa-dó* (v. *do-po*) half a load of earth, a sackful of earth, being half the load of a donkey *Mil.* — "*sa-dón*" *W.* **pit**, hole. — *sa-bdag* 1. **landlord**, master or lord of the ground, sovereign *Stg.*, *sá-yi bdag-po sá-yi rje* are words used in addressing a king *Mil.* 2. more frq.: **god of the ground** of the country, supposed to be a jealous and angry being, of terrific appearance, to whom on many occasions sacrifices are brought, and who prob. was worshipped already before the spread of Buddhism cf. *Schl.* 271. — *sa-nda* 1. mouse-trap, also a large trap for catching leopards and other animals. 2. a fabulous plant (?). — *sa-rdá* a stone of earthy fracture; earth and stones; "*sa-dó da tá-ma*" to slight, to disregard, to neglect *C.* — *sa-ynás* (= *ynás-sa*) **place, region, country, landscape**, *nyams-dgá-bai sa-ynás* a lovely landscape *Glr.* — *sa-ma-bká* soil of five different places. — *sá-*

pa inhabitant of the earth, of our globe *Sch.* — *sa-spyod* possessing the earth, man *Ca.* — *sa-jidg Gtr.*, prob. — *sa-jidg* brick, dried in the sun. — *sa-jidg* cavern, cave. — *sa-ljongs* **place, region, tract,** *„jigs-pai sa-ljongs* an unsafe place or region *Thgy.* — "*sa-li-tig*" *W.* 1. **mouse, rat** 2. *Ld.* **also bar, bolt,** door-bar? — *sa-lhi* v. above *sa* 1. — *sa-dbon Ca.* = *sa-bdag*, v. above *sa* no. 1. — *sa-ˌbol Ca.* soft earth. — *sa-ma-rdo* or *sa-min-rdo-min Sch.*: 'neither earth nor stone', i.e. a kind of conglomerate. — *sa-min Sch.*: 'white sand' (??). — *sa-mdo Sch.* = *bi-mu-da* or *sid-pa-la.* — *sa-dmar* red earth; *sa-dmar-ˌbori* n. of a monastery in the neighbourhood of Darjeeling, situated on a mountain-slope, which consists of a red-coloured soil (*Hook.* I, 171 calls it Simonbong). — "*sa-tse*" *W.* sand or gravel found in roasted barley etc. — *sa-rtsig, sa-rtsis, sa-tsig* **stage, post-station.** — *sa-mtsams*, *W.* "*san-tsam*", **border, frontier, boundary** *Gtr.*; *sa-mtsams ˌgegs-pa* to fix the borders or limits, to mark out the boundaries. — *sa-tsag* dust floating on water *Pth.* — *sa-yid* **ground, soil, footing, floor; estate** *Tar.* 99. — *sa-ˌdg* v. above *sa* 1, *sa-ˌog-spyod* the Nagas (*klu*). — *sa-ydin* a wide place or space, an extensive tract of land. — *sa-yid* = *sa-ʼid Gtr.* — *sa-yyos, sa yyd-ba* earthquake. — *sa-rigs* species of earth. — *sa-rin Pth.?* — *sa-rul Ca.* rotten or decayed earth (?) — "*sa-rd*" *W.* **rubbish,** (*Sch.* fallow-ground, fallow-field?) — *sa-ldan Mil.*, perh. for *sa-bdsu lam.* — *sa-ldin Sch.* crust of the earth (?) — *sa-bdin* fertile land, rich soil. — *sa-sdin* hard ground. — *sa-sdsi Ca.* = *sa-bdag* v. above *sa* no. 1. — *sa-sdo* evening twilight, dusk *Ca.*

ས་ལྷ *sa-lhyd* a large monastery, S.W. of Lhasa, also the Lamas belonging to it, clothed in red, *Wts.* 132. *Schl.* 73. *sa (-skya)-ʼdsin(-po)* honorary title of the Lama *Kun-dga-snyin-po*, born in the year 1090 after Christ; *sa-lhyd pandi-ta* a famous Lama of this monastery, born 1180.

ས་ཁ *sd-ga* n. of one of the lunar mansions, v. *rgyu-skar* no. 26, and hence also a. of a month, part of March and April, ni f.

ས་ཀ *sa-gu-ra Sir.* **the sun.**

ས་ཀ་ཏེ *sa-gu-tai* **worm** *C.*

ས་ཏ *sa-tra Tar.* 184 and 187, *Schf.*: **diploma, patent,** not to be found in *Sch.* dictionaries.

ས་ཏེ་ལ་ཀ *sa-tel-nag-po* deity of the *Hdr-pa.*

ས་ཏོན *sd-ton* 1. **seed,** *sd-ton ˌdebs-pa* to sow, *sd-ton btab-mkan* sower, *sd-ton-du byed-pa* to use as seed-corn *Dzl.*; **seed-corn, corn, grain,** also green corn, *sd-ton tsam-la rdd-ba* to mow off as if it were green corn *Mn.* — 2. = *ku-ʼbrig*, v. *ku-ba Med.*; also = *bi-ba*, e.g. *sd-ton ˌdzin-pa* **conception** *S.g.*, *sa-ton zag-pa* *conceptio seminis Gtr.*; fig.: **propagation, progeny, issue,** *sd-ton byed mi nus* then no propagation can take place; *sa-ton ʼdi boy* 'propagate thyself!' — 3. fig.: *dge-bai sd-ton* the seeds or germs of virtue, *sdig-pai sd-ton* the germs of vice, *da sd-ton ma bskyd-na* if I do not now produce seeds viz. of virtue (else more frq.: 'a root of virtue') *Dzl.*; *byan-ʼdub-kyi sd-ton Tar.* — 4. *W.* **soap,** acc. to the Hind. صابن, more accurately صابُن

ས-ˌཏ-ཁ *sa-ˌtd-ma* Gopa, the wife of Buddha.

ས-ཡ *sd-ya* **a million;** this number, however, is not much in use with Indians and Tibetans, whereas the lāk, *ˌbum*, 100,000, frq. serves to represent a very large sum.

ས-ཡ-ཁ *sa-ydb* (sovereign, 'father to a country') a not unfrequent perversion of the title *sa-heb W.*

ས-ར-ས-ར *sa-ra-sa-ra* also *sar-sar*, coarse-grained and fine-grained (corn, seeds etc.) mixed together *W.*

ས-ཤ *sa-ri* n. of a lunar mansion, v. *rgyu-skar* 27.

ས-ལ *sd-la Sch.* n. of an Indian tree, *Shorea robusta*, with which also some superstitious fables are connected.

ས-ལ-ཤ *sa-lsa-gi, Hind.* सारंगी, a kind of violin,

ས-ལུ *sa-lu Sch.* सालि, *Oryza sativa*, **rice,** as a plant; acc. to *Sch.* also Indian corn (?).

ས་ལ་ཁ་ཁ *sa-la-khrdu* (cf. *khrum-bu*) *Wdl.* **fine gold.**

ས་ཧེབ *sa-heb*, col. *sib*, *sab*, *Arab.* صاحب, formerly in India title of Moslems of high rank, now title of every European, = **gentleman**, *sir*.

ས་ཀ *sag*, also *nya-sag Ca.*, 1. brawn, callosity; *Sch.* also: hair-side (of a skin); *sag-čan* brawny, *sag-„ñig* a thick brown. — 2. *W.* **scale**, (of a fish) *nya-sag-čan* scaly.

ས་ཀ་ཕ་ཏ *sag-ydar C.*, "*sab-ldar*" *W.*, *yang-brdar Sch.* **a rasp**, *sag-ydar rgyag-pa* **to rasp.**

ས་ཀ *sig-pa C.* **a little bubble**, "*sag sag zir-ma*" **to sparkle, to effervesce.**

ས་ཀ་རམ་ཤ *sag-ram-rtsi* **saltpetre salt** *Ca.*

ས་ཀ(ས)ཏ *sag(s)-ri* **shagreen.**

ས་ཀ་ལ *sag-ldd*, *Pers.* صقلات, 1. fine **cloth**, made of *li-ma*, *C.* "*go-nam*" (v. *snam-bu*). European broadcloth *W.* — 2. round or twisted lace, round tape, strips of cloth set with spangles? *W.*

ས *sai* 1. *B.*, *C.* **to-morrow**, *sai-nyin* id. *Gtr.*; *sdi-gi ydiñ-la* for to-morrow noon *Dzl.*; *sai sdi-par Ca.*, *sai sdi-bar Gtr.* to-morrow morning; also absolutely: on the following day *Pth.*, *dei-sai* id.; *sai-ydd*, more frq. *sai-lo* next year; *sai-ydd da tsim-du* a year hence, this time a year. — 2. *W.* particle denoting the comparative degree, inst. of *las* or *pas* of *B.*, "*de sai i' gyil-la*" this is better than that. — 3. *Ld.*, *Balt.* sometimes for *yai*.

ས ᵃ ᵃ *sai-brisi* **ahad the Sanskrit language** *Gtr.*

ས ᵃ *sdi-gi-ba*(?) a greenish stone of which knife-handles and similar articles are said to be made *W.*

ས ᵃ *sai-ñd*, *sai-ñd*, *sai-sñi Ld.* **secretly, privately, whisperingly, by report**, = *sim-sim*.

ས ᵃ *sai-sdi* **hiding-place, chink, crevice**, *Bsim-gyi* of the house *Stg.*, for hiding money and treasures, = *sbugs*; *gde-kyi* folds of the dress, that are a haunt of vermin.

ས ᵃ *sdi-ba*, pf. (*b*)*sais*, fut. (*b*)*sai*, 1. **to do away with**, to remove (dirt etc.), **to cleanse**, cf. „*tsdi-ba*, where also examples are given. — 2. in a more gen. sense: **to take away** or **off**, *keb sdi-ba* to uncover; "*Zo-la ngi' sai soi*" *C.* his sleep is gone, he cannot sleep. — 3. **to spoil**, to render unfit or useless, "*soi-ma sai soi*" *C.* the milk is spoiled, "*sum sai soi*" the cask or tub leaks *C.* Cf. *sai*.

ས ᵃ ᵃ *sais-rgyas* the Tibetan equivalent for ᵃ; as to the etymology of the word v. sub „*tsdi-ba*. The first historical Buddha is *Sais-rgyas ki-kya thub-pa*, whose family name is *Gaú-ta-ma* and his personal name *Don-grub*, ᵃ, which, however, is not much used. In course of time several imaginary predecessors were given to him: „*Od-srung*, *Gser-ñib* and „*Kor-ba-„ñg*, as having existed and reigned in former periods of the world. A successor also, *Byams-pa*, was assigned to him, of whom it is supposed that he will reign at the period following this present one. According to others, however, *Sakyathubpa* was already the seventh Buddha that appeared on earth, the four above-named having been preceded by *Tsems-ldd-skyob*, *Gtsug-tor-čen* and *Rnam-par-ysigs*, this last one being the first of them all. These seven Buddhas then are comprised under the name of *Sais-rgyas-rabs-bdun*. — But the fertile imagination of devote Buddhists has further increased the number of future Buddhas to not less than one thousand (?), appropriate names for each of them have been invented, and Prof. Schmidt has thought it worth his while, to have these thousand names reprinted in a special pamphlet. Mysticism, however, generally knows only of the five first-named Buddhas (*Gautama*, his three predecessors and his first successor) and to each of these five 'human' Buddhas a celestial Buddha corresponds, called 'Dhyani Buddha' or the Buddha of contemplation, whilst to every Dhyani Buddha again

his Dhyani Bodhisattwa is associated. In later times there is even mentioned a supreme or highest god, Adi-Buddha, *ṭog-mai Sańs-rgyas*, which doctrine, however, seems not to have been generally accepted. — Cf. *Köpp.* II, 15—29.

ཟད་ *sad* frost, cold air, cold, coldness, *sid-kyis ‚kyer-ba* to be destroyed by frost *Gtr.*; often in conjunction with *ser-ba*, hail.

ཟད་ *sid-pa* 1. to examine, see, try, test, *kyod bsdd-dam mi bsod sid-par byao* I shall see, whether you are patient *Dzl.*; *yser ltar sdd-nas mdzo-por ‚gyur* like gold, it is approved by testing *Dzl.*; *mydzu-sad-pa* v. *mgama*; *sdd-ed mi bdun* 'the seven men of trial', i.e. the seven most distinguished and talented among the young Tibetans sent by king *Kri-srdu-lde-btsan* to *'Kampo* Bodhisattwa, for being thoroughly instructed in religion and sciences *Gtr.* 88, also *Tar.* 162, 22; *las sdd-pai gdu-sag Mil.* a tried, a tested man!

II. frq. in conjunction with *ynyid*, resp. *sansl* 1. to cease to sleep, to awake, *rmis ma-ṭog-tu* directly from that dream *Dzl.*, *yzim-pa-las* from sleep *Dzl.* — 2. to rouse, from sleep, to waken, more precisely *sid-par byed-pa*; also fig.: *dge-bai rtsd-ba* good, virtuous, emotions *Tar.*

ཟ་ *sa-gin*, *Pers.* ‚ﺳﻜﻴﻦ, bayonet *W.*

ཟ *sab*, col. for *sa-beb*.

ཟ *sam-ta Schr.*, *brtsam-grwa Ca.*, others: *bsdm-Era*, *sdb-dra*, pocket-book, note-book, memorandum-book, tablets *C.*, *W.* (*Ca.* a small writing-desk?).

ཟ *sam-dil Ld.*, *yar-sam Lh.* mustaches.

ཟ (ཟ) ཟ (ཟ) *sam(-ma)-sam(-ma)* with a low voice, lowly, softly, e.g. "*ser-ro*", from politeness etc.; "*sam-sam ser*" speak in a low voice! *W.*

ཟ *sar* 1. termin. of *sa*, *bi-sar ‚dzin-pa Ca.* to promote to high rank or dignity, *sar-yzas-dpd-bo* (in a hymn) was explained by: *sa bzi-la yzas-pai dpd-bo* i.e. Buddha. — 2. *sdr-ybod-pa* v. *yzar*. — 3. abst. wick *W.*

ཟ *sa-rdzi-ba* Sch. soda, in *Wdz.* it is mentioned as a plant, yielding soda.

ཟ *sar-sor* v. *sa-ra-sa-ra*.

ཟ *sal-bdb W.*, and prob. also *sal-sil Mil.*, gold ornament, gold lace, and the like, n. f.

ཟ *sdl-le-bo* clear, bright, brilliant *Mil.*, *sal-lir sndzi-ba* lighted up brilliantly, well lighted *Pth.*, *mdzań sal-sdl* id. *Pth.*

ཟ *sas* instr. of *sa*.

ཟ *si* 1. in some parts of *Ld.* the termination of the instrum. after vowels, like *su* in *Kun.* — 2. also *si-si*, the sound of whistling through the teeth, *si-skad*, *si-sgra* whistling, whistle; *si-brda* whistling, whistle, as a call or sign; *si-gis* a whistled tune. — 3. num.: 58.

ཟ *si-ta* n. of one of the four fabulous streams of the world.

ཟ *si-ri* 1. pack-thread, twine *C.*, *W.* — 2. bar, bolt, door-bar, "*si-ri ṭog-ṭe* or *gyab-ṭe*" to bolt, ■ bolt up, "*si-ri ṭdn-ṭe*" to unbolt, unbar *W.*

ཟ *si-ri-‚bu* centipede *W.*

ཟ *si-ril* a kind of inkhorn, case for carrying an inkstand in one's pocket *Ld.*

ཟ *si-la Sch.* सिलाजी a sort of incense.

ཟ *si-li-ma* the breaking up of the ice *Sch.*

ཟ *sig-pa* to hitch up, to give a hitch, as porters do with a load on their back *Ca.*

ཟ *sig-bu Sch.*, *sig-ra Schr.*, a sort of basket.

ཟ *sid v. sid-sid.*

ཟ *sid-skyer Sch.* curdled milk, sour milk.

ཟ *sin-pa-glin Ca.*, *sin-pa-lai glin Gtr.*, सिंहल, Ceylon.

ཟ *sin-ge* 1. frq. for *sei-ge*. — 2. v. *rtsin-ge*.

ཟ *sin-ba* 1. vb., "*bal sin-ṭe*" to pick out, sort out, wool for the third time, by

which the finest is obtained. — 2. adj. in compounds: *ndg-sii-bo* jet-black, very black *Thgy.*; *spro-sii-ba* v. *spro*.

ཞི་ཁ *sii-ba* liquor made of mare's milk, Tartar arrack *Sch.*

ཞི་ཀོལ་ *sii-ŝdl Ta.* tea-pot, tea-kettle.

ཞི་ཡོལ་ *sii-yol* v. *sei-rdu* in *sei-po*.

ཞི་རི *sii-ri* 1. n. of a mountain *Glr.* — 2. = *sina-po*.

ཞི་ཞི *sii-sii* thin, limpid, of fluids *W.* (yet cf. *sii-po*), "*sii ŝug-ŝe*" to clarify, to purify.

ཞི་ནག *sina-po* 1. adj. thin, clear *W.* — 2. subst. *Ch.*, also *ŝaii(-ba)-sina Pth.*, *Lt.*, "*ug-sii*" *Ld.* small-beer, the fourth infusion of 'chang', a weak beverage, without any intoxicating qualities, yet not disrelished on that account.

ཞིད་པ *sid-pa* to whistle *Sch.*, *sid-ngra* = *si-ngra*.

ཞིན་ཏུ *sindhu-ra*, for ཞིན་ཏུ *sinlum*, red lead, = *li-kri Glr.*

ཞིབ་པ *sib-pa* to evaporate, to soak in, to be imbibed, of fluids, *sib-sib* or *sib-kyis*, also *sib-kyis ŝim-pa* to evaporate quickly.

ཞིབ་ *sib-ba Lt.*; *Ch.*: a sort of small-pox; *Schr.*: the measles.

ཞིབ་ *sina-pa Lex.* = *bdé-ba*, ཕྱུ, abst. good health, prosperity, vb. to be well, to be well off.

ཞིབ་ཞིད(ལ) *sina-bid(-la)* adv. sliding, gliding, slipping, with "*ŝi-ŝe*" to move along in this way *Ld.*

ཞིལ་ *sil-bu*, *yil-bu* a little piece, a fragment, *ro sil-bur* „for the corpse falls to pieces *Mil.*; *sil-sil* col. id.; "*sil ŝé-ŝé*" to reduce to small pieces, by breaking, crumbling, plucking etc. *W.*

ཞིལ་ཟླན *sil-nyén* (also *sil* and *sil-sil Lex.*) cymbal, *ŝdgu-kyi sil* „*krol-ba Lex.*, *sil nyén rdl-mo* „*krol-ba Glr.*, *Dzl.* to strike the cymbals; *sil-nyén-ma* a female cymbal-player *Tar.*

ཞིལ་ *sil-ma* 1. the tinkling sound of a cymbal, *rdzu-ŝéb sil-ma nyén-po bcyod* tuneffully flows the brook over its clay-slate bed *Mil.*; *sil-ŝéb* gurgling water, ripping brook *Mil.* — 2. also *sil-dnul* the rupee of Ladak, = 4 *jou*, = ¼ of an Indian rupee, "*sil-nul gyad-di nas*" a patch of barley worth 8 Silma *Ld.*

ཟུ *su* I. pron., also *su ŝig*, 1. interrog. pron. who? „*di-na su yod* who is here? *Kyod su yin* who are you? *su ŝi-skad byd-ba yod* who is it and what is his name? *Mil.*; which? = *gaii*, *rgyal-poi ba su ŝig* which son of the king? *Tar.*, *si-rnams*, *si-dag*, col. "*si-su*" plural form; in certain popular phrases: "*su-gyig*" race, running-match *W.*, "*su tob gyib-pa*" to pounce upon, to snatch away, to plunder *C.*, *W.* — 2. correlative and indefinite pron.: *su mi di yaid-pa dé-la* . . . *sbyin-no* to him that kills this man, I shall give . . . *Stg.*; *Kyod sniar si-la yaii yaid-ba ma btab-bom* have not you already asked somebody before? *Dzl. LG*, 14 (acc. to a better reading); *su de ŝdi-bai gain-da wŝio* I shall go to him who has it *Do.*; *su tod-ŝid* whom it concerns *Sch.*(?); *su yaii* (*rnu*) whosoever, whoever, any body who, also absolutely: every, every one, all, *si-ba kyaii jyis* later than all (the others) *Dzl.*, when followed by a negative: nobody, frq.; *su byaii Mil.* = *su yaii*; *su med kyaii* though nobody be present *Pth.*; *su*, *su ŝig*, *su gaii* is also used for somebody, some one, a certain (but not frq. and more in col. or vulg. language): *su gaii wdzd-bo ŝig* a certain friend; *su sér-ma-ŝon ŝig* a (certain) miser; also in the following manner: "*su ŝad ŝug ni ŝem ŝug*" one cuts out, the other sews *W.*; "*bón-ba su lo-ŝu-nyi-pa, su lo-ŝi-pa yin*" some of the donkeys are twelve, others ten years old. — II. termination: 1. of the term. after a final *s*, cf. *ŝu*, *ŝu*, *su*. — 2. of the instr. in *Kun.*: "*'d-pa-su*" from or by the father, inst. of the *yes* of *B.* (cf. ས in the Brij-dialect of the Hindi). — 3. expletive after *nas Mil.* and elsewh. — III. num.: 88.

ཟུ་ *sú-gi* vulgar corruption of *dzo-ki* q.v.

ཟུ་ *su-ni* a medicinal root serving as an antidote *Ch.*

ས་ར-ཕན-ཏད, ས-ཕ-ཏད *sa-ra-phan-tad, sa-phin* Guinea pepper, *Capsicum annuum C., W.*

ས-ཏ *si-ta? sa-tsi tsil-du bzugs-pa* denotes perh. the usual sitting posture of Milarespa who, while reciting his songs, used to stretch out his left leg, drawing up the other, and supporting his right arm on it, on which his head was leaning.

ས-ས *sa-sa* 1. v. *sa.* — 2. *sa-sa zer-wa* denotes **the drawing in the breath** in blowing up a fire, the lips being nearly closed, to prevent ashes or sparks from entering the mouth.

ས-ག *sag* **reward, recompense,** *sag-rdzin* id., *sag-rjed* mark of honour as a reward *Ch.*; *jing-sag* a bribe, frq.

ས-ག-པ *sag-pa* I. sbst. 1. **the hand** *Med.*; *sag-bris* handwriting *Sch.* — 2. the lower part of the leg of animals, *rtsi sag-bki*; "*sag-pu*" *W.* id. — 3. a medicinal herb *Wdzi.*

II. vb. **to push, jog, nudge** a person, in order to waken him, or to make him attentive; **to push open,** a door with a stick *Mil.*; *sag-pa big byed-pa Mil.*, "*sag gyab-pa*" *C.* **to push, ill shove, to displace,** "*sag ba yin*" it will get out of its place *W.*

ས-ག-ཚ *sag-rtsil Ch.*: 'a kind of spice, betel, betel-nut' (?); *sag-snil Lt.* and *C.* **cardamom.**

ས-ད-ཕ *sad-pa* **to cough, to breathe with difficulty** *Ch.*, *sad-du bi-ba* to be choked or suffocated *Sch.*

ས-ན-ཕ *san-pa* vb. and adj. 1. **to be tired of, weary of, sick of; tired, weary, out of humour** *rnal-ba mi sin-te* not tired of hearing *Mil.*; *yid sin-par gyur-ba* to become tired, to get weary of; the more precise form of the adj. is *sin-po*: "*bzig-dan de zo-na sin-po rag* or *sin-na rag*" *W.* if one eats rice every day, one gets tired of it; "*sems sin-po*" id.; "'*dzin-ldog syn sod*" *C.* one gets tired of hearing *C.*; "*sd-hab nyen syn rnal*" though it may be disagreeable to you, Sir, **to hear** it *C.*; *ngas-sin dgdis-pa yin-pa ,dug* I suppose your Reverence will be tired of it *Mil.*; "*sun*" (*C.* "*syn*") "*bug-te*" **to make** (a person) **tired of** (a thing), **to vex, annoy, to stun** or **drown with noise,** to deafen. — 2. *sin-par byed-pa Del.*, and more frq. *sin-par bydn-pa* 1. to drown with, to overpower by noise, to silence (thus prob. *Mil.* ch. 34 init.); hence 2. **to refute, confute, disprove** *Tar.* 3. c. acc. **to insult, defame, disgrace, dishonour** *Schr.*, *Dzl. 222*, 1, 3, *gyr*, 2; *Bkar.* 57, *Schf.*; so perh. also *sun-pa* in the following passage of *Mil.*: *ngas-rje drdg-po sun ma byin* we will not put to shame the great favour (of the Lama). 4. **to renounce,** to resign, *sun ,byin-pai stobs* strength to renounce (the world).

ས-པ *sab-pa*, pf. (*b*)*sabs*, fut. *bsab*, 1. **to stop up, plug up, close, cork; to keep shut,** closed, locked up, **to stop,** *ka sna ldag-pas* to stop one's mouth and nose with one's hand *Lt.*; *dbugs sab-pa* to strangle, suffocate, choke (a person); **to** [redacted] **up,** choke up (with earth, rubbish etc.) a lake *Glr.*; *sna-sab* a disease of the nose? *Lt.* — 2. **to cover, close, shut up** *Sch.*, more frq., fig. *rkad-rjes sab-pa* to cover the trace or track, to efface every vestige; "*ti-pi tur-la sab-te*" to turn down the brim of the hat; **to blot out, erase,** *ri-mo* a drawing, *bi-lon-pai min* the name of a debtor; **to hush up, conceal, cover,** e.g. other people's offences; **to suppress, to avoid,** e.g. obscene words; to allow to settle, the mash, in brewing; in all these instances in *W.* also "*sab-te bdr-te*" is used.

ས-ས *sum*, for *ysum*, **three,** in compounds before consonants: *sum-cu* 30, *sum-brgya* 300, *sum-stoi* 3000; *sum-ba*, *Sch.* also *sum-yur*, **a third,** the third part, ,*dzam-bu-gling sum-ba ynyis* (or only *sum-ynyis*) two thirds of Dzambuling (i.e. of the world) *Da.*, *bod sum ynyis* two thirds of (all) the Tibetans *Ma.*; *sum-skyi Sch.* a cord of three twisted threads; *sum-bu-rtsa-ynam* the [redacted] ancient gods (of the Vedas); *sum-cu-pa* the thirty, i.e. 30 letters, the Tibetan alphabet, *sum-bu-pai dad rtags-,jig Zam.* the alphabet and the punctuation, abbreviated: *sum-rtags Lex.*

ས(ན)-ཏ(ས)-ཏིག *sum(-ten)-tig* a medicinal herb *Med.*

ཟུན་པ, ཟུན་ཟར་ *zùn-pa, zùna-pa* 1. adj. **putrid, rancid, rotten.**

II. vb., pf. *bzuna?* fut. *bzun, Sch.* **to bind or tie together,** ■ draw together; **to condense.**

ཟུར་ *zùr-na, Pers.* زُرنا, **hautboy,** larger than the *gliu-bu* and sounding sharper; for profane use.

ཟུར་ཕན་ *zùr-pàn* v. *zu-ru-pàn-ṭad.*

ཟུ་ཡ or ཟ་ *zur-ya* or *surya Mal.*, सूर्य, **celocynth.**

ཟུ་ཟུ *zur-zur* **coarse-grained,** e.g. grits *W.*

ཟུལ *zul* an artificial **plait** or **gather** made in a dress *W.*; **furrow, channel, groove, trench, ditch** (*Ch.*); *ri-zùl* lateral valley, ravine, hollow, *ri-zùl-gyi gròi-ḳyèr* ravine as a haunt of evil spirits; *brag-zul* narrow ravine between rocks; *ka-zùl* the fluting in a column; *zùl-ṭan* furrowed, having plaits or folds; *zùl-ma* an angular, not round, vessel; *zul-mùl* the third stomach of ruminating animals, the psalterium or book-tripe *Sch.*, *zul-mdùn Lt.*

ཟུ *zu* 1. instr. of *su.* — 2. *ḳyen-zùs Gyatch.* ᳲ, 13, also *Sgr.!*

ཟ *se* 1. *Ld.* inst. of *te* after *s*, e.g. "*sòs-se*" — 2. num.: 118.

ཟེ་ཁྱོ *se-gòl* 1. **snapping** one's fingers. — 2. the time it takes to do this, i.e. **a very short time, a moment, a twinkling** *Ch.*, *se-gòl-gyi sgra* the sound produced by snapping the fingers, *se-gòl-gyi brda* a signal given by it *Ch.*; *se-gòl ytòg-pa Mil.*, *byèd-pa Mil.*, *brdèb-pa Gtr.* to snap one's fingers as a sign of contempt or indignation.

ཟ་ཁྲིས *se-tràu* yellow beads of a rosary, coming from the central part of Tibet, accounted more valuable than "*rdzi-ba*" *W.*

ཟ་ཏུག *se-dùg* v. *se-ḥùi.*

ཟ་དྲི, ཟ་ཟ་ཏྲི *se-dri, bas-dri* the disagreeable smell of the sweat of the arm-pits *Lt.*, *se-dri bandra-pa* having that smell *Pth.*

ཟ་ནམ *se-nam* vulgar for *bsòd-snyoms*, **sleep.**

ཟ་ཁ *se-ḳur Sch.* **dung-beetle.**

ཟ་ལ, ཟ་ལ, ཟ་ལ *sè-la, ;sè-la, bas-la* 1. **rose-bush, rose-tree; rose;** *ysèr-mdog-sè-ba-me* (for *mdòg*) *Lt.*, prob. the yellow rose; wild roses with beautiful and rich blossoms frequently adorn the slopes of the lower hills in the Himalaya mountains; whether the *se-ygòd Mal.* and the 'wild rose' of *Ch.* are identical, seems to be questionable; "*se-ḥùm*" *C.* **hip, haw.** — *ḥùi-sè-la* is mentioned as the food of the silk-worm *Gtr.*, hence = *ḥ-se-ḥùi.* — 3. thorn?

ཟ་ལ *se-lo* **gray,** *skra se-lo* gray hair; *mgo se-lo* (resp. *dbu se-lo*) a gray-headed person. — In col. language many things which we call gray, are styled white.

ཟ་ལྷ, ཟ་ལ *se-ḥru, sen* (*C.* "*sen-ḍù*", *W.* "*sen-rù*") **pomegranate.**

ཟ་ལ་ཏ *sè-ma-do* or *sè-ma-to Mil.* a kind of **ornament,** e.g. made of pearls.

ཟ་ལ *se-mdòg C.* **the venereal disease;** *se-rmd* syphilitic ulcers *Sch.*

ཟ་ཡབ, ཟ་ཡབ *se-yàb, bse-yàb* **fig** *Mod.*

ཟ་ར *sè-ra,* n. of a large monastery near Lhasa.

ཟ་ལ་ཏ་ལ *se-rag-thur-mdu* **carrot** *W.*

ཟ་ཤེ *se-rèi* half open, "*se-rèi ḳòg-ḳe*" to open half (doors, lids, covers etc.) *W.*

ཟ་ཤིང, ཟ་ཤ *sè-ḥiṅ, bas-ḥiṅ Ch.* a tree or shrub, good for hedges; *se-dùg* 1. poison contained in that shrub. 2. = *se-mdòg Ch.*

ཟ, ཟ, ཟ *sòg, sòg-sòg* **obliquely, awry, sideways,** *sòg-ycòd-pa Ch.*, "*sòg-dbu-la ḍùi-wa*" *C.*, "*sòg-ḍa-la ḍè-ḳe*" *W.* to cut off obliquely (opp. to "*ṭṭ-kaṅ-la*" straight *C.*).

ཟ ཀ *sòg-ma* **small stones, gravel** *W.*

ཟ *soi* v. *ysoi.*

ཟ *sèṅ-ge, W.* "*sèṅ-gè*", **lion,** *sèṅ-ge-ma* lioness, *sèṅ-gei rdzi-pa* the mane of

a lion; *seṅ-gei Kri* सिंहासन a throne ('said to be so called from its being supported by golden lions' *Will.*); *seṅ-mgo* lion's head *Glr.*; *seṅ-ydoṅ-ma Sch.*, = *si-ha-mu-ka* lion's face, a goddess, *Glr.*; *seṅ-prug* a lion's whelp, *seṅ-ldaṅ* a lion's den.

सेङ्ग्रुब् *seṅ-ldaṅ S.g*, *seṅ-ṭhr Wdh.*, a tree growing on the southern, lower ranges of the Himalayas, having red wood, and a bark which by poor people is used for tea (*sbom-ja*); its sap serves as an official drug, *Id.*; acc. to *Schf.* खदिर *Acacia Catechu.*

सेङ्ग्पो, दकेङ्ग्पो *seṅ-po*, *bseṅ-po* 1. clean, white, cf. *skya-seṅ*. — 2. *Sch.*: thin, airy, transparent, not dense or tight, *seṅ-seṅ* id. (*Sch.*: open, free, roomy, spacious); *skyé-bo seṅ-seṅ-por gyur* they became very thin, lean, pale people, "*seṅ-seṅ-pa*, *sings-po*" *W.* id.; *seṅ-rdo Sch.*, "*seṅ-gol*" *W.* a thin curtain, thin cotton cloth.

सेङ्ग्स *seṅ-ba*, pf. *bsaṅs*, fut. *bsaṅ*, *bsaṅ*, to lift up, to raise what was hanging down or drooping *W.* "*saṅ bo-ba* or *bsaṅ-ba*" to lift up (the eyes, the hands, the dress etc.); *sku-ṅaṅs bsaṅ-ba-la ḃyon* (his Reverence) goes to take some recreation *Mil.*; *lus dbb-pa seṅ-ba* to refresh the wearied body *Mil.*; *lus rnugs-pa bsaṅ-bai rlung-ldaṅ* bracing air; *skyo-bsaṅ-ba* to unbend the mind, to divert one's self; *skyo-seṅ-la grò-ba* (resp. *ḃyon-pa*) to take a walk, *seṅ-la mdzad-pa* to drive out, to take the air in a carriage *Pth.*; *mya-ṅan bsaṅ-ba* consolatory, giving comfort *Pth.*

सेङ्ग्सेङ्ग्, सेङ्ग्स्क *seṅ-seṅ*, *seṅ-seṅ* v. *yaṅ-seṅ*.

सेङ्ग् *seṅ* a file, "*zag-seṅ*" id., "*bin-seṅ*" a rasp.

सेङ्ग्ब्रुब्स *seṅ-ldaṅ Mil.?*

सेङ्ग्मो *seṅ-mo*, resp. *phyag-seṅ* or *ḃabs-seṅ*, nail of a finger or toe; *seṅ-ṭhg* a gripe, pinch, nip, twitch; a pinch (of snuff) *seṅ-mo ḋebs-pa*, *W.* "*ṭhb-ba* or *gyab-ba*" to pinch, squeeze, "*seṅ-ba gyab-ba*" to bore with the knuckles *W.*; *seṅ-tsaṅ Sch.* as much as may be put on a finger-nail, a small quantity; *seṅ-ṭò* a white spot, such as will sometimes appear on the nails of the fingers.

सेङ्ग् *seb* v. *ysob*.

सेम्, सेम्स्क *sem*, usually *semu*, *Sak.* मनस्, resp. दुगोङ्स्, soul; esp. as power of perception and volition, mind, cf. *yid* and *blo*; *semu ma* the mind is disturbed, disordered *Mig.*; *sem ḋrugs-pa* a mind agitated and troubled by sorrow, affliction, vexation etc., *sem ṅòn-du* (or *ṅòn-su*) *ṅùd-pa* one very much grieved, deeply concerned; *sem ṅòn-bo* a timid mind, "*sem ṅòr-ṅan*" *W.* a compassionate disposition, "*sem nyé-mo*" *W.* a friendly disposition; *semu yod-ba B.*, "*sem so ṅòn-ṅò* or *ṅòg-ṅò*" *W.* to console, comfort, appease; the mind as imaginative faculty, intellectual power, *sem ston-ba* to lose one's senses *Do.*; spirit, *bsun-ybòi sem* the (eternal) spirit (opp. to *ḃyòn-ba bdòi lus* the material, perishable body) *Mil.*; *semu-kyi spyòd-pa* intellectual power, mental faculties *Wdh.*; *dòn-po ṅama-ṅòd rnòi-gi semu yin-ta* 'as things with me are only mind', i.e. as they exist only in my mind, in my imagination *Thgr.*, cf. *Was.* (136); *sem-la ma soi* 'it did not enter his mind', he had no mind, did not like *W.*; *semu gyur* (his) mind is changed, *semu ygyur-ba* to change one's mind, *μετανοεῖν*; *bzòd-pai semu* patient indurance, fortitude, constancy; *ysod-semu* malice; *ye-ṡès dań ldan-pai semu* wisdom, knowledge; *semu skyèd-pa*, c. genit., to suffer thoughts or inclinations to rise in one's mind, as mg. *ḋod-ṅògs-kyi* libidinous (thoughts), frq.; also: to nourish, indulge (desires, passions), to give way to them; often used for our reflective verbs: *semu smòd-pa* to humble one's self (*sui ḥig-la* before a person); also: *bdag-gi semu-la smod* he blamed, scolded, himself *Del.* ᴬᵃ, 3, cf. *ḥa*.

Comp. *semu-mkhòn* intelligent, sensible, *semu-mkhòn sui yòig kyań ma byuń* not one sensible person was present *Glr.* — *semu-ḋrèl* a mind afflicted, painfully agitated *Sch.* — *semu-ṅan* animated being, man, animal, very frq.; *semu-ṅan dań ldan-pa* being with child, pregnant; *semu-ṅan-dmyòl-ba* = *dmyòl-ba-*

— *sems-nyid Glr.*, *Thgy.*, 'the very soul', but this is often nearly the same as 'spirit', and in the language of the N. T. it may fitly be used for πνεῦμα, and *hugs-nyid* for πνεῦμα ἅγιον, Holy Spirit. — *sems-rten* keepsake, token *Pth.* and col. — *sems-dón* an intellectual or spiritual good, gift, or possession *Mil.* — *sems-bdé* cheerful, merry *Mil.* — *sems-nád* heart-grief, affliction, *sémo-kyi nád-du ʼże* he has much heart-grief *Glr.* — *sems-dpá* a brave mind; *byan-čub-sems-dpá* v. *byan-čub*; *sems-dpa-ʼčén-po*, ཞ་ཆེན་པོ, a frq. apposition to it. — *sémo-tsam* a mere thought, idea *Was.* (134), *sémo-tsam-pa* (*Ch.*; ཚིགས་ཅད) a mystic *Köpp.* II, 25. — *sémo-čér* fatigue, weariness, disgust *Sch.*

ཟེམ(ས)་པ *sém(s)-po*, pf. *sems*, *bsams*, fut. *bsam*, imp. *som*, *W.* "*sém-ʼbe*", to think, *„di anyém-du sémo-so* or *bsémo-so* he thought as follows, he had the following thoughts; *lóg-par sém-pa* to think ill (of a person) *Dzl.*; to meditate, muse, ponder, *sém-ʼbín-du* absorbed in meditation, lost in thought *Dzl.*, *mi-dgá-bar sém-ʼdín* immersed in melancholy thoughts *Dzl.*; in *C.* "*sém-ʼbín-de*" signifies at the present time: knowingly, wilfully, purposely, — *ʼi ʼbín-du*; *ʼdi-ru somo ʼíg* think over it seriously! *Dzl.*; to think of, c. accus., *grub-bai ynas* (to think) of a cool place, i.e. to long for coolness *Dzl.*, and c. dat.: *rán-gi yul-la ma bsém-par* forgetful of home, forgetting one's native soil *Glr.*, *yi-ge „di-la ma bsém-par* disregarding this contract *Glr.*; also with termin.: *ykón-du ma sémo ʼíg* do not think of anybody else; to intend, purpose, have in view, e.g. *ynód-par byá-bar* to do harm *Dzl.*; construed in the same manner, it also signifies: to fancy, imagine *Do.*; with *dan „drí-bar* and similar expressions: to hold, think, consider, to take for, to look upon as; *da „Bér-bai nyer-dmigs bsém-ʼen-na* (for *bsém-ʼdín*) now that you know with full consciousness the punishment of (going through) the cycle (of animal existences) *Mil.* (yet cf. *bsém-ʼdes* in *bsém-pa*). Sometimes it denotes only an act of memory, a remembering: *lhá-ʼčos-bsam-byéd-pa-rnams* those who have heard and kept in their memory the religion of Buddha, (who remember the words even without understanding them) *Mil.* Cf. *bsém-po*.

ཟེ *sé* 1. a little tooth *Lt.* — 2. pomegranate.

ཟེར, **ཟེར**ས་ *sér*, *sér-ra* corruption, putrefaction? "*mdór-la sér-ra gyab*" *C.* the butter turns yellow and rancid, *sér-ʼbas* rancid *S.g.*

ཟེརག *sér-ka*, *sér-ʼka*, *sér-ga* 1. a cleft, slit, fissure, crevice, gap, *brag-sér* chasm or cleft in a rock; *rgya-sér* a large gap, cleft, chasm; *sér-ka nób-pa* to close, stop up a hole *Pth.* — 2. v. *sér-po*.

ཟེརལ *sér-skyd* Lamas and laymen, "*sér-kyd kyn „dóm-ma jhé'-pa*" a promiscuous convention, parish council *C.* — 2. v. *skyd-bo*.

ཟེར**ཁ**ྱིན *sér-ʼkyín-pa* a sect of Lamas = *dkón-po*.

ཟེར**ག**ན *sér-ga-ma Sch.* turmeric, *Curcuma*.

ཟེ**ར**ཏ *sér-ʼté Lt.* a yellow aquatic flower; "*sér-ʼten*" *W. Saxifraga flagellaris*.

ཟེ**ར**ས *sér-sna* avarice, frq.; *sér-sna byéd-pa* to be avaricious *Dzl.*

ཟེ**ར**ཕ *sér-po* yellow; *sér-„phrú* clerical procession, parade *Mil. nt.*

ཟེ**ར**བ *sér-ba* hail; *ser-ʼbrél* a kind of insurance against damage done by hail, i.e. money paid to the Lama for his preventive ceremonies.

ཟེ**ར**ཕ *sér-bu* v. *bsér-bu*.

ཟེ**ར**ཙ *sér-mo* 1. *C.* col. finger. — 2. *W.* six-rowed barley, hulu barley. — *sér-mo-ba* the Lamas *Sch.*

ཟོ**ལ** *sol* 1. discord, dissension, *nań-sól* domestic dispute. — 2. a kind of incantation, like *brtad*, *sol „jig-pa* to exorcise, to make use of conjurations or incantations *Mil.*

ཟོ**ལ**བ *sol-ba*, pf., fut. *bsal*, imp. *sol*, to remove, esp. impurities, hence to cleanse; to pick, pick off; to blot out, cross out, *bá-ʼlon* a debt; to clear, "*lam sól-ʼbe*" *W.* to make a path or road; very frq. fig.: to remove, to remedy (an evil), to cure (a disease), to repair (a damage), to redress (grievances), to dispel (darkness) etc.

ས། *so*, I. sbst. 1. resp. *teeth*, **tooth**, *stéi-so*, *yá-so* upper tooth; *ʼjig-so*, *má-so* lower tooth; *mdzin-so Sch. ydéd-so*, *Stg. so-drés* fore-tooth, front-tooth; *sbáb-so*, *grdm-so*, *rdzi-ʼdag-so Sch. ldán-so* cheek-tooth, molar-tooth, grinder, *mié-so Ca*, "*ldá-ten-so*" *W.* eye-tooth, corner-tooth, canine-tooth. — 2. **tooth** of a saw, wheel, comb. — 3. **edge** of a knife.

II. sbst. for *so*, in conjunction with certain words, e.g. *ñan-sor skye-ba* = be born in an inferior place *Mil.*; v. also *rdzi-so*, *sdr-bkag-pa*, *ʼbrál-so*.

III. sbst. **joy** (?), *so bzad-pa* id. *Ca.* and *Lex.*; cf. *zá-so*.

IV. sbst., also *lso*, **look-out, guard, spying**, *so byéd-pa* to spy, to look out; *só-kyá* peep-hole; *só-pa* keeper, guard, watchman, spy, emissary, *zas nor bdéd-kyi só-pa yin* money and dainties are the devil's emissaries *Mil.*; *sá-lso* a guard or watch kept by several persons round a fire; *so-agra* 1. watchword, = *sgar-mid*. 2. v. comp.

V. grammatical termination: "*sin-so*" province for *rdzin-so Ca.*, also *Gtr.*

VI. num. for *sum-ču* in the abbreviated numbers 81—89.

VII. num.: 148.

Comp. *so-gri* a saw. — *só-agra* the whistling through the teeth, in the magic performances of the Bonpo, *só-agra ʼdébs-pa Gtr.* — *so-ʼdig* a broken tooth. — *so-drég* tartar? *Med.* — *so-bód* a tooth that has come out. — *so-mdá* comb. — *so-ʼdó* a small white spot on a tooth, cf. *sém-ʼdo*. — *so-zéd* **tooth-brush**. — *so-ʼdís* **toothpick**. — *so-sráb* gap in the teeth *Sch.*

ས།ཀ *só-ga* = *sés-ka*.

ས།ཅ *só-ʼdu* n. of an emetic *Med.*

ས།ནམ(ས) *so-ndam(s)* **agriculture, husbandry**, *so-ndams byéd-pa* to till the ground, to practise agriculture, farming, *sgrib-pa*, *ʼbéd-pa* id., *so-ndam-pa Ca.* husbandman, farmer.

ས།པ *só-pa* v. so IV.

ས།པ-ཤ *só-pa-ši Ca.* a kind of berry, beneficial to the teeth.

ས།ཕག *so-phag* **brick, tile**; also collective noun, brickwork, tiling.

ས།ཕ *só-ba* coarse, thick-shelled **barley**, used for fodder.

ས།ཕྱ *só-bya* an aquatic bird *S.g.*

ས།མ *só-ma* 1. sbst. *Sal.* (prop. a climbing plant the juice of which was offered in libations to the gods and was also worshipped itself, on account of its intoxicating qualities, hence): **hemp**, also *ytsó-ma*, *btsó-ma*; *so-ma-ré-dza* id., *so-ma-ré-dzai ras* **hemp-linen** *Sckr.*, *so-ma-ré-dzai ʼdag-pa* **hempen rope** *Pth.* — 2. adj. **new, fresh**, esp. *W.* "*só-me mán-no ser gos*" this ought to have been mentioned directly (when it was still fresh in every body's memory).

ས།ཁྱིམ, ས།ཁྱིམ་ལ *so-ʼkhi*, *so-ʼkhim* **house-keeping**, management of domestic concerns, **husbandry**, cf. *so-nam* agriculture.

ས།ལུག *so-lug* **lees** of liquors, yeast of beer *Sch.*

ས།ལམ *so-lam* **high-road, causeway** *W.*

ས།ས *so-só* distinct, separate, singly, individually, *zas so-sói ʼdzy-ba ʼdzis-so* the victuals came into the hands of the individual persons *Dzl.*; *so-sé-nas* adv. frq.: *so-sé-nas snod bzéd-de* 'singulatim', each for himself, holding forth his vessel *Dzl.*; **various** e.g. "*na so-só*" *W.* for *sna-tsogs* of *B.*; **diverse, different** *sém-pa so-só* different opinions, a dissension; **separate, distinct**, *so-só byéd-pa*, *W.* "*so-só ʼdó-ʼdó*" to separate, disjoin, divide, *so-sér bkag-pa*, *W.* "*so-só bór-ʼdó*" to set, put, lay apart. — *so-sol skye-bo*, ལུས་ལས, prop. one separated (from the saints), one outside the pale, a man of the lower classes, of low caste; with Buddhists: a layman, and as to his spiritual condition: a man in his natural state, one not yet enlightened (like ψυχικός I Cor. 2, 14, though on account of its derivation, the above term cannot well be used for the Greek word); also the lower classes of clerical persons, monks. — *so-só(s)-ʼfar-pa*, *so-ʼfár*, ས།ཕ།ར,

liberation, **deliverance**, *so-sd-kar-pai mdo* the book of deliverance, code of the moral law, containing about 250 precepts for the priesthood, the monastic rules of the Buddhists.

ᠰᠣᠰᠣᠬᠠᠳ *so-so-ʔd* a medicinal herb, an emetic *Wdh.*

ᠰᠣᠭ *sog* 1. v. *sob.* — 2. for "*srog*" *Ü.*

ᠰᠣᠭᠬᠠ *sdg-pa* 1. abst., also *sdga-pa*, **shoulder-blade**, scapula, *sdg-pai mi-ldab* the flat part of it, *sog-yu* the narrow extremity of it; *sog-md ‚dbu-pa* (v. *mo* 111.) to divine from the shoulder-blade; *sog-lhd* shoulder as a piece of meat for boiling (I Sam. 9, 24). — 2. vb. (also: *ysdg-pa, bsdg-pa, sdgs-pa*) pf. (*b*)*ags*, fut. *bsag*, imp. *sogs*, *bsag*, *W.* "*sdg-ts*", **to gather, heap up, hoard up**, *pral sog-‚jog-mdd-pa* without having collected and deposited the daily requisites, the things wanted every day *Mil.*, *bsdd-nams sdg-pa Mil.*, *tsogs sdg-pa* frq. to collect, to hoard up merits of virtue, *las-ñdn sdg-pa* to heap up sins; *ysog-ldds* morbid matter consisting in too great an accumulation of humours, n. f., *Med.*; *dmdg-gi dpuñ sdg-pa* to collect an army *Dzl.*; **to assemble**, children *Glr.*; hence "*sag(s)*" *W.* **all** (of them), "*lag sag tham*" how many sheep are there in all?

ᠰᠣᠭᠬᠣᠯ *sdg-po* **a Mongol** *Glr.*, *sdg-mo* **a Mongol woman**, *sog-prdg* Mongol child, Mongol boy, *sog-ldis* Mongol dress or fashion of dress, *sog-rta* Mongol horse.

ᠰᠣᠭᠮᠠ *sdg-ma* **blade, stalk; straw**; *sog-‚bra Sch.* green corn that begins to sprout; *sog-ldgs* a knot on a stalk *Ca.*; *sog-shur* a small blade of straw, chaff *Pth.*; *sdg-mai ‚bul-lo* a shoe of straw; *sog-ri, sog-rim, sog-ldim* stubbles.

ᠰᠣᠭᠯᠠ *sdg-la B., C.*, "*bsal-sdg, gya-sdg*" *W.* **a saw**, *sdg-la ysdd-pa B.* to saw to pieces, "*gya-sdg hrtl-ca*" *W.* to saw; *sog-la-ñs* the toothed edge of a saw, also botanical term.: serrate, serrated (of leaves) *Wdh.*

ᠰᠣᠭᠠᠨ *sogs* **and so forth, and the like**, mostly preceded by *la*: *sd-la sdga-pai srog-ldgs homo et cetera animantia*, prop. the beings in addition to man; *ba-ldn-la sdga-pai brgyan-ts* decorated with little flags and the like; less frq.: *la sdga-ts*, inst. of which always *la-sdga-pa* or *pai* may be used; often *sogs* alone, also in prose; after (*la*) *sdga(-pa)* usually a comma is to be supplied, and the words following are to be considered as an apposition: *yi-ge rtsis-la sdga-pa rig-pai gnas lña* writing, arithmetic and so on, the five sciences; hence often applicable, when a comprehensive noun appellative does not exist: *gser sogs* gold and the other, viz. metals, *Glr.*; *tsa sogs gsum* the three *tsa*-sounds, *tsa, tsa* and *dza Grom.*

Note. In course of time the original grammatical sense seems to have been forgotten, in so much as *la* is now read together with *sdga-pa*, and often also the dot separating the syllables is omitted.

ᠰᠣᠨ *son* perf. and imp. of *‚grd-ba* to go, 1. **I went, I have** (thou hast etc.) **gone**, v. *‚gro-ba* 1 and 2, e.g. *der son ysdd-pas* when he had gone thither *Pth.*, *son-sdn-ba-las* going on continually, *Dzl.*, continuing to do a thing *Dzl.*; *sdn-ba yin* it is gone, it is no longer extant *Mil.*; *dbdn-du son* (he or it) came into the power of... *S.g.*; *da sdig-pa-la sdn-na Thgy.* if we now go on to (the topic of sins) *W.*: "*da-rtsi na ma son*" it is not yet past five o'clock; "*i-ng sdn-pa 'a tsig-pa*" from here (adverbially, like *bskiss-ts*) to that place *Ld.*; imp.: "*di-ru ma dug! son!*" do not stand here! walk on! — 2. **became, turned** etc. *kyi-mo bkg-tu son* she became a bitch, was changed into a bitch *Mil.*, *dkar-por son* it turned white *Glr.*, "*don sdg-po son*" *W.* his face grew dark; "*bi-gdn son*" *W.* a hole has been made, it got a hole; "*gyal-ts ka-bzd sdn-ng*" as she got a taste for the town *W.*; "*snod ñe gan son*" the vessel was already full of water (when I came) *W.* — "*son-ñt*" *W.* account of expenses.

ᠰᠣᠳᠬᠠ *sdd-pa* 1. *C.* **to wake, rouse.** — 2. sometimes for *ysdd-pa.*

ᠰᠣᠨ *son* rarely for *son*; frq. only in *mdr-son-pa*, v. *na.*

ᠰᠣᠨᠬᠠ *sdn-pa* 1. v. *son.* — 2. v. *ysdn-pa, ysdn-pa.*

ཟོབ zob 1. also *zog*, *ysob*, *ysog*, **null, void, vain, empty, bad in its quality, not durable.** — 2. also *ysob* something **stuffed** (as a chair), *mdzi-sob*, *Edzi-sob*, *Kay-sob Wdz.* prob. id.; *sob-stàn* **cushion, bolster, mattress**, *pagasob* the stuffed skin of an animal, *seì(-gri) sob* the stuffed skin of a lion *Pth.*

ཟོམ zom 1. also *yzom*, *sdm-ldì* **fir-tree, pine-tree.** — 2. also *soma*, imp. of *sém-pa.*

ཟོར zor 1. also *yzor*, **pistol**, *rtsa-pa ‚bagapai zor S.g.* prob. a sort of **trephine.** — 2. v. *zòr-ma.* — 3. v. *zar*, *zor bkag-pa* to put in its place (*Sch.* also: 'quite the same'?); *rdzi-zor* v. *rzi* compounds. — 4. (cognate to *zò-ma?*) *zor Ldd-pa* (*Sch.* ‚*hud-pa*) to **restore, renew**, e.g. exhausted strength *Del.*, the doctrine of Buddha *Pth.* — 5. term. of so.

ཟོར ཐུ zòr-mo, resp. *ysyag-zòr Mil.*, *zabzòr*, 1. **finger, toe**; *zor-ydùb* fingering, *zor-ttùgs* the joint of a finger. — 2. **inch**, *zor-bzì-pa* four-inched.

ཟོལ ཕ zòl-ba **coal**, esp. charcoal, — *zol-mdg*; *zòl-bai me* coal-fire *Lt.*; "*zol-me*" *W.* live coal, burning coal.

ཟོལ ཕོ zòl-po resp. **friendly, kind, affable** *C.*, *W.*

ཟོས zos 1. inst. of *so*, *zos bdù-pa* **to bite**, *Sch.* also **to backbite**, to calumniate. — 2. v. *yzò-ba* and ‚*ezò-ba.*

ཟླ ཟ, ཟླ ཕ zla-ba, *zì-ga*, 1. in Tibet: **spring.** — *dpyid*, *Mil.* — 2. in India: **the hot season**, from about the middle of April till the middle of June.

ཟླ ས ད ད zla-dàl or zla-bedal *Sch.*: **slow.**

ཟླ ཁ ཆེ zla-zin disease of the membrum virile, in five forms (prob. different stages of gonorrhea) *Mdg.*

ཟླ ཕ zrd-ba 1. adj., also *zrd-bo* and *zrd-mo* *Ca.*, col. "*zrdn-to*" (cf. *zrdn-pa*), **hard, solid, compact, firm**, and abstract noun: **solidity, hardness, compactness**, of wood, meat etc., and often fig.: *ydu-zrdn* a bow difficult to be bent *S.g.*, *rgas-zrd* hearty vigorous old age *S.g.*; *mthon ldar zrd* proof against cut and thrust, also: proof against malicious words *Mil.* — *zrd-brkyaì*, ཟ་ཕ ཀ ཡ ཡ, the coarse blanket of a monk. — *za-zrd* **vanish.** — 2. vb. *W.*, **to empty.**

ཟླ ཕ zrad 1. (cf. *zrdn-ba*) 1. **pair of scales, balance** *B.*, *zrdn-la ‚dèga-pa Ca.*, *ydèl-ba*, *tsùd-pa Sch.*, *zrdn-ba Sp.* to weigh, to balance. — 2. **steel-yard**, "*zrdn tòg-èd*" to hold the steel-yard, in weighing. — 3. **weight**, in a general sense, *bre-zrdn* weight and measure, *rgya-zrdì* Chinese weights *Ca.* — 4. **an ounce**, *zrdn gdù* one ounce, *zrdn do* two ounces, *smon zrdì* ½, two pounds of medicine, the daily quantity taken by Buddha when he had caught cold *Dzl.* 12, 3. — *zrdn-ìa Sch.* balance and what belongs to it. — *zrdn-mdù* scale-beam or lever of a pair of scales *Sch.* — *zrdn-ydòr* scale. — *zrdn-tsùd Ca.* weight. — *zrdì-ba* vb. v. above.

II. **street**, *tam-zrdì* id.; *zrdn-ydòr Sch.*: tortuous path, labyrinth (?). — *rgya-zrdì* street, lane *Gtr.*; *rgya-zrdn* the road which a person habitually walks.

ཟླ ཕ zrdn-ba **thread, yarn**, *Ldì-ba*, *sgrìl-ba.*

ཟླ ད zrdd-ma v. *zrdn-ma.*

ཟླ ཕ zrdn-pa (cf. *zrd-ba*) *Ca.*: pf. fut. *beran*, imp. *zron*, *W.* "*brdn-ès*" **to suffer, bear** (with patience), **endure, to be hardened** *W.* frq., "*brdn-tub-ìan* or *brdn-teg-ìan*" one that can endure much; "*Eyod bran gni*" *Ld.* you must hold out, you must stand it; in *B.* *zron ‚dzugs-pa* is used in the same sense; "*Eydg-bran-èan*" hardened, accustomed to frost, "*dèg-bran-èan*" inured to hardships *W.* — "*brdn-to*" col. frq. adj.: 1. = *zrd-ba* (opp. to *thdd-po* and ‚*bdì-mo*) **hard, firm, durable, rigid, strict.** 2. fig. **hard, severe, bitter.** — *sdug-zrdn* hardiness *Mil.*; *zran-ìì-ba* = *zrdn-tub-mìan. Ca.*: *zrdn-pa* abst. hardship, severe distress or toil, *zrdn-par* toilsomely, rigorously, *zrdn-pa-po* one that hardens himself (?).

ཟླ ད ད, ཟླ ད ད zrdn-ma, *zrdd-ma* 1. **peas, beans, lentils**, *Ca.* mentions also *zradgìkdr*, *zrad-ndg* and *zral-mìòn*, also *mkal-zrdn*, in *W.*, however, we only met with the common field pea and some dry imported Indian sorts of it (*mon-zrdn*); *rgya-zrdn* (*Ca. mon-zrdn*) was the name the

natives were inclined to give to our European bean. — *sran-phii* a heap of pease, *sran-phub* pease-straw, *sran-pyi* flour of pease, *sran-me* blossom of pease. — 2. grain, like *rdzy-po*, e.g. of Indian corn; even *lcags-kyi sram-ŝuń Wdi.* grains of shot(?).

ས্রব্ *srab* bridle, *rtai*; *srab sgo sum ldan-po* a complete riding-gear; *"srab ŝig-ŝe" W.* to bridle, to bit (a horse), *"srab gyur-ŝe"* to gavern, to rein (a horse) *srab-skyogs Ca.* the reins, — *srab-lcags Ca.* the bit. — *srab-mkhar Sch.* the halter. — *srab-mdd Stg., Ld.: "sram-dd"* reins.

ས্রব্ব্ *srab-pa B., "srab-mo" W.* thin, tender, fine, e.g. skin *Dzl.*, cloth, leather, paper, clouds; shallow, loose, not close; *srab-mdd Sch.* inner sole, welt; *srab-mthug* thickness, dimension.

ས্রব্ব্ *srab-srib Ca.* dark, obscure.

ས্রম্, ব্ *sram*, ব্ 1. otter, the flesh of which is considered very nourishing, the liver is used as a remedy for strangury *S.g.*, but encountering this animal is regarded as an evil omen *S.g.*; *ŝu-sram* id.? (*Ca.* beaver?) *nyi-sram Mil.*, either the same, or: fishes and otters; *brag-sram* rock-otter? sable? *"ka-lon-sram" W.* prob. sable; it is nearly black and stated to live near Yarkand, in the mountains as well as in the flat country. The ear-coverings worn by the ladies of Ladak are made of the fur of this animal. — 2. otter-skin, sable-skin.

স্রম্ *sram* adv. *Sch.*: severely, rigorously.

স্রস্(ব্) *sras(-po)* resp. for *bu*, son, child, *dpon-sras, rgyal-sras* son of the sovereign, a prince; *rgyal-sras* also: son of Buddha, a Buddha; *lha(i) sras(-po)* 1. son of a god *Dzl.* 2. a prince; *ŝugs-sras* spiritual son or daughter *Mil.*; in this sense *sras* may be applied to females: *sans-rgyas-kyi sras ddg-pao* she has become a spotless child of Buddha *Dzl.* — *sras-bu* = *sras.* — *sras-mo* daughter, young lady, princess. — *srat-ŝab Ca.* adopted child.

স্রি *sri* 1. a species of devil or demon, devouring esp. children, a vampire, also *sri-sdn Sch.*, *ŝiń-sri Glr.*, *phii-sri Mil.* a devil bringing misfortune; they are supposed to live in underground places, and are therefore also called *sas-kyi sri*; *sri tsa* a devil rises from below; *sri ndn-pa B.*, *"nin-ŝe" W.* to lay, suppress a devil.

স্রিব্ *sri-ba* I. pf. *bsris*, fut. *bsri*, 1. to retain, e.g. *bdsi-bu, pŝin* constipation, strangury. — 2. to be parsimonious, niggardly, esp. with *nor*; *sbo-sri-mdd-par ymin-ba Mil.* to give unsparingly, to bestow very liberally; *"sri-ba-ldan" W.* parsimonious.

II. *W.* to wind, to wrap round, for *dkri-ba.*

স্রিব্ *sri-bu*, less frq. *srid-bu*, respect, reverence, deference, *sri-bu-po, sri-bu-sŝum* one paying his regards, his respects, showing deference.

স্রিব্ব্ *sriŝ-ba* pf. *bsriŝs*, fut. *bsriŝ* 1. (cognate to *rsil-ba*) to extend, stretch, stretch out, the arm, to hand, reach, *"de dul son, ŝd-la sriŝ ton"* it has fallen down, hand it to me *W.*; to fling far away *C.* — 2. to postpone, put off, *„ŝi-bai ŝa Glr.* the term of death; to prolong, the life *S.g.*; to wait, to tarry, *"d-ŝig sriŝ" Lh.* wait a little, *"dang-sa yok-ma ŝa-ŝig sriŝ-ŝe yon?"* shall (I, you, he etc.) come directly or after a while? *Ld.*; *"nam dir sriŝ-ŝe ŝa dug?"* how long shall you stay here? *W.* — 3. to send (*skur-ba Lex.*) *pŝin, yo-bydd Sch.* — 4. *skyid-sriŝ-ba* to bring up, train up, to rear *Glr.*

স্রিব্স্ *sriŝ-mo* sister (of a male person, cf. *mŝń-po*) *bu-sriŝ, mŝń-sriŝ*, resp. *lcam-sriŝ* brother and sister, cousins.

স্রিদ্ *srid* 1. length, extension, *jug srid-du kru-bŝo-brgyad-pa* a cavern 18 cubits long *Tar.*; more frq. with regard to time: *„di* or *de-srid(-kyi bar)-du* (for) so long (a time), *ŝi-srid-du*, also *ŝi-srid-de*, how long (a time)? also: as long as; when followed by *yan*: be it ever so long (in this case *ji* would be more correct); also *srid-par*, or *srid* alone, for *srid-du*. — 2. dominion, government, *srid-la sa „ŝdm-pas* falling out with one another about the government *Glr.*, esp. *rgyal-srid, dbań-srid* id.; *srid byed-pa* to reign, to govern, *srid „ŝed-ba* id. *Dzl.*; *„di pnyis-kyi srid gań ydd-rnams prog* he

seized upon their territorial shares *Gtr.*; *bla-srid Ca.* a Lama's dominion. — *sde-srid* **province**; *ĉos-srid* clerical government, ecclesiastical dominion. — 3. **ruler, commander, regent, reigning prince**; so also in the compounds just mentioned.

ཞིད་པ *srid-pa* I. vb., 1. to be, to exist (?). — 2. **to be possible**, often preceded by *yoń*; *skyé-ba dań ¸hg-pa kún-la srid-ne* since springing up and passing away is the lot of all men *Del.*; *¸jdn-pa ĉig srid* healing is possible *Pth.*; *¸di-las sle yoń srid* it might be easier (for me) then than now *Del.*; *de-ĉhin-du bden srid snyám-nas* thinking this might possibly be true; the verb is usually put in the infinitive mood terminating in *pa*: *de yin-pa-ná srid* after all it might be this man, it might be he *Mil.*; *¸dir ¸dá-ba mi srid-do, bód-du brás-pa srid* he will scarcely come back, he will have escaped to Tibet *Gtr.*; sometimes with the root of the verb: *yoń mi srid Mil.*; *bdag ĉar kyań srid-kyis* as it is a possible case, that we might be released *Del.*; *ma srid ĉig* about the same as: God forbid! by no means! In *W.* nearly = **to be obliged**: "*kyer-ca-la srid*" now it will be my lot, now I shall be obliged, to carry (twice as much), "*sdd-ĉe-la srid*" (*Bs bab* or *ĉug*) he deserves death, he must die.

II. abst. ཞིད་ 1. **existence**, state of being, **life**, *srid-pa ykan nyáme-ce nyiś-ba* to experience, to pass through, other periods of existence *Wdn.*, *srid ¸gyi-mo Sch.*: the future period of life, of existence. — 2. things existing, **the world**, *srid(-pa) ¸gsum* the three worlds, *srid-pai ¸ĉór-lo Ca.*: the revolving system (the world's cycle); *srid-pai ¸ĉu* the ocean of existence, *srid-pai ¸ĉu-klúi ĉém-po* the stream of existence *Mil.*; also a single **being**, commonly however *srid-pa-pa*; *bár-doi srid-pa*, *bár-srid-pa Thgy.*, *bár-ma-doi srid-pa-pa Sty.* the beings in the Bardo, v. *bár-do*. — The meaning of *srid* in *srid-pai bar-do*, and in some other expressions, have yet to be determined. — 3. symb. num.: 14.

ཞིན་ཁྲིད *srin-khid Sch.*: a sort of **flint-stone**.

ཞིན་ཁྲིད *srin-khid Lt.*? *W.* "*srin-khid-can*" having the staggers (of horses); being mad.

ཞིན་པོ *srin-po*, *Sk.* राक्षस, fem. *srin-mo*, **demons**, figuring in Indian and Tibetan mythology. They are supposed to be, for the most part, of an enormous size, generally hostile to mankind, going about at night, to enamore and even to devour human beings. Their chief abode was Ceylon, and also Tibet was originally inhabited by them. The Tibetans are even said to be the descendants of an ape (sent by, or emanated from, Avalokiteshvara) and of a Tibetan Srinmo. *brág-srin* rock-Srinpo or Srinmo; *¸dre-srin* goblins and Srinpos; *ĉú-srin* v. the following article.

ཞིན་བུ *srin-bu*, — *¸bu*, **insect, worm, vermin**; *srin-bu ydd-ma* (*srin-pa Sik.*) **leech**, *srin-bu me-¸kyér* **glow-worm**; *rgyu-srin*, *ĉoń-srin* **intestinal worm**; *¸gyi-srin* vermin living on the skin *Lt.*; *dár-srin* **silk-worm**; *srin-bdl* acc. to *Wdn.* = *rás-bdl* **cotton**, *Sch.*, *Sckr.*: **flock-silk**; raw silk; *srin-byd* nocturnal bird, **owl** etc. *Lt.*; *srin-ĉór* **small ulcer** or tumour; *srin-śiń Med.*, *Sch.*: **mulberry-tree**; *ĉu-srin* a monster living in the water.

ཞིན་ལྡེ *srin-ldy* **the ring-finger**.

ཞིབ(ས) *srib(s)* 1. **darkness, gloom, night**. — 2. **shady side, north side** of a mountain. — *srib-pa* vb., to grow dark or dusky, *C.*: "*sa ĉrib soń*" night has begun.

ཞིང་ལྡན *srin-ldy* **mulberry-tree**.

ཞིལ *sril Sch.* **silk-worm**.

ཟ *sra Gtr.*, *srá-mo Lex.* and *C.* mother's sister, **aunt**.

ཟྲིག་པ *srig-pa*, *W.* for *spriig-pa*, *srub-pa* and *dkrug-pa*: 1. **to shake, to shake out**. — 2. **to stir, stir up, twirl**. — 3. **to shake**, to make to totter.

ཟླ་བ *sráa-ba* I. vb., pf. (*b*)*sraa*, fut. *bsraa*, imp. (*b*)*sraa*(*s*), *Sjk.* ཟླ, 1. **to watch, to keep guard** intr.; but gen. trans., i.e. **to watch, to keep, to guard, to keep in custody**, *kyim* the house *Del.*; **to save from, to pro-**

test, to shelter, e.g. *lus*, the body, but also: **to keep** unpolluted, pure, chaste; *bdag srun-ba* to guard one's self, in a special sense: to live as a *bdag-srun*, as a hermit *Dzl.*; **to preserve,** *bdag yndd-pa tams-čad-las srung ŝig* may I be preserved from every harm! *Do.*; with *la*: *bdag-la srun-du yod* I pray to preserve, to protect me *Do.* — 2. **to beware of, to guard against,** *lus dań ŝdig-gi nyes-pa Dzl.*, = *lus dań ŝdig srun-ba* (v. above no. 1) *Dzl.* — 3. **to keep, to observe faithfully,** a promise, laws; *bkri-srung-mkhan* **obedient, faithful, trustworthy.** — 4. **to hinder,** forbid, prohibit, *rigs-kyis, bdag-pas, čos-kyis srun* it is forbidden, it is prohibited, by the degree of kindred, by the husband, by religion in general *Thgy.*; **to prevent, to be a preservative or preventive** *S.g.* — 5. **to wait,** = *srin-ba*, e.g. "*čag nyi*" for two days *W.*

II. sbst. 1. **the keeping, guarding, the head, guard.** — 2. the person or the thing keeping, guarding, esp. **amulet, preventive, preservative,** *btags-pa* to suspend (an amulet, to the neck or other part of the body).

Comp. and deriv. *srun-skud*, *-ʼkor* or *-sdud* an amulet consisting of threads. — *srun-mkhan* **keeper, guardian, watchman,** "*čuin-la trun-Ran*" *W.* (night-) watchman; *srun-pa B.* = *srun-mkhan*, *bed-kun-ru-ba srun-pa* keeper of a fruit-garden *Dzl.*; *srun-po Ca.* = *srun-mkhan*; *srun-ma B.* id., *dmyal-bai srun-ma* guardian of the infernal regions frq. *Dzl.*; *čos-skyoń-bai srun-ma tams-čad* all the tutelar gods of religion *Mil.*; collectively: body of watchmen, *thu-rnam-kyi srun-ma ddi-po* the first corps of watchmen of the gods, the Nāga; *rgyal-poi srun-mai mi* the men of the king's body-guard *Stg.* — *srun-sems* the taking heed, being cautious.

ས্রুন্দ, ব্রুন্দ *srun-pa, brun-pa*, **calm, soft, mild,** and: **mildness, gentleness, meekness;** *srun-po* adj. = *srun-pa*, esp. of horses: **quiet, tame;** *bin-ta mi-brun-bai* very **malicious, malignant,** of demons *Mil.*

স্রুব *srub* v. *sru*.

ব্রুব্দ *srub-pa*, pf. imp. (*b*)*sruba*, fut. *brub*, 1. **to stir, stir up, stir about,** *to srub-pa* to churn, to make butter. — 2. **to rummage, to rake up, to stir, to turn over.** — 3. **to rub,** two pieces of wood against each other *Wdz.* — "*brub-ŝiń*" *C.* 1. twirling-stick. 2. mischief-maker, disturber of the peace.

স্রুব্দ *sruba* 1. **a cleft, slit, gap, fissure,** *brag-sruba* chasm or cleft in a rock, smaller than *ser-ba Mil.*; **intermediate space,** interval, interstice; **rent** in a dress; **disunion, separation; wound** *Lt.*; *sruba ʼbyo Lt.*, *sruba ʼtor Sch.* a severing, a wound has been made; *sruba ytsir-ba* to rend asunder, to tear *Sch.* "*lam-brub ŝol-ba*" *W.* to rip, to cut open a seam. — 2. seam? — 3. *W.* col. for *sru*.

স্রুন *srun* resp. for **meat,** flesh of animals used as food, *srun-ŝog* an animal slaughtered and cut up, for a person of quality.

স্রুল্পো *srul-po* 1. **evil demon, malignant spirit** *Mil.*; *čis-srul-po Lex.* **sorcerer.** — 2. **putrid, rotten** *Ca.*

স্রুল্বা *srul-ba*, pf. and fut. *bsrul*, 1. **to be corrupted, decomposed,** of the humours of the body *Wdz.*

II. *W.* "*srul-ce*, = *srug-ce*" 1. **to stir,** "*čug-pa*" the soup, to mix and stir, "*ŝa-la pi*" flour with water. — 2. **to shove, to move,** to and fro, "*ŝiŝ-ta srul-ce*" to plane, "*čod-ŝog srul-ce*" to saw. — 3. "*ta srul-ce*" to put a horse to a gallop?

স্রুস *sru*, *W.* also "*srub*", **unripe ears** of wheat etc. "*srub nyi-ce*" *W.* to rub them between the hands; the grains, thus being shelled, are considered a rural dainty; *ʼbras-kyi sru* a shelled grain of rice.

স্রুব্দ *srus-pa Sch.* **to thicken, to become more consistent,** by evaporation, by boiling.

স্রেদ *sre-da Wdz.*, *sred S.g.*, a species of corn (?).

স্রেন্দ *sre-ndg Lex.* **soot;** *W.* "*sre-mdg*".

স্রেব *sre-ba* 1. sbst. a certain shrub *Ca.*

II. vb., pf. *bsres*, fut. *bsre*, imp. *(b)sres*, trans. to *„drè-ba* 1. **to mix with, to mingle, to admix,** *már-la srè-ba* to mix with butter *Lt.*, *čaṅ ču sre-ba* to mix beer with water *Med.*; *dmu srè-ba* to breed mules; *bsrès-pa* mixed up, **confused,** of a narration *Tar.*; fig. *Ka* or *lus srè-ba* to communicate with another, i.e. to live, ▪ eat, drink, smoke with a person *Do.*; *skyid sdug srè-ba* to share pleasure and pain, joy and sorrow *Gtr.*; *W.*, like *"bè-čè"*, **to exchange for:** *"sun daṅ srog"* to risk one's life for a subsistence. — 2. ▪ **add; to add up,** cast up, sum up *Wilk.*, *"ṅgi daṅ ṅgi sre ni"* 2 and 2 make 4 *W.*

ཟྲེ་ལྕགས་ *sre-mdg* v. *sre-ndg.*

ཟྲེ་ཙཱ *sre-mán* **weasel,** prob. = *"la-ḳyi-mo" W.*; *srè-mo Lex.*

ཟྲེ་ཏོ *sre-tóṅ* 1. *Sch.*: the sinew above the heel. — ▪ n. of a medicine?

ཟྲེ་ལ *srèg-pa* I. sbst. (*W.* *"śrag-pa"*) **partridge.**

II. vb., pf. *(b)sregs*, fut. *bsreg*, imp. *(b)sreg(s)*, *W.* *"śrèg-ḳe"* **to burn,** i.e. 1. **to consume, to destroy by or with fire** (*mes, mè-la*) e.g. a corpse, *dděy-mo*, or *W.* *"mán-tan"*, altogether, entirely, *dgra* an enemy (sc. in effigy); *sbyin-sreg* **burnt-offering; to make red-hot,** *lcags-bsrègs* red-hot iron *Thgy.* — 2. **to roast, fry, bake,** on a spit *C.*, or in a pan, *"mir-la"* in butter *W.*; *"tá-gir śrèg-ḳe"* ▪ bake bread *W.*; **to tan,** to make swarthy, *nyi-mas* (to be tanned) by the sun *Dzl.*; *bsrèg-ḳaṅ Sch.* shed for storing up fire-wood.

ཟྲེ *srei, sri-srèi C.* = *mi-ḳyiṅ*, v. *ḳyuṅ-pa.*

ཟྲེ *sred* v. *srè-da.*

ཟྲེ་ཀུ་ཡལ *srèd-ḳyyal-ma* a deity of the Bonpo *Mil.*

ཟྲེ་ལ *srèl-pa* 1. vb., sbst., adj. **to desire, the desire, desirous,** *zaṅ-la* of food *Lt.*, *Ka-tuṅ rd-la* of acid or hot substances *Med.*, *ról-mo-la* (liking) music *Sty.*; *yúl-srèd-pa čèṅ-ba* not much attached to his native country; *„jig-rténi(-la) srèl-pa* **avarice, covetousness** *Mil.*, *„dod-srèd-čan* covetous, greedy *Pth.*, *čags-srèd-čan* lecherous, libidinous *Pth.*; *srèd-pa-las yòṅs-su grol-ba* quite free of any desire, (so is Buddha); *srèd-po Ca.* lover, *srèd-ma Ca.* sweet-heart. — 2. symb. num.: 8.

ཟྲ *sren* (?) **flour** *W.*

ཟྲ *srèl-ba*, pf. and fut. *bsrel Ca.*, *W.* *"śrèl ḳe"* **to bring up, to rear, to nurse up, to train,** infants, young animals, *"śrèl-ḳan"* nourisher, fosterer, nurse etc.

ཟྲ *sres Th.* = *bi-gil* q.v.

ཟ *sro*, resp. *ḳuṅs-sro. W.*, **heat, ardour, passion, wrath, anger,** *"śro yoṅ"* anger rises (in a person), he (etc.) grows angry, *"śro bab, śro bud"* the anger abates; *"śro-riṅ-mo"* slow to wrath, *"śrò-čan"* furious, raging, *"śro-ṭáṅ"* hot, ardent, passionate.

ཟ *srò-ba*, pf. *(b)sros*, fut. *bsro*, imp. *(b)sro(s)*, **to warm,** to make warm or hot at the fire, or in the sun *Gtr.*, *Lt.*; *„jum-pai drèd-ḳyis ba bsro* (a mother) foments her child with a gentle warmth *Thgy.*

ཟ *srò-ma* 1. **egg** of a louse, a nit *C.*, *W.*, *śig-mo „du* nits are increasing fast *S.g.* — 2. small **bubble** *W.*, *"čàṅ-la śrò-ma ḳoṅ"* the beer foams, froths in fermentation. — 3. *srò-ma ndg-po, srò-ma sóṅ-ge* n. of a medicinal herb *Med.*

ཟ *srò-lo Med.*, **Sedum** and similar plants.

ཟ *srog* **life,** *srog yèd-pa* to kill, frq.; *srog lèn-pa, „ḳróg-pa* id., esp. when done by demons; *srog daṅ „grèl-ba* id., esp. to execute, to put to death *Gtr.*, *srog daṅ „brèl-ba* to die; *srog „búl-ba Dzl.* ཟླ་ཟ, 12 *Sch.*: to sacrifice, to yield up one's life, but the manuscript of Kyelang has: *srog daṅ „brul-la*, and *ìd-kai srog ḳyèd-la „búl-lo* (*Mil.*) means: I make you a present of the stag's life, i.e. I spare its life for your sake; *srog „dòr-ba* to sacrifice, one's life, prop. to cast it away *Dzl.*; *srog-la mi ìtd-ba* to make light of one's life frq.; *srog daṅ bèdd-ba* to risk, to hazard one's life, frq.; *srog skyèb-pa* to save life *Dzl.*, *srog „byin-pa, „don-pa* id., *Thgy.*: to save, to preserve (a child's) life (by well caring for it); *srog „ṭsè-ba* id. *Dzl.*, *S.g.* (*Sch.* also: to recover, to grow

well again); *srog-gi ka-ba* n. of a vein; *srog-gi myin-po Mil.*?

Comp. *srog-skyob* W. **deliverer, redeemer, saviour.** — *srog-kuk Mil.* the deep cut or stab, by which Tibetan butchers kill animals (*Hue* I, 443), *srog-kua ˌbyed-pa* to stab in this manner. — *srog-čan, srog-ldan* having life, living, alive. — *srog-čags* animated being, *mi-la sdig-pai srog-čags tams-čad* all men and other living beings *Dzl.*, *srog-ldg* = *dpyaṅ-ldg.* — *srog-bdag čen-po* = *pa-dkar Glr.* — *srog-mdd* lifeless, inanimate. — *srog-rtsa* 'root of life, vein of life', sorta *S.g.*, chiefly used rhetor. and fig. — *srog-lin* **deadly, fatal** *Lt.* — *srog-ŝiṅ* **axis, axle-tree;** *mčod-rten-gyi srog-ŝiṅ* the pole in a Chodten; fig. **prop,** *sems-kyi srog-ŝiṅ Mil.*

ཤད་ *srdi-ba*, pf. *bsrais*, fut. *bsrai*, imp. *srat(e)*, *bsrai*, W. "*srdi-te*", **to make straight, to straighten,** *yon-po* what is awry, crooked *Lex.*, *yzer srdi-ba* to beat out nails; **to equal** *Sch.*; *skas drdi-par bardis-te* (he sat) straight and erect, cf. also *srai* and *bardi-po.* — W.: "*srdi-te ĉo dug-ga 'i-ru dod*" will he pass straight through or does he stay here?

ཤ་ཚན་བཙན་པོ་ *srai-ĉsan-sgam-po* Srong-tsangampo, n. of the most famous king of Tibet, a contemporary of Mohammed; he introduced the Tibetan letters, and was the chief promoter of Buddhism and its literature.

ཤད, ཤད་ཀྱི་ *srod*, *srod-ˌkyi* **dusk of the evening, twilight,** "*srod rub*" W. the dusk of evening draws near, it is getting dusky, *srod dan ĉo-rais* in the evening and morning *Lt.*; *srod byin soi* night has set in; *srod yol soi* id., viz. the time about 11 o'clock at night *C.*; *srod-la* in the dusk of evening *Mil.* — *srod-ˌkor-ŝag Ca.*(?) the *Tyin* of evening-twilight, v. *myin-kag.* — *srod-loi* daybline, nyctalops, seeing better in a mild than in a bright light.

ཤད *srol* **usage, custom, common use, habitual practice, habit,** *der yi-ger srol med-par* as the art of writing is not yet in use there *Glr.*; *mdir-srol bzdi-po-la dgoṅs ŝig* keep in mind the good old customs *Glr.*; *srol čags-pa, srdi-ba ˌgyur-ba Ca.*, *srdi-ba ˌčsd-pa* to grow into a habit, to become the custom (of a person, a country); *srol ˌdzugs-pa* to introduce a practice *Glr.*; *srol ˌčdel-pa Lex.* prob. the same; *bka-srol* = *srol*, but at the same time expressive of reverence for the originator of the custom *Zam.*; *ŝyag-srol Mil.* is said to be a respectful expression for *log-lin-gyi srol* (?); *lega-pai dpe-srol bčaṅs-sis Glr.* having introduced good customs for imitation; *čob-srol* **claim, title, right,** founded on old custom.

ཤ *sro* 1. v. *sro-ba.* — 2. *Ca.* abst. = *srod* twilight, dusk of evening, *mčin-sro-po* dusky, dark; *Glr.*: *sa srde-sas* when it grew dark.

ཤ(ད)ད *sla(4)-ŝd* a large iron **pan** for parching grain, *slai-drega* soot adhering to a pan.

ཤ་ *slá-ba* 1. adj., also *slá-mo* 1. **thin,** of fluids (opp. to *shá-ba, ŝig-po, rdis-pa*) W. "*lan-te*". — 2. **easy,** opp. to *dká-ba* difficult, *ŝes-pa slá-ba sa yin* knowledge is not easily obtained *Dzl.*; usually with the supine: *rig-par slas* it may easily be found out *Dzl.*, or with the root of the verb: *go-slá* easy to be comprehended.

II. vb., v. *slá-ba.*

ཤ, ཤ *slag-pa*, *slag-pa* **fur-coat,** *ŝgo-slag Mil.*, more corr. *dgo-slag*, hunting-coat, made of the skin of an antelope; *spyan-slag*, W. "*lan-lag*" fur-coat of a wolf's skin; *ŝar-slag* coat of lamb's skins; *ros-slag* prob.: a fur-coat covered with calico *Glr.*

ཤ *slaṅ* 1. v. sub *sla-ba.* — 2. v. *slá-ba.*

ཤ *slám-ŝa* **shelf, shelves, stand.**

ཤ *slám-ba* v. *slá-ba.*

ཤ *slad*, elog. = *pyi* I, II, IV, 1. *slad-rdi* **hind part, back part** *Lex.*, *slad-ĉhin-du* or *slad-ĉhin-par* behind, e.g. ˌ*brań-ba* to walk behind one, *slad-sa* = *pyi-sa* (ས) dung *Bhar.* — 2. **after,** *slad-na* c. genit. = ˌ*dg-ta Dzl.*; *slad-nas* adv. afterwards, hereafter, subsequently *Lex.* and *C.*; *slad-kyi* subsequent, later, posterior; *slad-ma Ca.*;

the hind part, that which comes after, the later or latter part; *slód-nas*, *slód-kyis* afterwards, hereafter, *slód-nas yod* also for the future. — 3. *slód-du* on account of, for the sake of.

ཟླུད་པ *slód-pa*, pf. *bslad*, (cf. *lhód-pa*) to mix, esp. with something of an inferior quality, hence to adulterate, vitiate, to spoil, to corrupt, *skyon-gyis* or *lhód-kyis ma slód-pa* not marred by any defects *Lex.*, *phyin-ci-log-gis yoms-su slód-de* quite unfitted by perversity *Dzl.*; *gón-gis kyaṅ ma slód-pa* without any (thing detrimental) operating, not subject to any noxious influence *Wdh.*; *de myós-kyis slód-par byas-te* making him drunk and thus disabling him *Dzl.*

ཟླུམ *slam* 1. (?) "*na-slám*" *W.* the furred ear-coverings of Tibetan ladies. — 2. = *slad*; *slam-čód* = *phyin-čód*.

ཟླིན་ *slin-te* v. *slí-ba*.

ཟླིན་ *slín-pa* 1. to mend, patch *Sch.* — 2. v. *bslan*.

ཟླུམ་ *slám-pa*, 1. to roast slightly, to parch, to make brown by exposing to heat, e.g. meal *C.*, *W.* — 2. to roast, to try, "*mdo-la*" *W.*

ཟླར་ *slar*, eleg. = *phyir*, 1. again, ever again, once more. — 2. afterwards, hereafter, *slar-nas* id. *C.* — *slar yaṅ ¿jug-pa* to be affixed or added again (of letters, to the end of a word) *Gram.*; *slar ¿ód-ba* to come back, to return *Dzl.*; *slar-phyin* he went away again *Dzl.*; *slar stobs skyed* he regains strength *S.g.*; *slár-bada-ba* the final o of a verb, indicating the end of a sentence *Gram.*

ཟླས *slas* 1. v. *lhas*. — 2. retinue, train, attendants, wives and servants, *pho-brán-gi slas* a king's or prince's retinue, the court, people at court *Dzl.*

ཟ *sli* *C.* acc. to some authorities: a yellowish red apple, or Indian apple (opp. to *hú-su* Tibetan apple); acc. to *Ca.* cherry; cherries, however, are scarcely known in Tibet. — *sí-ni* small, wild-growing, cherry-like dwarf-apples, *Pyrus baccata*; "*bi-li-ni*" *W.* gooseberry; "*sóm-phu-li-ni*" the white berries of a species of mountain-ash, *Pyrus ursina* ("*somphu*" in the Bunan language: 'bear').

ཟློ *slá-ba*, pf. *bslas*, fut. *bslu*, imp. (*b*)*slu*(*s*), to entice, allure, ensnare, beguile, seduce, e.g. to be ensnared by worldly sorrows; less frq. in a direct sense: to impose on, to deceive, *rdzun kyis-te* by a falsehood *Dzl.*; *slu-ḱrid* enticement, seduction, means of seduction, bait; *bzdó-poi slu-ḱrid* enticement to a good purpose; *bslú-ba-mi'an* deceiver, deluder, impostor *Glr.*; *mi-slú*(*-ba*) infallible, sure *Mil.*

ཟླ *sle* 1. a coarse blanket *Ta.*, = *čé-ra*, *čé-ri*. — 2. n. of the capital of Ladak.

ཟླ་ཏྲེ *sle-tré* *Med.* n. of a creeper or climbing plant.

ཟླི *slí-po* Ü, *slí-ba*, *slí-bo* *Ca.* a flat basket.

ཟླ *slí-ba* 1. vb., *bsle-ba*, *lhé-ba*. pf. *lhas* *B.*, "*lé-bo*" *W.* to twist, plait, braid, the hair, (to make) a basket etc.; to knit.

II. sbst. 1. v. no. 1. — 2. distortion, dislocation (of a limb) *Ca.*; *slí-bo* one that has a distorted limb *Ca.*; *sle-mig* a distorted eye *Ca.*

ཟློ་ཁོ *sle-yón* craft, deceit, trickery, *sle-yón byéd-pa* to cheat, deceive, impose upon *Ca.*

ཟློ *sled* knitting-needle(?) *Ld.*

ཟློ *slép-pa*, pf. (*b*)*sleb*, fut. *bsleb*, resp. *¿byón-pa*, *phéb-pa* (cf. *¿ód-ba*), 1. to arrive, with termin.; *bsleb-čin* I have arrived, he has arrived; in *Ld.* however the future "*sleb yin*" is also pronounced "*leb zin*". — 2. to reach, to extend, to a certain place or point *Pth.* and col. — 3. to come in (of interest, rent, duties), hence *sleb* income, revenue, public revenue, receipt of customs etc.; *sleb-to* account of receipts.

ཟློ་ཏྲོ *slo-dróṅ* warm fresh dung *Sch.*

ཟློག་ *slog-pa* I. sbst. v. *slig-pa*.

II. vb., pf. *bsloṅs*, fut. *bslog*, *Ca.* (trs. to *ldog-pa*) to turn, to turn round or about, to turn upside down, inside out, *rkyál-pa phyi-nás slog-pa* to turn out the inside of a bag; *mig slog-pa* to roll one's eyes; "*bod-ba mi-lag slog ¿dug*" the donkey is rolling on his back; *sa slog-pa* to plough up, turn

ཤད་ shá-ba — **ཡས་ yas**

up, to dig the soil; in arithmetic: "*rnam nyi ldg-pa dug*" *W.* two times three are six.

ཤད་, ཤད་ shá-ba, shéd-ba, pf. *(b)shas*, fut. *(b)shaṅ*, imp. *shoś(s)*, *W.* "*shá-ie*", I. causat. and transit. form to *shéb-ba*. 1. **to cause to rise, to help to rise**, one lying on the ground; *dgrá-ru shá-ba* to cause a person to rise as an enemy (cf. *dgrar shéb-ba*), i.e. to make a person one's enemy *S.g.*; *bsid-pai mi-ró shá-ba* to resuscitate the slain; **to excite, cause, inspire**, compassion, fear, terror etc.; *ḟrag-dog-gis, skyo-ḟan-kyis ḟun-nas bshas-te Gtr., Mil.* quite excited by envy and hatred, ni f.; esp. in pathology of the procatarctic or exciting causes of diseases: **to kindle** (a disease) **into action**, hence *shá-rkyén* the exciting cause (of a disease); — **to raise, to erect**, a pile, post, wall *Mil.*; *shá-ḟiá* a pile, stay, prop, erected or set up. — *ḟun-shá Lex., Mil.*: *nyon-mongs-kyi shá-ḟun-shá* excitement (??).

II. (perh. originally quite a different word), 1. **to ask, require**, ccdp. *khó ḟig ná-la dpe shá* a Lu asks me for the book *Dzl.*; *bú-mo čiá-mar shá-ba* to ask a man's daughter in marriage *Dzl.*; esp. **to beg**, to try to get by begging: *čiá-ród bshá-ro* we beg for a little of it! *Dzl.*, *pá-la shá-nas Ḟyer* he obtained it from his father by begging *Mil.*; *bsód-snyoms shá-ba* to collect alms by begging (*shá-ba* partic. and abst. beggar, mendicant *Dzl.*, *shá-mkan, shá-ba-po* id.); hence — 2. **to collect, to gather**, *nor Ch.* riches. — 3. **to examine, to probe** (a wound), *rma-ysar mdzób-mo* a fresh wound with the finger *Thgy.*; also: **to search** a man's **house**. — 4. **to give**, *ḟa-thág ḟig shá-la shá ḟig* gather some of the remnants of the meal, and give them to me! *Mil.*, so in *Sp.* and *C.* frq.

ཤ་ཟ shá-za alms, *shá-za shá-ba Lex.*, *byéd-pa Ch.* to ask alms, to beg; *shá-za ḟsó-ba* **to live on alms**; *shá-za-pa* beggar *Pth.*

ཤ་ཕ shá-pa 1. *Sch.* **to patch, to mend.** — 2. *Sch.*: *dpán-po ḟyir shá-par byéd-pa* to dissemble, to feign (?) — 3. *Ch.*: to thrust out.

ཤ་ slob the act of learning, study, *slob ma nyób-ba* to have had no instruction or education; *slob ḟdód-pa* to teach.

ཤ་ཕ slób-pa, I. vb., pf. *bslabs*, fut. *bslab*, imp. *slob(s)*, *W.* "*lób-ie*", **to learn, to teach**, *ná* or *ná-la slob* I learn, *ná slob* I teach, *ná-la mkan slob ḟyin-kyis lo-tsa bslabs* both the abbot and the instructor taught him the art of translating *Pth.*; *ná rtsis ḟig slob ḟdód-pas slobs* as I should like to learn something of mathematics, teach me! *Pth.*; *bslabs-pas ích-te* when he had learned it *Pth.*; *bslab-čiá lóbs-pa yá dka* as learning is difficult, even if one is taught *Dzl.*; *slób-tu ḟíg-pa* to let one take lessons, to have or get one instructed *Dzl.*; "*ḟá-gu-la gom-čiá lób-ie*" to teach a little child to walk *W.*; *mi-la yi-ge bslabs* schools were established *Gtr.*; *yón-tan slób-pa* to teach (to learn) good, useful, things *Pth.* and frq.

II. abst. 1. the act of **learning** *Dzl.* — 2. **teacher, instructor**, *bram-ze slób-pa* a Brahman as instructor *Dzl.*; *ḟíga-pa slób-pa-rnams* the venerable preceptors (more than *dge-slób*, less than *dgra-bcom-pa*) *Tar.* 5, 1. 31, 9.

Comp. "*lob-Ḟyéd*" *W.* **use, practice, exercise.** — *slob-grwá* **school, school-room, school-house**; "*lob-da-ḟdá*" *W.* id. — *slob-grogs* school-fellow, co-disciple. — *slob-ḟyér* student, scholar, *slob-ḟyér gdá-da bḟyis* where have you studied? at what college have you been a student? *Mil.* — *slób-dpon* **teacher, instructor, master**, frq.; also a college-title like our bachelor etc.; **'the teacher'** by way of eminence, is either Buddha or *Padma-byuṅ-gnas.* — *slob-ḟdáis* **scholar, pupil, disciple**, = *bu-slób Mil.* — *slób-ma* id., frq.; "*lob-bi*" **report, rumour, fame** *W.* — Cf. *bslabs.*

ཤ slobs exercise, practice, experience; *mig-slobs ñan-pa skye Mil.* a bad custom of seeing begins to prevail (viz. that of looking downward, and minding only earthly things).

ཡ, ཡ yas, bse Mil., C. (*W.* "*ion*") **the snow-leopard**, nearly white, with small clusters of black spots; living on the higher mountains.

ཕན་ཕད་ *yaṅ-pa* Sch. **to sew together.**

ཕན་ཕ་ what is **secret, hidden,** *yaṅ ḥor* the secret comes out, is made known *Dzl.*

ཕན་ཕ་ *yaṅ-ba* I. vb. **to do a thing secretly, to conceal,** *ṅa-la yaṅ-du mi ruṅ* it is not right **in** you to be so close to me *Mil.*; *yaṅ-sta brkun-nas* stealing secretly, *yaṅ-sta bskyal-nas* sending underhand, furtively *Dzl.*; **to hide one's self, to be concealed** *dben-pai ynas kig-tu yaṅ-sta* betaking one's self secretly to a solitary place *Dzl.*, *yid-mthun-par yaṅ-sta* keeping it secret with one consent *Dzl.*; *"ṅaṅ-ṅa dad-ce" W.* to sit concealed.

II. abst. 1. **secret things, a secret;** *yaṅ-bai bdag-po* = *ynan-dbaṅ* v. below. — 2. **secret parts** *Med.*, also *yaṅ-ynas Med.*, *yaṅ-bai pad-ma Med.*, sometimes the anus included; *yaṅ-bai nad* diseases of the sexual organs *Med.*

III. adj. 1. **secret, hidden, concealed,** *yaṅ-bai ḥor* esoteric doctrine *Dzl.*; *ḥyi-naṅ-yaṅ* v. *ḥyi* III. — 2. *Kyi-mo nyan-ḥyi rna yaṅ-ba* a female dog of very sharp hearing (v. *yaṅ-ba*).

Comp. *yaṅ-baṅ* a secret room *Ch.* — *yaṅ-ego* a secret door *Pth.* — *yaṅ-sgro S.g.P.* — *yaṅ-sdigs* secret charms, mysterious incantations, frq.; even in medical works they are praised as the 'best medicine'. — *yaṅ-ṅje* v. *ṅje.* — *yaṅ-ynas* 1. a secret place. 2. **mystery,** n. f.: *yaṅ-bai ynas dk-ma ynas* he taught many mysteries, many secret doctrines. 3. **privities, pudenda.** — *yaṅ-spyod* **privy, necessary,** water-closet. — *yaṅ-dbaṅ, yaṅ-rtsis Mil.*, *yaṅ-bai-bdag-po Do.* = *rdo-rje-ˌdaṅ*, v. *rdo-rje*, comp.

ཕན-ཕ *yaṅ-pa* resp. **to hear, to listen** *Dzl.*; *Kyed yaṅ daṅ* listen (to me)! *Mil.*; *bdag-gi ṅag-la ynon* id. *Glr.*; with *las* or *la*: **to** hear a person teaching, expounding etc. *Tar.* Cf. *yoṅ-pa.*

ཕན-ཕ *yaṅb-pa* v. *yaṅb-pa.*

ཕན-ཕ *yaṅr-ba, yaṅr-pa,* usually *yaṅr-po* **new, fresh,** *ḥiṅ-la yaṅr-ba* fresh mutton *Lt.*; *rma yaṅr-pa* a raw wound *Thgy.*; *bag-ma yaṅr-po* the young, (recently married) wife *Dzl.*; *"bkra-ma ser-pa"* a girl that is still a virgin *C.*; *yaṅr-du* adv., *yaṅr-du bsad-pai ṅa* flesh of animals that have just been slaughtered, lit.: fresh-slaughtered flesh *Dzl.*; *Ka-yaṅr* a new edge; *Kaṅ-yaṅr* new house, also a name of villages, castles etc.; *gos-yaṅr, mar-yaṅr Lt.*; *rta-yaṅr Sch.* a horse not yet broken in. — *yaṅr ˌgrogs-po Sch.*: 'to tell each other news; to make a new acquaintance'. *"ṅar-ṅag bd-ce" W.* to plant (a piece of land) for the first time, to cultivate, to people, to stock with inhabitants. — *yaṅr-rtsis* old and new, stale and fresh; age, duration, existence. — *yaṅr ybad-pa* frq., also *ṅar ybad-pa Pth.*, **to search, inquire into, investigate thoroughly, to examine, to study,** *skad* a language. — *yaṅr-ba* **new beginner, tyro, novice** *Mil.*

ཕ-ཕ *yaṅl-ba* vb., **to be clear, distinct, bright,** *ṅar bdr-bin yaṅl-na* when (the sun) shines bright again; *mdr-me ˌZi-Kar yaṅl-ba bzin* flaming up once more, like an extinguishing lamp *Glr.*; *Lhaṅ-ṅi Lhaṅ-vdr yaṅl-te* appearing bright, clear and distinct *Dzl.*; *yaṅl-lo* it is clear, it is evident; it stands written, it may be read, ˌ*dul-ba-na yaṅl-lo* it may be read in the Dulva *Glr.*, *Tar.*; *yaṅl-po* (**ᠠᠯᠳᠠᠷ**) **visible** to a great distance, **conspicuous, distinct,** obvious, intelligible; *hus-yaṅl* id.; *"mig sdl-po ṅoṅ mi ṅub, ṅag sdl-po zer mi ke" W.* his eye, — his speech, is not clear, he is not able to see, to speak distinctly; *yaṅl-dag-nyan-ynon B.* = the popular *sgra-dag-ynal-ynon*, v. *sgra*; *yi-ge yaṅl-po* a plain, legible handwriting; **clear, bright,** *yaṅl-bai ṅaṅ-loṅ* a bright mirror (a frq. title of books); **bright, light, pure,** of colours, *dkar-yaṅl* pure white *Glr.*; **pure,** free from faults and deficiencies, *"sdl-po gyab-ke" W.* **to correct;** *sa-ḥyoṅs kyaṅ yaṅl-bar ḥyir-ro* also his whole neighbourhood will be freed from defects, will become **happy** *Do.*; *yaṅl-le-ba* = *yal-ba*; *yaṅl-ba Tar.* prob. = *yaṅl-ba, Mil.*: *yaṅl-ba ḥig ynaṅ-ba ḥu* I request (you) to give me a detailed account, inst. of which also only *sal ḥig* may be said.

ཡལ་ཤིང་ *yal-śiṅ* (like *σκόλοψ* in its original meaning) **a pointed stake,** for empaling malefactors, *yal-śiṅ-du* or *yal-śiṅ-gi ted-la skyon-pa* to empale. — *Cl. rkyaṅ-śiṅ.*

ཡ་ཚ་ *yaṅ-ma Lex.*; in *Lt.* prob.: **mother's milk.**

ཡ་ལ་ *yaṅ-pa Ca.*, also *baṅ-pa*, to throw up in a backward direction; in *Thgr.* is said of a lion: *rdi-pa yaṅ* he shakes his mane; *dpuṅ-baṅ Ca.*: 'the shaking of one's shoulder' (prob. for: **shrugging**); **to winnow, to fan, to sift** *Sig.*; *W.*

ཡ་ལ་ *yaṅ-ma* 1. **pasture-ground, meadow** *Dzl.* — 2. moor, fen *Sch.?*

ཡ་ལ་ *yaṅ-ba Sch.*, *baṅ-ba Ca.* 1. **to whirl about** or round, to twirl, *piṅ* a spindle, *mda yaṅ-ba Ca.*: 'to whirl an arrow'. — 2. *W.* **to move** by a repeated pushing, *ṅdg-sta* a plane; **to smooth, to even,** with a plane, a knife etc.; **to slide, glide, slip,** down a slope.

ཡ་ལ་ *yal-ba* 1. **to cut to pieces, to divide, split,** *Dzi-ru Mil.*, *dmi-bsr Lex.*, *yser-gyis yal-ba* to saw to pieces, to saw up. — 2. **to toll, sound, ring,** *dril-bu yal-ba* to ring a bell *Ca.*, hence *mkhar-yal* v. *mkhar-ba.* — 3. "*sil-ba*" *W.* ■ **read.** — *yal-bu* and *yal-ma* v. *sil-bu.*

ཡ་ལ་ *yaṅ*, resp. for *skad* and *ysan*, 1. **voice,** *yaṅ byuṅ* a voice sounded, was heard *Glr.*, *yaṅ dkyg-pa* a clear voice, like that of Buddha *Dzl.* — 2. **the act of speaking, talking,** *yaṅ gźiṅ-ba* to converse, discourse, *yaṅ „dri-ba*, *yaṅ-„dri mdzad-pa* id.; that which is spoken, the words uttered, **the speech,** *khyed-kyi yaṅ dei ldu-du* in answer to your words *Glr.*; *yaṅ klog-pa* to read the sayings, the apothegms (of Buddha) *Mo.*

ཡ་ལ་ *yaṅ-ba* I. vb., pf. *yaṅs*, resp. for *smrd-ba B.* and *C.* (in *W.* "*mdi-ba*" is used inst. of it) **to speak, talk, say,** the latter also with the termin. of the infin., inst. of direct speech, but rarely; *dé-skad ma yaṅs* your Reverence should not say so! *Mil.*; *yaṅ ma yaṅs* it did not please him to speak *Mil.*; *rdzun yaṅ-ba* to tell a falsehood, to lie; **to explain,** *don Mil.*; **to ask;** *ṅa „dod ma yaṅs bźin-par bu Mil.* please accept it without ceremonies (without a refusal); *bsl-ydams yaṅ-ba* to give advice etc. *Glr.*; *ṅos yaṅ-ba* to preach *Glr.*; *mgur-ma yaṅ-ba* to recite or to sing a song (but also: *mgur-ma smrd-ba*, *sér-ba* is said).

Comp. *yaṅ-byrdz* **report, statement, opinion.** — *yaṅ-sṅag* **principal word, main dogma** e.g. the Ommanipadmehum *Glr.* — *yaṅ-snyan* a harmonious voice, an agreeable, pleasant speech; *Mil.* uses it also of the singing of birds (and the screaming of peacocks!) — *yaṅ-sprin*, *yaṅ-„ṗrid* **conversation** between persons of rank, or between such and inferior people. *yaṅ-rdo* — *yaṅ-sṅag*, also sacred writing, **Holy Scripture** *Chr. Pr.* — *yaṅ-ldg* = *bka-ldg.*

ཡ་ལ་, ཡ་ལ་ *yaṅd-pa*, *bsad-pa* 1. *Sch.* **to be lost, to be dispersed.** — 2. *W.* to fill with food beyond satiety, ■ **stuff, to cram.** *Bhar.* 124 *mdzo-pa yaṅd* stands for *Sak.* ཕ་ལ་ཁ་ (*Will.*: spasmodic cholera), which elsewh. is rendered *zos ma ba-ba*; the meaning is prob. to overeat one's self.

ཡ་ལ་ *ysum* three (cf. *sum*), *ysum-ka*, *ysum-ga* the three, all the three; *ysum-pa* the third; containing three; *ysum-po* the three; *ysum* also elliptically for *dkon-mčog-ysum*: *ysum-la skyabs-su „dsk-ba* to seek the protection of the Three Precious *Da.*; *bskal-pa grańs-med(-pa) ysum* three times innumerable Kalpas (appeared) *Dzl.*, *Glr.*; *rgyal-mo ma smad ysum-po „di* the old (woman) with her (two) sons, the three *Dzl.*; *rgyal-po yab yum ysum* the king and his (two) queens, the three *Glr.*; *rab „brid ysum* the big, the middle (and the little one), the three. — *ysum-sprul* emanation of the third degree, — *nyis-sprul.*

ཡ་ལ་ *ysir-ma* a thing slightly burnt, **singed** *Ca.*, *ysur-dri* the smell of it.

ཡ་ལ་ *ysa-pa* **belly, stomach,** *ysa-pa sbos* the belly is swollen or distended *Lex.*; *ysa-nad* dropsy of the belly; *ysa-rked* the middle part of the body, the waist *Sch.*; *ysa-„ṗyod-po* a deity.

ཡས་ཁ *yaś-ba* 1. v. *aś-ba*. — 2. v. *yaśl-po*.

ཡས་ཁ་ཁ་ *yaś-brdar Sch.* a file (instrument), v. *sag-yśar*.

ཡས་ཁ་ *yaś-ma* small stones; *yaś-aś-can* full of small stones.

ཡས་ཁ་ *yaś-yśá = mkar-yal Lex.*

ཡ་ *yaś, śaś* 1. cleft, chink, crevice, fissure, leak, v. *śaś-śá* sub *śaś* extr.; *ayo-yaś* chink of a door *Tar.*; *yaś bcrab-pa Sch.* to stop up, plug up, crevices etc.; *yśás-pa* leaky, cracked, full of fissures *Sch.* — 2. harmonious, well-sounding. — 3. *rnal-ba yaś Sch.*: a sharp, acute, quick ear, cf. *yśás-ba* II, 2.

ཡ *yaś* several larger species of Lonicera.

ཡ *yśál-pa*, also *bśál-pa* (pf. *yaś!*) to pick, sort, assort, hair, wool; to pull or pluck in pieces.

ཡ *yaś* I. stallion, a male horse or camel.

II. also *śaś*, 1. the narrow interstices between persons or things thronged together, hence with *na*, *ta* and *la*, between, among, with *nas* from between, *Kyi mii yaś-la mčoś* the dog leaps into the midst of the people, *lá-mai yaś-tu ,big-pa* to put between leaves, *sprin-gyi yaś-nas ba ,byed ,ton* half of his body protrudes from between the clouds, = rises above etc.; *grum-yaś-tu bśugs-pa* to sit among the villagers; *Ḥyód-čag-gi yaś-na Meu-dgál byá-bai bud-méd ,ód-dam?* is there a woman among you named *Meu-dgal?* *yaś-lam* a secret path, by-way, between rocks or underwood. — 2. multitude, crowd, *dmag-yaś* army, *nags-yaś* forest.

ཡ *yser* (*Pers.* ;;) gold; *yśér-gyi* of gold, golden, *yśér-gyi mé-tog* n. of a medicinal herb.

Comp. *yser-skód S.g.* n. of an officinal herb. — *yser-skyems* v. *skyems*. — *yśér-ka* a gold mine. — *yser-mkhár* an imperial castle H'ta. — *yser-gźiń* Malacca *Ca.* — *yser-,gyur-rtsi* prob. much the same as: 'philosopher's stone' *Pth.* — *yser-ṭíb* n. of the second Buddha, Kanakamuni. — *yser-mdóg* gold-colour, *yśér-mdóg-čan* n. of a monastery. — *yśér-pa* gold-searcher, gold-washer *Gram.*; *yser-phud* n. of a medicinal herb, an emetic *Med.* — *yser-,phrén* a gold chain. — *yser-byé* gold-sand. — *yser-mé — yseb-gyi-mé-tog Med.* — *yser-ytad-ma*, *yser-btsi-ma* refined gold *Gtr.*, *Pth.* — **ser-zim* W.* gilt copper. — *yser-bzó-pa*, *yser-mgyár Ca.* goldsmith. — *yser-yig-pa* 'bearer of a gold-letter', ambassador, envoy *Gtr.* — *yser-śóg* leaf-gold, gold-foil, foliated gold *Sch.* — *yser-sras* one ounce of gold; a coin = 16 rupees, gold-mohur.

ཡ *yaś! rań-yaś* reciprocal, mutual *Wdh.*

ཡ *yaś-ba* pf. *yaś*, (*b*)*śaś* (= *,śáś-ba*) 1. to feed, nourish *Del.*; to bring up, nurse up, rear, train, *bu* a child, *dúd-,gro* an animal; also *yaś-skyoń-ba*, *yaś-skyáś byéd-pa*. — 2. ■ cure, *nad*, *rma*; to stop, remove, to put an end to, *ńal* fatigue, i.e. to recruit one's self, to rest; to mend, to repair, *kyim* a house *Ca.*; to restore, rebuild, re-establish, what had been destroyed, ■ kindle again, stir up again, a fire; *źig-* or *źig-yaś-ba* id.; to refresh, recreate, *sems*, resp. *ḥugs*, the soul, i.e. to comfort, console.

Comp. *yaś-mkan* restorer *Gtr.* *yaś-ṭíb* way of curing, manner of healing *Med.* — *yaś-ba-po* physician *Med.* — *yaś-bya* the thing to be cured, the disease *Med.*; *yaś-byéd* the healing substance, the remedy; the healing person, the physician. — *yaś-skyáś-ba* v. the following article. — *yaś-ṭúl = yaś-ṭíbs.* — *yaś-rig* pharmacology.

ཡ *yaś-skyáś-ba*, for *skyés-pa yaś-ba dań sdig-pa skyoń-ba* to get quit of sin, by making confession to a priest and thus restoring the former state of virtuousness, to confess; also *yaś-skyoń łen-pa*, *yaś-skyoń-la ynas-pa*; such confession does not entail any penalties, but only a renewal of obligations, cf. *Fouc. Gyatch.* II, 16.

ཡ *yaś-rás Lex.*; *Sch.*: rag, tatter.

ཡ *yśóg-pa* 1. v. *śóg-pa* II. — 2. v. *rob*.

ཡ *yśń-po* sincere, *yśń-par smra-ba* to speak the truth.

ཡ *yśń-ba Ca* and *Lex.*; usually *yśń-ba*.

ཕྱེད་ *ṗèd-pa*, pf. *bsad*, fut. (*Lex.* *ṗsad*, usually:) *bsad*, imp. *sod*, *W.* "*sód-ce*", 1. **to kill, slay, murder, slaughter**, *ṗèd-pa-la dgé-ba* to delight in killing *Dzl.*; *bsad ma-ldag-pai ła*, *ṗèr-du bsód-pai ła* v. *ṗèr-ba*; *rgyál-poe ṗèd-pa* to be executed by the authority *Dzl.*; (*ṗe*) *bsód-pa-la ṗèg-ma* when he was just on the point of being executed *Dzl.*; "*ṗlag ldb-te sód-tań-ce*" *W.* to assassinate; *bsód-do! bèdn-mo!* I am lost! it is all over with me! *Wdis.* — 2. **to put out, extinguish** frq. — 3. *ḟyél-ṗsod-pa* to despise, v. *ḟyad* extr.

Comp. *ṗsod-ṗèd* **the act of murdering, murder, slaughter**, *ṗsod-ṗèd-kyi ‚jigs-pa* fear of murder *Mil.*; *ṗsod-ṗèd mań-po byed* he is murdering, slaughtering, a great deal. — *ṗsod-byéd* killer, murderer, *ṗsod-byéd rnań-pa* the murderous huntsman *Lex.*; *ṗsod-byéd-kyi ṗnar* slaughter-house *Sgy.* — *ṗsód-sa* place of execution *Thgy.* — *ṗsód-ługa* way of killing, *ṗsar ma byas* a new (way of killing) *Tar.*

ཕྱེད་ *ṗsòn-pa* I. A. vb., 1. intrs. **to live, to be alive**, *ṗsòn-no* he (she etc.) is alive, "*de mód-na mi sòn-ce mi ḟuł*" without that a man cannot live *W.*; **to remain alive, to save or preserve one's own life**, *rdzòn-du smrás-na ṗson kyań* though I could save my life by (telling) a falsehood *Dzl.*; *ṗsòn-par mi ‚dod* I do not wish to live (any longer) *Dzl.*; of the fire: **to burn**, "*da sòn-na*" *W.* does it burn now? — 2. trs. **to wake, to rouse** from sleep **by shaking, to urge on, to hurry on** (lazy people), by force, whereas *skúl-ba* is only done by words. — B. abst. **life**, *ṗsòn-pai ḟé-na* or *ṗsòn-pai dòs-su during* (my, your etc.) **life, in libations**, frq.; hence: *ṗson-pa-ṗyid* for ζωή John 1, 4 etc. *Chr. P.* — C. adj. **living, alive**, frq. *ṗsòn-po*, col. "*ṗsòn-te*", *kyé-ma bu ṗsòn-po mòn-ło* ah, there I see my son again alive! *Sig.*; *ṗsòn-por byéd-pa* to call into life, to animate, *ṗsòn-por dúr-du ‚jég-pa* to bury alive *Dzl.*, *ṗsòn-pai rgyú-ma ‚drèn-pa* to tear out the bowels of a living man; "*son-te*" *W.* also: **healthy, whole, restored to health again**, "*kań-pa, mig, ma sòn-te cò-ce*" to cure a foot, an eye, to blow a fire into flame again; **entire, whole, undivided**, "*sòn-te ḟyòs-ṅa*" am I to bring it entire (or cut into pieces etc.)? of the moon: **full**. — *ṗsòn-ma* rarely for *ṗsòn-pa*, *ṗìg-ron ṗsòn-ma* a live pigeon *Pth.*; *ṗsòm-ṗhìn* both the living and the dead *Ch.*; *ṗson bardza* a creature burnt alive, *mi ḟig(-la) ṗson-bardza byéd-pa* to burn a person alive *Pth.*

II. vb., pf. *bsan*, fut. *ṗsan*, imp. *ṗson Ch.*, prob. the original form of *ṗsòn-pa* **to hear.**

III. *ḟsid-ṗsòn-pa* v. *ḟsid.*

ཕྱོད་ *ṗsòd* v. *sòd.*

ཕྱོབ་ *ṗsòb-pa*, pf. *bsab*, fut. *ṗsab*, 1. **to fill out or up, to supply, complete, make up**, *hdr-ḟois* a gap (?) *Sch.*, **to cure**, wounds *W.*, "*sob-mań*" balm, ointment for wounds. — 2. **to pay, repay, return**, *skyin-pa* a loan *Sch.*, *drin ṗsòb-pa* to return a kindness *Glr.*

ཕྱོ་ *ṗsor* 1. v. *sòr* I. — 2. supine of *ṗsòb-ba.*

ཕྱེ་ *ṗsèrba* **to brandish, flourish**, a staff *Ch.*

ཕྱེད་ *ṗsèl-ba* I. vb., 1. = *ḟsè-ba* 1, q.v.; *rgyál-po-la srèg-gi skyabs ṗsèl-to* he besought the king to save his life *Dzl.*; *sòn-pa-la snań-łam bèdb-par ṗsèl ḟig* ask the teacher to say the prayers *Dzl.*; *bstań-du ṗsèl* I beg to explain, frq.; *lha ṗsèl-ba* to worship a god, by offerings, libations etc. *Glr.* and elsewh. Tibetans when arriving on the top of a mountain-pass generally mutter the words: *ṗsèl-lo ṗsèl-lo*, prob. to express their thankfulness for having been preserved from harm so far, and to implore further protection. — 2. resp. for *gòn-pa* and *sòn-pa* **to put on**: (*skú-la*) *nd-bra*, *ḟos-gos*, *dòs-la ḟod*, *ḟòb-la ḟag* (to put on) a garment, clerical robes, cap, shoes *Dzl.*, *Glr.*; *slòb-dpon-la ber-ḟòn skú-la ṗsèl-to* putting the cloak on the teacher *Ma.*; for *zì-ba*, *ḟsù-ba*, also for *‚drèn-pa*, **to eat, to drink, to offer a meal** *Dzl.*; *rgyál-po ‚bras-ḟań ṗsèl-nas* as the king had drunk rice-wine *Glr.*; **to take, to give, administer** (medicine) *Dzl.*; **to place** (food etc.) **before, to**

serve up for (clerical persons) *Dzl.*, *yeśi-la mčód-čig* I place it before you, help yourself! moreover: *rgyal-poi ślb-la sku-Ćrin yoi* the king took a bath *Glr.*; *srás-la skuĆrin yáśi-la* they administered a bath to the prince *Glr.*; *mtsan yáśi-ba* to assume, to receive, a name *Glr.*, to give a name *Glr.*; even thus: *dei ŭga-la ydon yoi* a demon enters his (the king's) body (clothes himself with it) *Glr.*

Comp. "*sol-kár*" *W.*, resp. for *kar-yol* earthen ware, crockery. — *yoi-skrúm* meat prepared for the table of a man of rank. *yoi-ld* 1. request, prayer *Sch.* 2. meat and drink *Sch.* — "*sól-Ćaŭ*" resp. for "*yŭ-Ćaŭ*" *C.*, "*ĉab-ĉaŭ*" *W.* **kitchen.** — *yoi-nám* poisoned food *Glr.* — *yoi-ĉóg* **table.** — *yoi-mčód* **prayer** and **offerings.** — *yoi-já* **tea.** — *yoi-syá* fish destined or dressed for the table of a respected person, *rgyál-poi Pth.* — *yoi-ŭig, yoi-stéga* **table.** — *yoi-ŭib* **tea-pot.** — *yoi-ŭib* **fire-place, kitchen.** — *yoi-ldá* = *gur-gúr.* — *yoi-dpon* prop. head-cook, master-cook, gen. **cup-bearer, butler, waiter.** — *yoi-phóga* **salary** *Sch.* — "*yoi-„biŭ*" *C.* = *yoi-ŭib.* — *yoi-mar* **butter.** — *yoi-ŭéga* **dinner.** — *yoi-ŭib* fine parched **barley-flour.** *yoi-yyág* under-waiter, under-butler. — *yoi-rés* **distribution of victuals,** by a person of rank to common people, hence *Chr. P.* for **Lord's supper,** holy communion; **donation, gift, present** in gen.

II. sbst. 1. **request, demand, entreaty,** *yoi-ba „dába-pa* to make a request, to entreat frq. — 2. **food** "*sól-ma ŭi-pa*" to eat, dine, sup *C.*

ཡེས་པ *yes-pa* v. *yoi-ba*, *yoa byéd-pa* **to save** *Sch.*; *ba mi yoa-pa* not keeping, retaining a child alive *Do.*; *yes-ba* foster-son, **adoptive son;** *yés-ma* cure? medicine? *yes-ma „déba-pa Thgy.*

ཡོ་ཝ *boa* v. *yoa.*

ཡོད *bedg-pa* v. *yódg-pa.*

ཡས *bedi-ba* resp. for *zan* **food, fare** *Glr.*; "*bedi-ma*" id. *W.*; *beań-„brás* resp. a dish of rice.

ཡད *bedi-pa* v. *yódi-pa.*

ཡབ *bedb-pa* v. *yedb-pa.*

ཐམ *beam*, **thought, thinking,** *bedm-gyis mi ŭyób-pa* beyond the reach of human intellect, **incomprehensible** etc. frq.; *ŭo bedm-las beam bead ŭdg-pa yin* a good way of thinking is worth more than good (external) religion *Mil.*; *W.*: "*sam-ńan-ŭan*" **malicious, wicked.**

ཐམ *bedm-pa* I. fut. tense and secondary form of *sim-pa.*

II. sbst. **ཐུགས.** 1. **thought,** imagination, fancy, *bedm-pa ńám-pa sim-pa* to foster bad thoughts *Do.*; *bedm-pa bedm-gyis* quick as thought; *ŭóg-tu „di snydm-du bedm-pa skyes* he was constantly haunted by these thoughts *Dzl.* — 2. **will,** *mi ŭig-gi bedm-pa ŭar* (or *ŭbin-du*) *sgrub-pa* to execute, to carry out a person's will frq.; *bedm-pa ŭar ma gyúr-pos* as it did not go according to their **wish;** *beam-pa„di-las ma zlog ŭig* do not try to divert me from my **purpose** *Dzl.*; *bedm-pa badi-pa* good **intention** or **design** *Mil.*; **desire, mind, inclination, liking,** *yedd-poi* or *yáig-poi* thirst for blood, murderous disposition *Glr.* — 3. **soul, heart** (of rare occurrence), *bedm-poi dón mi „grub* then (by doing so) you injure your own soul *Mil.*

Comp. *beam-ytán*, **ས.** 1. **state of complete abstraction,** acc. to *Burn.* '*contemplation*' (cf. *ŭsi-ńe-„dzin*, **ས**, **ས**. *Burn.* '*meditation*'), *beam-ytán byéd-pa* to transpose one's self into the state of contemplation or meditation (the difference between the two is not easily defined), s. *Köpp.* I, 586. With this extraordinary state of mind a strange conception is associated, viz. 2. of **certain regions,** where besides gods and other beings also such men have their abode, that are growing more and more perfect and are stripping off every personal quality, whether good or bad, v. *Köpp.* I, 255. — *beam-mnó* or *-ŭió*, also *ŭio-bedń* **thinking,** wishing etc., *beam-mnó byéd-pa* or *ytón-ba*, resp. *ŭga-beam ytón-ba Pth.*, **to think, to meditate, consider, think upon** frq.; *bedń-byed-kyi beam-*

bld a mind, directed towards what is good, **honesty, probity** *Glr.* — *bsam-dgyir* **design, device, project** *Mil.*, *bzhi-po, nim-pa*; *bsam-byir byed-pa* to plan, to scheme, to project a plan *C.* — *bsam-rig* **consciousness,** **sems-kyi rim-pa* C.* bad conscience (?).

ཐུན་ཁ་ཤེ་ *bsam-kha* 1. **seminal vesicle.** — 2. ovary?

ཐུ་ལ་ *bsil-ba* v. *sil-ba.*

ཐེ་ཁ་ *bsig-pa* v. *ysig-pa.*

ཐེ་ཁ་ *bsid-pa* **to mend, repair, put in order** *Sch.*

ཐེ་ར *bse-ba* 1. = *ysir-ba.* — 2. *W.* **to sip,** **sir-te ksir** he drinks sipping.

ཐུ་ལ *bsil-ba* 1. adj. and subst. **cool, the cool** (of the day), **coolness,** *lhdi-pa bsil-ba khig* a cool house *Dzl.*, *bsil-ba ylan* coolness is wholesome *Lt.*, *kai-ba bsil-bar ,gyur* the heat changes to coolness *Dzl.*; *bsil* id., *'sil-la dod** sit down in the shade *W.*, *lhsi-bsil* 'willow-shade', shady place under willow-trees; *bsil-khi grdi-la* **cold** *Dzl.*, *Glr.*; *bsil-mo* id., **sil-mo yi-la* W.* for the sake of coolness.

II. vb., **to cool,** resp. for *,khrid-pa* **to wash,** *kal* mouth and face, *bsha* the feet, *kdha-bsil* water for washing the feet *Ca.*; even: *ku dkin-mos sku bsil-bar mdzdd-pa* to wash the body with warm water *Ca.*; **to shed,** *spyan-kdh mdzi-pa* many tears *Mil.*

Comp. *bsil-Kan* a cool room, a summer-house, summer-residence *Stg.* — *bsil-grib* cool shade *Ca.* — *bsil-,khi* a cooling drink or beverage *Sch.* — *bsil-ydzigs* parasol *Do.* — *bsil-bis* coolness (?); *bsil-bsi rlus* a cool breeze *Ca.* — *bsil-sman* a cooling medicine. — *bsil-zas* cooling food. — *bsil-, yelb* a fan.

ཐུ་ *bsi-ba*, pf. and imp. *bsu*, **to go to meet,** *ma bu bsur ,oi* the mother goes to meet her son *Dzl.* (usually with acces. as in the preceding case, col. also with dat.); *bsu khig* let him come to meet me *Thgr.*; **to join,** of two armies, generals, kings *Dzl.*; **to make advances, to interest one's self for;** most frq.: **to go to meet** (solemnly), **to welcome** a respected person, *jo-bzhu-yi mdzi-du* into the castle *Dzl.*; *pdzu-li-la ,byon-pa-la bsi-ba byed-da* I will go to meet the arriving Pandit *Glr.*; *bsi-ba rgya-chen-po* very great festivities of reception *Pth.*; *bkg-mar bsi-ba yin* we will lead her home as your bride *Mil.*; *ydzhi-bsu-ba* = *bsi-ba Mil.*; **dam sü-ie* W.* for *,dim-* or *spyan-,dren-pa* of *B.* — **su-kyel* or *kyal* W.* reception and conduct of honour.

ཐུ་ལ *bsu-smin Sch.* **oyster,** *W. *ser-wyig*.*

ཐུ *bsui* **smell,** esp. **sweet scent** *Dzl.*; *dri-bsui* id.; *dri-bsui kim-pa bmo* it is sweet, scented, fragrant *Dzl.*; *bsui-sdd Sch.* fragrance; *ro bsui-ba* filled with a cadaverous smell *Dzl.*; **mar sui sui dag* W.* the butter smells (rancid).

ཐུ་ལ *bsun-bskyir Sch.*: irregularity of life, **dissoluteness;** *bsim-par byed-pa Sch.*: to be dissolute; to be dirty; *bsin-tsam* disgusting, obscene *Sch.*

ཐུ *bsum-pa* 1. = *,dzim-pa.* — 2. = *nim-pa Ca.*

ཐ *bsur-wyig W.* **oyster,** cf. *bsu-smin.*

ཐ *bse* 1. v *se, se-ba, se-dri, se-kin.* — 2. also: *bse-ki*, **tanned leather,** *bse-Krab Lex.* a coat of mail made of leather: *bse-sgrim, bsei sgrom-bu Pth.* leather-box, or a box covered with leather; *bse-sgo* leather-door, or a door-like target made of hides *Pth.* — 3. *bse* or *bse-ru* (*Lex.* ཐ 'a certain animal') **unicorn,** *Hook.* II., 157 'tchiru', **an antelope,** prob. = *ytsod*; **rhinoceros** *Tar.* 185, 20.

ཐ *bskya-pa Sch.* to come from one side, to come across one's way.

ཐ *bsed-pa* v. *ysed-pa.*

ཐ *bsed-dpydd Sch.* the bow for setting a drill in motion.

ཐ *bsem-mo Sch.*: a female devil.

ཐ, ཐ, ཐ *bser, ser, ysir-ba* 1. **a fresh, cold breeze,** *bsir-gyis phy* he is exposed to a cold wind *Sch.* — 2. of persons, resp. **the feeling cold, catching cold,** *bsir-du yon* you will feel cold *Mil.*; also *bsir-mo* adj. or subst.: **sir-mo*

'sér-ma mdsi-po ma byéd-da' W. did you not feel very cold on your way? *ber-mai* and resp. a catarrh, a cold *Dzl.*

ba-ba(-ba) *bal(-ba)*, gen. *lam-bal* **convoy, safe-conduct, escort;** *Lex.: „jag-skyób-kyi kyél-ma* (escort) against robbers; *bal-pa* safeguard, guide, (*lam-*) *bal byéd-pa* to accompany and protect on the way, to escort.

ba-ba *bag-pa* v. *sdg-pa.*

ba-ba-ba *bsod-snyóms*, **food, alms, gifts** presented to clerical persons, *bsod-snyóms-gyis „tso-ba* to live on alms, on charity, *bsod-snyóms byéd-pa, sdg-pa, „jing-pa Ca.*, *bsod-snyóms-la rgyá-ba*, resp. ; *bkyá-pa* to beg, ask, collect alms; *bsod-snyóms sbyór-ba* to prepare an entertainment for the priesthood.

ba-ba *bsód-pa* 1. vb., **to be pleased with, to take a delight in, to like,** *W.: "de-la kon-cog sod-ce man"* God is not pleased with that. — 2. adj., **pleasing, agreeable.** *"nyin sod ther dag" W.* I feel well, I am quite happy; *bsód-pa dan ldán-pa* good and bad; *bród-pai zas* is explained by one *Lex.: zas bzás-poi mim* good food, good provisions, by another: = **ba-ba** prepared, dressed, boiled. — *bsód-bde, bsód-sems*, resp. *skubsód* 1. **good fortune, happiness, felicity,** *bsód-bde-ldan* happy, *bsód-bde-med* unhappy *Ca.* 2. **destiny, fate,** — *dbaí-ldán, "lam-ziód sód-de-ne jaú"* every thing happens according to a decree of fate *W.*; prob. also *skú-bsód kin-tu ée Ld.-Glr.* 11, b. *Schl.*, his destiny is a very high one; *Kyód-kyi bsód-bde-la brdsá-ba yód-pa yin* it belongs to your destiny that you get a drubbing. — 3. **merit, virtue, good action,** *byéd-pa* to perform (a good action) *Dzl.*, *bsód-bde sóg-pa* to gather merit, *bsód-sems ma yin-pai las* sinful deed *Thgy.*

ba-ba *bsos* **indemnification, damages** paid for bodily injury.

ba-ba *bsás-pa* v. *yaw-pa.*

ba-ba *bardá-ba* v. *srdá-ba*; *bardá-po* **straight, upright,** *"yér-po chug brdá-po-la ton" C.* it stands aslant, put it straight!

ba-ba *bardd-pa* v. *bardd-pa.*

ba-ba *bardn-pa* v. *srdn-pa.*

ba-ba *bardb-pa*, v. *srab*, **to bridle, keep under, restrain, check, curb, refrain,** *bag-čags* the passions, *mim-pa* or *sgrib-pa bardb-pa Ca.* to dispel darkness (prob. only in a spiritual sense).

ba-ba *bardl-ba* v. *srel-ba.*

ba-ba *bari-ba* etc. v. *sri-ba* etc.

ba-ba *baran Ca.* **a tutelar genius.**

ba-ba, ba-ba, ba-ba, ba-ba, ba-ba, ba-ba, ba-ba *barán-pa, barób-pa, barál-ba, bará-ba, barág-pa, barál-ba, bará-ba* v. *srán-pa, srób-pa* etc.

ba-ba, ba-ba *bardd-pa, bardd-pa*, = *srá-ba*, **to dry,** by exposing to the rays of the sun *Seh.*

ba-ba, ba-ba, ba-ba etc. *bald-ba, baldá-ba, baldd-pa* etc. v. *sld-ba, sldá-ba* etc.

ba-ba *baldb-pa* 1. vb., v. *slob-pa.* — 2. abst. **doctrine,** *baldb-pa youm Glr.*, acc. to an explanation in the Triglot: *thdg-pai ñal-ñrinu, thdg-pai sems, thdg-pai ñerób* (expressions which I am not able to interpret satisfactorily); our **Lama** explained *baldb-pa yoim-gyi sdóm-pa Mil.* by: *so-far, byan-sému* and *yoni-sdigs-kyi sdóm-pa*; *baldb-pai youn* **dogma, tenet** *Tar.* — *"lab-kan" W.* **teacher.** — *"lab-(s)tán tán-ée" W.* to teach, to keep school. — *balab-byu* what is to be learned, **doctrine, precept, admonition,** *„jig-rten mi-ñoe-la dgon-pai baldb-byu mdsód-do* he imparted to her some practical doctrines or rules of life and social intercourse *Glr.*, *baldb-byu stón-pa B.*, *"tán-ée" W.* to give admonitions, to exhort, reprimand.

ba-ba, ba-ba, ba-ba, ba-ba *balá-ba, balé-ba, baldb-pa, baldg-pa* v. *slu-ba, sle-ba* etc.

hwa·śań - Alag: btsun pa (ngyanag
skad yin)

ཧ

ཧ *ha* 1. the letter A. — 2. numeral: 29.

ཧ *ha* 1. *W.* **a yawn,** "*ha yoń dug*" I cannot help yawning. 2. **breath,** *ha ,dźbs-pa* to breathe. — 3. **the sound of laughter,** "*haḥ-gdd ćd-ćć*" *W.* to laugh out or aloud, cf. *ha-hd.*

ཧ *hwa* 1. *gśa-kyi hwa* **collar** of a coat. — 2. **skin, skin-bone** *Sch.* — 3. "*hd, hć*" *W.* very well! — 4. col. nearly = *ńa* II., **yonder,** farther off, "*hd-la gyug*" *C.* get you gone! be off! begone!; "*hd-ćog* = *ńd-rol*" the other side, yonder side, "*hd-gi*" that (man) there, "*hd-gi-ru*" there, there above, up there, there behind, thither, that way *C.*, *W.*

ཧ་ཏོ་བ *hd-go-ba W.* **to understand,** "*ha mi go-a*" don't you understand it?

ཧ་ཅང *hd-ćań* **very,** sometimes **too much, too,** *mya-ńań-las ,da-ba hd-ćań yań myur-źis-so* his removal (prop. disappearing) from misery happens really too soon! *Det.*; *hd-ćań-mas* id., "*hd-ćań-ng źe-pa*" *C.* very learned, possessed of extensive information.

ཧ་ནཱ་ཧོ་ནེ, ཧ་ནཱ་ཧ *ha-na-ho-ni, ha-hdn* **very angry,** much enraged *Ld.*

ཧ་ནི *hd-ni* ■ of them, **all together, in a body** *Sch.*

ཧ་བ་ཧ *hd-ba-hd-ba* **to breathe out steam** or vapour.

ཧ་ཏོ *hd-bo* n. of a medicinal herb *Lt.*

ཧ་ཡེ་ཁ *ha-yćs* **woe** (to you etc.)! *W.*

ཧ་ར *hd-ra,* with "*gyab-ćć*", *W.* **to play at dice.**

ཧ་ར་ཧ *ha-ra-ha-ri W.* **impetuous, violent, rude, impudent.**

ཧ་ར *ha-rdn* with "*źd-ćć*" *W.* **to deny, disown, disavow.**

ཧ་རི *hd-ri Sak.* **parrot.**

ཧ་རི་ཏ *ha-ri-ta-ka Sak.* **vegetables, greens, pot-herbs** *Wdś.*

ཧ་རི *ha-ri-dra Sak.* the turmeric plant, **Curcuma** *S.g.*

ཧ་རི་ཙནྡན *ha-ri-can-dan Sak.* **sandal-wood.**

ཧ་ཤ *ha-ri-śam Pur.* **centipede.**

ཧ་ཤ *ha-rib Ld.* music (?).

ཧ་ར་ཡ *ha-re-yu-ka Sak.* a medicine *Med.*

ཧ་ལ, ཧ་ལ་ཧ *ha-la, ha-la-ha-la Wdś.*, a certain poison, also **poison** in general, *Sak.*

ཧ་ལ་ཧ *ha-la-hd-la Ch.*: a name of *spyan-ras-gźigs*, v. *spyan.*

ཧ་ལ *hd-lam* **about, near, nearly, pretty, tolerably, rather,** *de dań hd-lam ,dri-ba* about or nearly like that *Wdś.*

ཧ་ལ *ha-ldl Ar.*, "*ha-ldl ćć-ćć*", *Urd.* ہلاک کرنا, to kill (an animal) in the manner prescribed by the Mahometan law *W.*

ཧ་ལ *ha-lda* col., **astonished, frightened,** "*ha-la-ćć*" or "*ha-la-ćć*" id., "*ha-lć źd-ćć*" *W.*, *ha-lda-pa B.* **to be astonished, frightened** *Mil.*, *Pth.*

ཧ་ལེ *ha-lć* **flower,** esp. a large beautiful **garden-flower** *Gtr.*, *ha-lć rkyań-pa* a simple flower, *ha-lć ston-,dźb* a double flower; "*ha-lć-ba*" mallow *W.* (?)

ཧ་ཤང *ha-śań* 1. *Ch.*: (Chinese word) a **Buddhist priest, doctor, scholar** *Gtr.* — 2. id., represented by a **mask** in religious plays, *ha-śańg* an old doctor with boys, his pupils.

ཧ་ཤིག *ha-śig* a mineral medicine, used as a remedy for the stone; acc. to *Wdś.* = *źód-la-ćor,* alabaster.

ཧ་ཧ, ཧ་ཧ *ha-hd, hd-hd* the natural sound ཧ།ཧ of laughter *Mil.*, *ha-hd rydd-pa* to laugh out, to set up a loud laugh;

to *Sch.* also an interjection expressive of pain (?).

ཧཱ *hai* a Chinese word, shoe *C.*

ཧ་ལུ་ཨ་པ *hau-apa-ba* n. of a medicinal herb *Med.*

ཧ་ལགས *haga Lex.* sugar, treacle *Ch.*, *haga-kyi la-ta.*

ཧ་ཡ *hai! hai-'dzom-pa* to squander, to dissipate *Sch.*, *hai-ču-byed* a squanderer *Sch.*

ཧ་ཧ *hâi-ba, W. "hâi-če"* to pant, to gasp.

ཧ་ཧ་ཀྱི *hâd-kyi* suddenly *Sch.* — *had-po! Mil.*

ཧ་ཧ *had-hâd* or *hur-hâr*, with "*čé-čé*" to exert one's self, to strive *W.*

ཧ་ན་ཏཱ *han-tâin W.* 1. dumb, mute, "*han-dâi-ri (a)pé ra*" a stammering, also: a confused, unmeaning speech. — 2. imbecile, weak of mind.

ཧ་ན་ཧོ *han-hôn* v. *ha-na-ho-ni.*

ཧ *hab* 1. a mouthful, *hâb-za byéd-pa, hab-hâb zâ-ba* to devour greedily, e.g. of dogs, pigs etc., *hab-bédd* a needy wretch, a starveling, famishing person. — 2. a stitch, in sewing, also "*hâb-ka*" *C.* "*hâb-so*" *W.*, *hab-'dzom-pa* to make here a stitch and there a stitch, as in quilting *Mil. nt.* — 3. *hab-gôd* v. *ha* 3. — 4. v. the following article.

ཧ་ཧ *hâb-ka* a dispute, a quarrel, *hâb-ka byéd-pa Mil.*, *Thyr*, to dispute, to quarrel; *hab-čôb byéd pa* to scramble for, to strive or contend for *Pth.*

ཧ་ཧ *hâm-po* 1. avarice, covetousness, greediness; *W.* also vb.: to covet, "*hâm-ni nôr-la*" after a person's wealth; to long for, to yearn after, "*Kol 'â-ne hâm-te dod dug*" his wife sits yearning (after him); *hâm-pa byéd-pa Sch.*: to be covetous. — 2. strength *Ca.*; courage, bravery *W.*, of men and animals. — 3. white film on liquids etc., mould *C.*, "*hâm-ši* or *-ri*" a musty, fusty smell *C.*, *W.*; "*hâm-por âig-kan*" *W.* mouldy, musty, "*ham-čé*" *W.* to get mouldy. — 4. lie, falsehood, *C.* — *hâm-pa-čan* 1. covetous, avaricious; greedy, voracious. 2. courageous; one *Lex.* explains *rlam-ldér* by *hâm-pa-ldér-ba*(?); "*hâm-pa čâi-se*" *W.* cowardly.

ཧ་ཧ *hâm-bur W.* rime, hoar-frost?

ཧ *hor* suddenly, *hor tâi-ba* to rise suddenly *Mil.*; "*hor se' jhé'-pa*" to rouse suddenly from sleep *C.*; *hor-gyis* (*Sch. hâd-kyis*) more precise form of the adv. *Tar.*

ཧ་ར *hâr-ro* empty, open, *Tar.* 115, 16 *Schf.*

ཧ *hâl-pa* a porridge, made of milk, butter and honey.

ཧ *hâl-ba* to pant, to wheeze, to snort, *hal-kyi* a panting dog *Sch.*; "*hal-wâi*" *W.* weak.

ཧ *has* exaggeration, hyperbole, *has-'der smrâ-ba Ch.*, "*hs gyab-čé*" *W.* to exaggerate, to talk big, to brag.

ཧ་ཤ *has-po-ri* n. of a mountain in *C.*, *Gtr.*

ཧ *hi* numeral: 58.

ཧ *hi-dig*, or *hig-dig*, *W. "hi-čé"* to blow one's nose.

ཧ *hi-mâ-la-ya Sch.*, — *gans-čan* the snowy mountains, Himalaya.

ཧ *hi-ra Sch.* descend.

ཧ *hi-ri* corn-stack, "*hi-ri gyab-čé*" *W.* to pile up a stack of corn.

ཧ *hi-lâi* noise, "*hi-lâi tâi-Kan*" *W.*, bully, brawler.

ཧ *hi-hi* — *ha-hâ.*

ཧ *hâi ka Sch.* breast-bone.

ཧ, ཧ *hig, hig-ka* the act of sobbing, "*hig tâi-te dug* or *gyab-te dug*" he is sobbing *W.*; "*hig jhi* (lit. *ahyaô*) *dug*" is said to be an expression used of a Lama, when he is watching the gradual departing of the soul of a dying man.

ཧ *hii*, ཧ, — *hii-kan, Asa foetida.*

ཧ *hin-du-stâ-ni, C.*: "*hin-du-tâ-ni ky*", Hindoostanee, the language of the Hindoos.

ཧ *hio Pur.*: "*hio yoi*" he is panting.

ཧ *hu* 1. *W.* breath, "*hu gyab-čé*" to breathe. — 2. num.: 89.

ཀུ་ *ku-ka*, *Ar.* كُوكَة the hookah, with an inflexible tube.

ཀུ་ཁམ *ku-khom W.*, كُوكَم *Urdu*, order, command.

ཀུ་ཁྱེ *ku-khyé* the sound of sighing *Pth.*

ཀུ་ན *ku-na Ch.*: *Sak.* (*ku-na*) n. of an ancient people, the Huns (?).

ཀུ་ཚ་ཏ་ *ku-tsa-dhi* (?) *Sch.*: title of the Chinese emperor.

ཀུ་ཡི *ku-yi*, *mig ku-yi ¸dug* he stares, ■ goggles, with wonder, horror, confusion *Mil.*, *Gtr.*; *mig-kúr Mig.*

ཀུ་ཡུར *ku-kór* (from the *Hind. kúyór?*) (grown) well again, being again lively, active; diligent, sedulous *W.*

ཀུ་ཧེ *ku-hé* 1. interj. expressive of pain from cold *Ca.* — 2. 'the sound of one's mouth in eating' *Ca.* — 3. **ku-hé tshi-be** *W.* to whistle.

ཀྱཻ *kóu*, ཀ, ཀ, mystical interjection, e.g. in the prayer of six syllables, *v.* ཀ

ཀུན *kun W.* (= *ko*, *lon*, *grin*) news, tidings, intelligence, information, **kun tsoi-be** to give account or notice, to inform, acquaint, let know, **tsar-na kun toi** tell me (let me know) as soon as it is finished! **kun tsób-be** to get intelligence, to receive news; **kun ma yoi* or *mi dug** we have no news yet; disclosure, explanation, opinion, idea, **ki yód-pa kun Kyód-la jusi yin** you shall get an idea of what kind of . . . are to be found, **sém-can tím-can kig yin-pa kun kó-la jusi** I have got the notion that this is a very quiet animal; **re-rú kun cíl-tar ité** whence have you such accurate information of every one of them? **ser-chub díl-te kun ma jusi** he did not perceive it when the ring fell off; **kun-méd-ta** unexpectedly, unawares.

ཀུབ *kub* as much as is swallowed at once, a gulp, a draught, *tóg-mar kób re ¸kusi kig* at first take only one mouthful, one draught at a time *Gtr*; *kub yig* one mouthful, *kub do* two mouthfuls *Ca.*; *kób-kyis* by draughts *Sch.*; *kub-kób byéd-pa* to drink in large draughts, to gulp.

ཀུར *kur* 1. v. *ku-ri*. — 2. *kur-kúr* v. *kod-kod*.

ཀུར་ཀ *kúr-ka* dexterity, cleverness, skilfulness *C.*, *kur-tág* id., also zeal, diligence *Sch.*; *kúr-po* 1. quick, alert, dexterous, clever. 2. hot, hasty, passionate *Ld.*; *rta kúr-po* a fleet, spirited, fine horse *Ch.*

ཀུས *kus Ca.* moisture, humidity, *kús-can* wet.

ཀྱེ *ke* 1. num.: 119. — 2. interj.: o! hollo! *Ca.*; *ke-ke* 1. id. *Ch.* 2. = *ka-ká*, *ka-ká zer byéd-pas* she laughed: he, he! *Gtr.*

ཀེ་ཏུ *ké-tu Sak.* cause, reason, argument, logic.

ཀེ་བག *ke-bag* provocation, taunts, sarcasms.

ཀེ་བཛྲ *Sak. ke-vajra*, ཀ་ཡེ་རྡོ་རྗེ *Tibet. kye-rdo-rje Ca.*: n. of a god; n. of a series of treatises.

ཀེ་རུ་ཀ *ké-ru-ka* terrifying deities, also *krag-¸ñis*, *Thgr.* frq., *ké-ru-kai rgyud* legends of wrathful deities.

ཀེག་པོ *kég-po* having become putrid, rancid.

ཀེ་ལ་ཡི *kél-yi Sch.*: soft leather, wash-leather.

ཀེལ་པོ *kél-po*, *kél-can*, **kel-kél** *W.* wide, extended; of garments: wide, easy; *kél-ba* id. and abst.: width *Sch.*

ཀོ *ko* num.: 149.

ཀོ་ཆ *kó-ma Sak.* prop.: burnt-offering of butter; = *sbyin-sreg* v. *Was.* (194); *Schl.* 251; *kó-ma byéd-pa* to sacrifice; *kom-khi* a small pit or a triangular box used as an altar for such an offering.

ཀོ་ཀ *ko-kó* interj. of admiration *Ca.*

ཀོ་ཡ་ལེན *koi-lén* a medicinal herb, *Picrorrhiza*, frequently to be found on the mountains, *Hook.* I., 272.

ཀོན་ཀོན *kon-kón* stupid, foolish *Ca.*

ཀོབ་པ *kób-pa*, *W.*: **kób-te dug** it has got bent ■ or battered, of tin ware.

ཀོས *kos* (Mongol word?) a pad, placed under a camel's load.

ཀོམ་པ *kóm-pa W.* to fall away, to lose flesh, e.g. of hollow cheeks, to shrink, to shrivel, of withered fruit.

ཧོ་ *hor* 1. formerly: a **Mongol** *hor jin-gis-kan* the Mongol Djingiskhan; *hor-sér Shara Sharaighol* n. of a Mongol tribe *Gtr.*; *hór-yul Mongolia.* — 2. at present: in *C.* the people living near the *Tengri-nor* (; *nam-mtso*); in *W.* the Turks; *hór-zla* a Turkish month

Note. *Ca.* has only the second of these significations, *Sch.* only the first (the latter using *Ca.*'s examples and changing all the Turks into Mongols!) The suppositions of Latham seem still less consistent with the real state of the case.

ཧོ་ཁ་ཐ *hor-kaṅs Sch.*: deficiencies, gaps; separation' (?).

ཧ *hór-„dra Sch.*: 'confiscation, *hór-„dra bébs-pa* to confiscate' (?).

ཧ *hór-pa* **wood-grouse** or cock of the wood *Sch.*, *hór-pa dkár-po* a species of hawk *Sch.* (?).

ཧ *hol-hól W.* **soft, loose, light,** as the soil in spring, "*hol tdsi-te, hól-te bór-te*" to break up, to loosen (the soil).

ཧ *hrig-pa* 1. vb., **to require more and more,** to covet incessantly *Ma., W.* — 2. subst., adj. **hardness, hard** *Ca.*

ཧ *hrdi-ba* 1. **alone,** cf. *rai*, "*hrai-hrdi-la goi soi*" I came alone *C.*, *pó-hrdi, mo-hrdi* single man and woman, = *pó-rdzi* etc. *C.* — 2. with *dmar* preceding, **naked** *C.*

ཧ *hrdd-pa* 1. **to thrust, to push violently, to stem** firmly, "*kdri-pa nig-po-la*" *W.* to stem the foot against the wall — 2. **to scratch,** *syó-la pyag-hrdd-pa „ga mdzdd-pa* (his Reverence) made several scratchings with his hand, scratched several times, at the door *Mil.* — 3. **to exert one's self,** to make every effort *W.*, "*hrdd-ban zóm-de* or *tdsi-te*" id. *W.*

ཧ *hrab-hrib C.* "*hrab-ba-drib-be*" *Ld.*, v. *rab-rib.*

ཧ *hral-ba* **to rend, tear up, tear in pieces** e.g. of a beast of prey: to tear up a person's body; "*hral soi*" he has torn it to pieces *C.*, *W*, *hral-hral Lex.*

ཧ *hri Ca.*: 'Sak. essence, substance; a mystical word'.

ཧ *hrig W.* "*irig-la tdsi-te, irig-ga tdsi-te*" **to hang** (a thief), "*irig-la ki-te*" to hang one's self.

ཧ *hrig-pa Ca.*, *mig* (or resp. *spyan*) *hrig-hrig byéd-pa* or „*dug-pa*, (= *rig-rig*), to look this way and that, hither and thither *Mil. xi.*; *hrig-ga-ba* looking in that manner *Thgr.*

ཧ *hrid*; *S.g.*; *rná-ba hrid „byar* is explained by *Wdst.*: *rná-ba ldag-pa ýydgs-su byar* the ear leans feebly on the neck, as a sign of death.

ཧ *hril-po* 1. **round, globular,** *hril-hril byéd-pa* to writhe with pain, *hril-hril kar-kár byéd-pa* to be writhing, and then again stretching one's self or starting up *Pth.* — 2. **whole,** *ta hril-por* for the whole life *Gtr.*, *mgo hril-gyis ýtum-mas* wrapping up his whole head *Gtr.* — 3. **close, dense,** *hril „dus-te „dug-pa* to sit or stand close together in rows *Mil.*, *C.*, *W.* Cf. *ril-ba.*

ཧ *hrid-pa* adj. and abstract noun, **rough, ragged; severe, austere; roughness** etc.; *hrid-po* adj. id. *Ca.*

ཧ *hrém-pa* **to break, to smash** *Sch.*

ཧ *hril-ba* adj. and abstr. subst. **ragged, tattered; raggedness,** *hral-bai dug-po* a ragged coat *Mil.*; *hril-po* id., *gos hril-po Dzl* and elsewh. frq. — 2. subst.: **rags, tatters,** *gós-su hril-po gyón-pa* to put on rags for a garment *Pth.*; *hril-kai* a ruin, **ruins** *Sch.*

ཧ *hrém-pa* **swollen** *Sch.*, *hrem-ná* id. *Mdg.*

ཐ *tha*, *Sak.* ཐ, 1. the first class of beings subject to metempsychosis, **the gods,** both those of Brahminical mythology, and the various national and local gods, with whom Buddhism came in contact. These local gods were incorporated into the system of Buddhism, when they were found to be too numerous and too much endeared to the people, to be entirely discarded and given up; so, most of them are worshipped even nowadays and presented with various offerings. They are also supposed to enjoy a

*lhas·bskos - Alag · dbon·than lha·'bans - Alag: g·yog

blissful existence (hence: *de-riṅ lhd-yi nyi-ma ḥor* 'this day was a day of happiness to me' *Gtr.*, and similar expressions are of frq. occurrence; v. also *lha-yul*) and to be possessed of qualities and capacities superior to those of ordinary human beings. Nevertheless, when compared with any Buddhist saint, they are considered to be of inferior rank and power; and a local 'lha' can never attain to Buddhahship, without having previously assumed the nature of man; v. *Köpp.* I, 122. 248 II, 296. *lhai bu* or *srun, bu-mo* or *srin-mo* descendant from the gods, son or daughter of the gods *Dzl.* and elsewh.; *lha mi ṭib-pa* to obtain the birth as a god or as man *Thgy.*; *lhai yi-ge* the Lantsa-letters, v. *lan-tsa*; *lha ,bab-pa* the (mystical) entering of a deity into a human being, **inspiration**, so that the person inspired pronounces the oracles of the god, *lha ḥiga-pa* id. pop.; **also**: the person thus inspired; *lha mi Rgyal-,jig-la mos* as for gods, they worshipped Vishnu *Pth.*, *lha mi-mo-la byed* they worshipped the Mamo as a 'lha' *Pth.*; *lhai dbaṅ-po, lha-bdag, = brgya-byin* Indra; in another sense: *lhai rgyal-po byed-pa* to make the gods subject to one's self, (said to be the blessed consequence of a certain charm) *Dz.*; the following gods are occasionally mentioned: *nam-mkhai lha* the deity of heaven *Tar.*; that of the sea *Dzl.*; the gods of trees, of houses etc.; *dgra-lha* and *pho-lha* are two personal gods of every human individual, the one being the god of the right side, the other of the left side of his body *Gtr.*, *Mil.*; *yi-dam-lha* v. *yi-dam*. — 2. **the image of a god**, in as much as it is really thought to be inhabited by a deity, after having been duly inaugurated (*rab-tu gnas-pa*) *Gtr.*; the local 'lha' are not always represented by figures resembling human beings, but even by sticks, stones and similar fetishes; gods also of non-Buddhist nations are called 'lha' and are acknowledged as such. — 3. fig.; *mi lha* **a king** *Mil.*, and hence 'lha' is often used in addressing a king, like the French *Sire!* *lha-rgyal-yab-yum* the royal father and mother *Pth.*; *lha-yi lha* the lord of lords, the supreme being, **Buddha** *Ch.*

Comp. *lha-khaṅ* **an idol-shrine**. — *lha-yig* 1. dear Sir! dear Lord and King! *Pth.* 2. **princess** *Gtr.* — *lha-lcam* **a princess** *Pth.* — *lha-ṅes* a great and mighty deity. — *lha-ṅos* v. *ṅos* no. 2. — *lha-rje* **physician** *Wdz.*

lha-rten **image** or temple of a god or of the gods. — *lha-ri* (prob. for *lhai ri-yor*) **heaps of stones**, erected on mountain passes or on the tops of mountains. — *lha-,dre* gods and goblins, *lha klu ,dre srin ydag-pa mam Gtr.* 2. **goblin, bobgoblin**; "*lha-,dre-bar-ba*" mullein (Verbascum) *Lh.*; "*lan-ḍa nas soi*" *W.* I have had the night-mare. — *lha-sde, sul-sde* the class of the gods, the class of men. — *lha-sdod Sch.*: **hysterics; madness**. — *lha-ṗyig* honours shown to the 'lha', worship paid to them, *ṗyogs bzir lha-ṗyig mdsi-po bsdl-te* bowing towards the four points of the compass in token of reverence to the 'lha' *Pth.*, often only: **compliments, kind regards**, offered to respected persons, in letters. — *lha-ṗyi* n. of a mountain in the south of Tibet *Mil.* — *lha-ṗrig* a descendant from the gods, child of the gods; as a mark *Schl.* 235. — *lha-ṗrin* inferior deities. — *lha-bris-mkan* or *-pa* a painter of gods. — *lha-,bsiṅ Tar.*; *Schf.*: **shrine** (doing service) **in temples**. — *lha-ma-yin, lha-min*, असुर, one of the six classes of beings, living on the slopes of the Sumeru below the 'lha' against whom, like Titans, they are continually fighting; also *lha-ma-yin-mo* are mentioned. — *lha-ma-srin* gods, Asuras and Rakshasas, or perh. also: *lha-ma-srin sde brgyad* the eight classes of the gods, Asuras, Rākshasas etc., i.e. the whole world of spirits — *lha-mo* **goddess**. — *lha-ma-rtsi Sch.*: a certain insect. — *lha-bzo* 1. the art of making images of gods *Pth.* 2. also *lha-bzo-bo* a framer of gods *Gtr.* — *lha-yul* 1. the region of the world where the gods reside, the heaven, seat or abode of the gods. 2. fig.: a blessed country, a paradise. — *lha-sa* (in early times *lha-ldan*) *Sch.*, *Köpp.* II, 332, n. of the capital of Tibet. — *lha-srin* gods and Rākshasas; *sten lha-*

srin, „og khu-yuán, bar yid-bdág, are often mentioned in connexion. — *khu-srúb* **intelligent**, *bdd-kyi Gtr.*

ཁུ་ *khu-ná* **knee-pan**, *pha-wa yyás-pai khu-ná sá-la „dzúg-pa* to kneel down on the right knee frq.; *khu-khú* the bend of the knee *W.*

ཁ་ *khá-ba Med.* and *Pth.*, acc. to *Wdn.* also *khad-rgyás, Sch.*: the bloody marrow in the bones; whilst he translates *rmai khá-ba* by: 'the growing worse of a wound'.

ཁ་ *khu-rú Med.*; *Sch.* **cartilage** (cf. *khu-gór* sub *khóg-wa*).

ཁ *khay* 1. **more, beyond**, "*dó-wa čig tay soi*" more than a month has passed *W.*, "*nyi-ma-gyód tag soi*" *W.* it is already past noon, *rygá-mtso-ban kyai khay-ste* as this alone would be more than the whole sea *Dzl.*; *ngi-tas khag* more by twenty *S.g.* — 2. — *khóg-ma.* — *khóg-pa* 1. adj. **surpassing, excelling, superior**, *„di-tas khóg-pai yhan čos med Dzl.*; *ngam-tág-pa ná-las khóg-pa yódden* is there any one that is thinner than I? *Dzl.*; *dé-rnams-kyi nán-nas khóg-pa* the best amongst these *Gtr.*; *rgya hor yuyás-las khóg-pa ned bod yin* we Tibetans surpass the Chinese and Mongols (in sagacity) *Gtr.* 2. rarely = *khóg-ma*: *dé-las khóg-pa* the others, the remaining *S.g.* 6, 1. *de-thog* **besides, moreover.** — *khág-par* adv. **more** (magis) frq., mostly with adj., but also with verbs, *ním-tu khóg-par* **far more; very, exceedingly, uncommonly**, *khóg-par léys-pa* uncommonly beautiful *Dzl.*; *čes khóg-par* **extremely**, excessively *Stg.*; **further**, furthermore, moreover. — *khóg-ge-ba* = *khag-pa, khóg-ge mdzód-nas* making it project.

Khóg-ma 1. **remains, scrapings**, *snar bkad-pai khóg-ma* (the letters) which at the last discussion remained, were left, (unexplained) *Grmm.*; *kha khóg-ma-rnams* the other, the remaining gods *Stg.*; **the remainder**, in subtracting *Wdk.* — 2. **razor-stone, razor-strop** *Sch.* — 3. being above, being at the upper part of, *gron* the place lying higher up (the valley), opp. to *„óg-ma Itzl.*

Comp. *khag-bcu* 1. having **more than** so and so much, *bhi-ra-ta khe-ba „bum khag-bcu* the Bharata of more than 100,000 verses *Tur.* 2. the gerund in *te* (*ste* etc.) *Grmm.* — *khag-mthó* 'seeing more' (than other mortals), in certain states of contemplation v. *ti-ynas* sub *ti.*

ཁ *khág-yis* = *khan-ner, khag-gis „čar Thgr.*, *„byuá Mil.* he shines bright, *khág-ge-ba* = *khan-ne-ba Mil.*

ཁ *khóg-pa* I. shat., also *yan khóg-pa* 1. **Mercury.** 2. **Wednesday.** — II. adj. **more excellent**, v. *khay.*

ཁ(ཀ)ད *khay(s)-pa* I. shat. **cold wind**, *lág-pa pog* the cold wind has withered them (the flowers) *W.*; *lo-yndr khóg-pa* the cold new year's wind *Mil.* — II. vb., **to come together**, to meet, to assemble, with other persons; perh. also: to join, to be adjacent or contiguous, of houses, beams etc.

ཁ *khan-ne, khan-me, khan-me*, also *khag-ge, kan-me, khan-pa* **clear, distinct**, to the sight, as well as to the ear; *khan-ne khan-mer yuál-ta* (Buddha) appearing clearly and distinctly *Dzl.*, in a similar sense: *khan-ne khan-ner bkúg-so Pth.*; clear, sonorous; *kyi-skad khan-khan-pa Mil.* the clear (loud) barking of dogs; *kyod khan-khan gsá-len-pa Mil.* thou clear-voiced songster; *khan-khiá brjód-la* speaking with a clear, sonorous voice. — *Cs.* has: **majestic, glorious, sublime, august.**

ཁ *khad* a baser substance mixed with a finer one, an **alloy**, *khad „jág-pa* or *srbá* with *la, khád-kyis sládd-pa* with acus. *Mil.*, **to alloy, adulterate**, *khad-čan* **adulterated**, e.g. milk *C.*, *khad-med* **unadulterated, pure, genuine, real**; "*ñag hlg' hor*" *C.* or "*kuy soi*" *W.* spurious words are admixed, falsehoods have been artfully introduced; *gyis khádda bčúg-pai ñig Tur.* a later interpolation. — 2. *Bal.*, "*ylad*", **fatigued, exhausted.**

ཁ *khan* **together**, *khan-gyis* (when referring to the subject of the action), *khán-nas* (as ablative case), *khan-du* (the most frq. form) **with one another, together**, *khan-yóig* (-*tu*), and often *khan-ñiy(-tu)* id.: *bdag dan khan-yóig zos mi zá-na* if you will not eat together with me *Dzl.*, *rta bkra khán-du rgyúgs-pa thi-bui sgra* a noise as if ten

*lhag-rol - Alag : zas-lhag

lha-ma - Alag : pus-mo

lha ba - Alag : rus pa'i : nan gi ſag *lhaj-gnas - Alag : sta-gon

lhags-pa - Alag : gtad-pa

*lhad-pa - Alag : byi-ba

*Tham-pa-Alag: dby-bā gu bźi pa

horses were trotting together *Glr.*; *rtá-pa brgya dań lhán-du* accompanied by a hundred men on horseback *Glr.*; *lhan(-cig)-skyes(-pa)* **born together with**, e.g. the '*lha*' or '*dre*' born together with every human being *Mil.*; *lhan-skyes nad, rnaa* a hereditary disease or defect *Med lhan-rgyás* 1. 'partner of the seal', i.e. a colleague using the same seal in official business (*lhan-rgyás-kyi tí-ťu*, or *spyi-dáns*). 2. — *lhan-ycig*, "*hlen-gyí-la ťog* or *ťug*" they have come together.

ཁྱེ་ *lhán-pa* I. vb., **to join, to unite**, "*ka lín-ťe*" *W.* **to kiss**, "'*a lín-ťe*" id. resp.

II. subst. 1. **a patch**, *lhín-pas hlín-pa B.*, "*hlém-pa gyág-pa*" *C.*, "*gyób-ťe*" *W.*, *dlhe-pa, rdób-pa Mil.* **to patch, mend.** — 2. **spot, speck, blot**, place differently coloured, *ṅo-zér lín-ťiń lhán-pa bém-du* a sunbeam forming by reflection a bright spot *Dzl.*; *lhan-ťábs* **appendix, supplement**, title of a medical book.

ཁྱབ-ཁྱོབ *lhab-lhób-pa, lhabs-se lhabs Sch.*: 'to flutter to and fro, to glimmer, glisten' (?).

ཁྱབ-ཁྱོབ **wide, flowing**, *dar-bér lhab-lhób* a wide silk cloak; prob. also subst.: the moving to and fro, waving, *mé-tog-gi* of flowers *Do.*, "*hlab-hlób-tu sol*" *C.* lowan your dress! make yourself comfortable!

ཁྱམ *lham* **boot**, also **shoe**; *mčil-lham* id.; *rgyá-lham* a Chinese boot, *sóg-lham* a Mongol boot.

Comp. *lham-skód* twine, used by shoemakers *Schr.* — *lham-ťaś-ťén* (prob. a Chinese word) strong Chinese boots *C.* — *lhamsmán* shoemaker *Schr.* — *lham-sgróg* shoestrap, latchet; string for lacing felt-leggings. — *lham-mčil* boot-sole. — *lham-yú* leg of a boot *Ca.*, *lham yu-ríń* boots with long legs *Sch.* — *Sch.*: *lham-kríd* or *-skrád* pieces of leather, used for the patching of soles; *lham-yóg* worn-out boots; *lham-grám* the upper-leather, the vamp; *lham sgrd-yu-ťan* buskins; *lham yu-ťód* a sort of slippers to which cotton leggings are sewed (?); *rtsá-lham* quarter-piece (of a shoe).

ཁྱམ-ཁྱིས *lhám-kyis* at once, all, every thing *Sch.* Cf. *lhem.*

ཁྱམ(ས) *lhas(-ma)* 1. **pen, fold**, inclosure for sheep *C.*, *W.*; also "*hlí-ra*". 2. also *lhe(-ma)* **braid; wicker-work; texture**; also of pastry, **twisted cake** or **bun, cracknel** (*W.* "*hlin-zog*"), also *lhas-dóg.*

ཁྱམ-ཁྱུ *lhas-bstán* n. of the birth-place of the mother of Buddha, *Sak.* ལུམ্বিনি.

ཁྱམ-པ *lhás-pa* v. under *slá-ba.*

ཁྱམ-ཐྱིན *lhas-byin*, ལུমব্ধ, n. of a cousin of Buddha who, as the legends have it, was continually annoying Buddha by malicious artifices, whereby, however, the blameless character of the latter showed itself but the more conspicuously; hence proverbially used for any malicious character *Ca.*

ཁྱི *lhi*, cf. *lhis-pa*; *lhii-skrán Sch.*: a tumor filled with matter, **an abscess**, *lhii-rtsa* a full vein; *lhii ślul-pa Lt.*, acc. to *Sch.*: completely separated.

ལྷ *lha* **part, portion** of the body of an animal, ½ = ½ *zug*, *lha-ťaigs béu-ynyis Sch.*: the 12 chief parts (of an animal) resulting from this way of dividing it, — but elsewhere 18 such parts are mentioned; *lhá-ru ynil-ba* to divide, to parcel out *Mil.*; **share** in ploughland, v. sub *spyod-pa* 1, 2.

ཁྱུ *lhug* v. *lhúg-pa* to pour *Ca.*

ཁྱུག *lhúg-pa*, *Ca.*: '*lhug-pa* and *lhug-ma* **prose**; *lhug-po* **wide, diffuse, luxurious**, *gos lhug-lhug-po* a very ample robe; *lhug-par* **amply, copiously, plentifully**; *lhug-par smra-ba* to speak diffusely, copiously, to speak in prose'. *Sch.* adds: '*lhugs* successive, continuous; *lhugs-ŝig* and *lhug-pa* continuous prose'. The principal meaning, however, seems to be: **uninterrupted, having no gaps**; unreserved; *lhúg-par bśad-pa* = *spyań-nań-med-par bśad-pa* to explain completely, without omitting any thing, "*tug ťáń-ťe*" *Ld.* to give unreservedly, without limitation; hence also: liberally, plentifully; *mčí-ma*

Thúg-par ḥor or *byuś Mil.*, tears were flowing abundantly. — In some other passages the meaning of *Thúg-pa* is not quite clear.

ཐུགས་ *Thúś-ba*, pf. of *Thúś-ba*; *Thuś Thuś snyán-pai sgra sprúg-ćiś ḥdáb-bo* sweetly murmuring (the gentle stream) descends *Mil.*

ཐུགས་ཆེན *Thuś-ćeń*, *Sch.* ཐུགས་ཆེ་ཆ, the almsbowl of Buddha and of the mendicant friars.

ཐུན *Thun* mass, bulk, *Thún-ćan* massy, bulky; well-fed, *"ḥun-ṭúg-po" W.*, *Thun-ćé-ba* very large; *Thun-(gyis) grub(-pa)* acc. to *Ch.*: 'formed in mass, or all at once', self-created, not contrived by human labour; *byó-ba daś bzá-ba Thún-gyis grúb-pas* clothes and food coming forth of themselves *Dzl.*; also used of palaces, sacred buildings, images, though in such instances often only by way of compliment; *Thun-grub* is also noun personal. — *Thún-po, ri-rab-Thún-po* the mountain of the universe, Meru, Sumeru, frq. *Thun-ṭúg Sch.*, *Thun-ṭúg Thgy.* very great, in reference to the mental darkness produced by sin; prob. also: considerable, sublime, grand.

ཐུབ་ *Thúb-pa* 1. sbst. width, *Thúb-pa-ćen Ch.*, *yan(s)-khób*, *khab-khób W.*, *C.* wide, of clothes. — 2. vb.: to bind, fix, fasten, e.g. ornaments to the ear *Th.*, = *khób-pa*.

ཐུན *Thuns*, resp. for *mdal* the womb frq., *Thúns-su ćóg-pai dus-mćód* sacrificial festival of the conception (of Buddha) *Sch.*

ཐུར *Thur*, with *lén-pa* or *byéd-pa* c. acc. to apply one's self to, bestow pains upon, = *don-ynyér byéd-pa Dzl.* and elsewh.

ཐེ *Thé-ba* v. *sé-ba*.

ཐེན *Then Ch.* 'filth or dross in the bowels, causing obstruction'; fig. to others: internal excrescences, v. *sbras*; *Sch.*: *Then* or *then-ná* pit of the heart.

ཐེབ *Theb*, *dbugs Theb-theb-tu ḥdug-pa Pth.* *"'ug ḥeb ḥeb ḥbel-de" C.* gasping for breath.

ཐེམ *Them* now, at present, directly, instantly *C.*; ■ (of them) cf. *Thams*.

ཐེ *Thé-ba* = *Thús-ma* 2; also: the act of twisting, plaiting, *"ḥíd-ma gyób-pa" C.* to twist, to plait.

ཐོ *Tho* south, *Tho-nub* south-west, *ḥar-thó* south-east; *Thor*, *Tho-ṭyógs-su* to the south, towards the south; *Thó-ćn* prob. = *Tho*; *Thó-ćn món-nas ḥóś Mil.* they came from the Mon in the south; *Thó-pa*, *Tho-ḥbrug-pa* an inhabitant of Bhotan; *Thó-yul* acc. to *Cunn.* the original form of the name of that province which is now called Lāhul or Lāhōl by the Hindoos, and Lahoul by the English; *Tho-bár Sch.* (also *Tho-ḥi-ma*), = *Ḥug-rma*.

ཐོག *Thóg-pa*, *gtóg-pa Ch.* a large ulcer or sore, *Sch.*: carbuncle, anthrax, *sbyór-ba* to cure it; in *Mel.* also *nya-Thóg* and *gag-Thóg* are mentioned. According to the descriptions, however, which Tibetan physicians gave us of the *Thóg-pa*, it seems to denote a cancerous ulcer, against which they employ the *Aconitum ferox* of Nepal, or in default of it some other species of aconite.

ཐོ *Thoś Sch.* vexation, anger, wrath(?); but: *'Thoś ḥor* he has lost the *Thoś*', is said of one who was not equal to the exertions of incessant meditation, and who in consequence has lost his senses, v. sub *smyón-pa*.

ཐོད *Thód-pa*, *glod-pa*, *ḥód-pa* or *-po*, *thod*, *thód-pa* 1. loose, relaxed, unstrung, slackened, *yan-ḥdy* of the limbs, e.g. when death approaches *S.g.*, *"sóg-po ḥód-po ḥdo-no" W.* when one gets tired (one cannot help yawning). *Thód-par sgrim-pa* to tighten what is loose, *thod thod ytáś-ba* to slacken; fig. *"'ó-ma ḥód-po" W.* the milk begins to fail, milk is scarce. — 2. of the mind: easy, careless, unconcerned, *Thód-de nyol ćig* sleep well! sleep soundly! *Gtr.*; *blo thod gyis-la ḥod* relate the matter calmly, coolly *Mil.*; *ḥo-pa thod-ćis* in good spirits, of a cheerful temper *Pth.*; *ćabs ḥig yod-kyi ṡgyal-po ḥugs thod ṡdzod* there is yet a help; therefore, a king, be of good cheer! *Pth.*

ཐོན *Thón-pa*, *gtón-pa* to return, to give or pay back *Ch.*

"lhogs pa - Alag : bsdus pa 'am
'thu ba blans pa

lhums - Alag : mnal

lhur-len pa - Alag : dań du len pa

*a-lci-Alag: phal-ma

a-ti-śa-Alag: phul-byuṅ

*a-'thas-Alag: źen-pa che-ba

*a-nu-Alag: byis-pa

ཨ

ཨ a, 1. the consonant which is formed in the lowest and hindmost part of the organs of speech, being produced by the opening of the glottis, like the Greek spiritus lenis, the Hebrew Aleph and the Arabian Elif. (In our modern languages the opening of the glottis is not regarded as a consonant, nor expressed by a particular letter or sign.) Combined with the Tibetan vowel-signs, ཨ, ཨི, ཨུ, ཨེ, ཨོ, it is pronounced 'a, 'i, 'u, 'e, 'o (cf. ཀ). It is also called *skye-ba-med-pai yi-ge*, probably because all speaking depends on and is rendered possible only by a previous opening of the glottis; hence this letter is a symbol of the deity, of the *Ye-shes* that was before every thing else. *Spyan-ras-zig*, therefore, addresses a celestial Buddha with 'a: 'a *skye-med rnam-dag ye-shes-kyi dbyiks*. — 2. num.: 30.

ཨ(ཨ) 'a (,a?) 1. in *Ld.* and *Kh.* the col. demonstr. pron., for *de* that (q.v.); "'d-ny" from thence, there, 'd-ru there, thither, that way. — 2. *Lh.*, pronounced very short and sharp, **well? what is the matter? you! here!**

ཨ: 'a *Ch.*: '*Sak.*: ཨ, a mystical exclamation'.

ཨ་ཀ(ཨ་ཁ?) 'a-ka ('a-kaf) acc. to *Hue* II, 160 = 'a-ja *Kh.*

ཨ་ཀ་ཤ 'a-ka-ra *Ch.*, v. 'a-gu-ra.

ཨ་ཀ་ལ 'a-ka-la *Lt.*, *Sak.*: **actionly.**

ཨ་ཀ་ཡ 'a-kroi an alpine plant, in *Lh.* *Arenaria Roylea.*

ཨ་ཀ་ཧ, ཨ་ཀ 'a-ka-ha, 'a-kag an exclamation expressive of contempt and detestation, opp. to 'a-la-la; acc. to *Ch.* 'a-kag is also adj. = mi-sdug-pa.

ཨ་ཁ 'a-kha, *W.* also 'a-kha, col. for ku-bo 1. **father's brother, uncle** *Mil.*, *C.*, *W.* — 2. **husband, consort** *W.*

ཨ་ག 'a-ga-ra, **ཨ**ག, **aloe-wood,** agallochum, calambac.

ཨ་ཀེ 'a-gyis caressing word used by mothers soothing their babies, prob. without any particular signification *Thgy.*

ཨཀ**ུ**ན 'a-ŝug **ankle-bone** *Lt.*

ཨཀ**ུ, ཨ**ཀ**ུ**ཀ 'a-ŝu, 'a-ŝu-ŝu interj. expressive of pain from cold, hence 'a-ŝu-ŝor-ba n. of one of the cold hells.

ཨཀ**ེ** 'a-ŝe, 'a-ŝe, *Bal.* 'a-ŝe, col. for ŝe-ŝa 1. **an elder sister** of a female person. — 2. *W.* **wife, mistress, madam,** used as address and otherwise.

ཨཇ**ེ** 'a-jo *C.*, *W.*, jo-jo *C.* (v. jo-bo) 1. **an elder brother** of a male person. — 2. **Sir, Mr., gentleman, lord,** used in addressing and otherwise; also like our: **friend!** ho there! hollo! I say! 'a-jho lag *C.* **the old Squire,** = ga-ya *Ld.*

ཨཏ**ི**ཤ 'a-ti-ŝa *Sak.*, jiŝ-du-byuŝ-ba *Tib.*, n. of a celebrated Pandit of Bengal, who lived for many years in Tibet, and died there in the eleventh century of our era.

ཨཐ**ོ**ལ 'a-tŝ-ba beautiful, good *Sch* (?).

ཨད**ེ**ལ 'a-dal *Pth.*?

ཨད**ོ**ག 'a-dogs *Sch.* table(?)

ཨད**ེ**ན 'a-den *Sch.*: 'without sexual distinction; sense of the letter 'a'.

ཨད**ྲ**ོ 'a-dro *C.* **horse-boy,** one tending horses.

ཨན(ན) 'a-na(-na) an interjection expressive of grief *Sch.*

ཨན**ན**ན 'a-na-na-na *Sch.*: having a striking likeness(?).

ཨནུ 'a-nu Hindi man's name, also used in Tibet *Glr.*

ཨནེ 'a-ne 1. = ne-na-mo **father's sister, aunt; grand-aunt** *Glr.* — 2. *Ch.*: **nun.**

3. *W.* **wife, partner, spouse,** "'*a-ne ker-te*" to take a wife, to marry, "(*a*)*kyd-ro 'a-ne ker ceg*" a layman is at liberty to marry; "'*a-ne-la čö-te*" to treat, to use as a wife, sensu obsc. = to sleep with. — 4. **a woman, a female.** — 5. *Sch.* an old woman (?).

ཨ་ཕ 'a-pa = 'a-pha.

ཨ་ཕོ 'a-po *Ü:* **building** (= "*ker-len*" *W.*), "'*a-po gyab-pa*" to construct a house, to build.

ཨ་ཕ 'a-pra *Sch.* **zizel,** earless marmot, souslik (*Spermophilus citillus*).

ཨ་ཕ 'a-pa, 'a-pa col. for *pa*, in *B.* of rare occurrence; "'*a-pa čen-po*" the elder, "*čuṅ-ma*" the younger, of the husbands of a person's mother, hence occasionally = **uncle;** "'*a-pa ka*" *W.* a vulgar oath; also (like *pa*) uncastrated male animal, cf. *pa*.

ཨ་ཕ་ཡ 'a-pa-ya *C.* col.: b, cf. *bo-ba-ya*.

ཨ་ཕྱི 'a-pyi *Mil.*, "'*a-pi*, 'a-pi", for *pyi-ma* **grandmother.**

ཨ་ཕྱིམ 'a-pyim **old woman, goody, dame** *Sch.*

ཨ་ཕྲིག 'a-phrig *Sch.:* the bosom of a garment, '*a-phrig-tu edi-ba* to put into the bosom, = 'am-bag.

ཨ་ཕ་ཁ་ཏི 'a-pa-kha-ti v. *kha-ti*.

ཨ་ཕ 'a-bai, for *bai-pa*, the husband of the father's or the mother's sister *Ch.*

ཨ་ཕ-ཡ 'a-bi-ya *Sch.:* 'antivenomous', n. of a medicinal herb *Wdi.*

ཨ་ཕ 'a-bo 1. *Sch.* = 'a-jo. — 2. a medicine *S.g.*

ཨ་ཕ-ཏ 'a-ba-ta *Sch.:* **'good, tolerable, middling',** cf. *Bun.:* ab-ba good.

ཨ་ཕ-ལ 'a-byag and 'a-bras names of medicines *Med.*

ཨ་ཨ 'a-ma col. and sometimes in *B.* = *ma* **mother;** "'*a-ma ka*" a vulgar oath; '*a-ma drin-čen* so a king addresses a wonder-working nun *Pth.*

ཨ་ཨ-ཀྱེ 'a-ma-gye *Ch.* interj., prob. similar to *a-gyin*.

ཨ་ཨ-ཏ-ཕ 'a-mi-da-ba the usual Tibetan corruption of ཨ་ཡ-ཏ-ཕ, v. *a-di-dpag-med*.

ཨ-ཨ-ཤ 'a-ma-ra *Sak.* **the mango tree and -fruit** *Dal.*

ཨ-ཨ-ཤ-ཏ 'a-mri-ta (*Sak.* अमृत **ambrosia;** also various fruits etc.), in the *Lt.* perh. the **guava** fruit, which in Hindoostani is now called *amrut*.

ཨ-ཏ(ཨ) 'a-tsa(-ma) interj. expressive of pain by touching hot objects *Sch.*; also used in various other instances, when disagreeably surprised, startled etc. *bdag ma grol-ba ¸di 'i-tsa-ma* alas! I am not yet released! *Thgr.*; '*i-tsa-ma gi-dwags snyin re-rjé* alas! ye poor Yidags folk! *Mil.*

ཨ-ཏ-ཨ 'a-tsa-ra *Mil.* a species of hobgoblins, or spectres; in *C.* a Bengalese, acc. to *Lex.* The observations of *Hue* (II, 271) concerning this word seem to be mixed with some errors.

ཨ-ཏ-ཡ 'a-tsarya, *Sak.* आचार्य, **spiritual guide** or **father, instructor, professor, doctor.**

ཨ-ཏ(ཏ) 'a-tsa(-tsa) an interj. expressing discomfort occasioned by heat.

ཨ-ཏ-ཨ 'a-mtsar *Sch.:* oh dear, what a wonder!

ཨ-ཛ-ན 'a-dza-na *Wdi.*, 'a-dzi-na *Stg.*, ཨ-ཛ-ན *Wil.:* the hairy skin of a black antelope, which serves the religious student for a couch, seat, covering etc.; Tibetan writers use it for the animal itself: *ri-dwags 'a-dzi-nai pags-pa Stg.*

ཨ-ཛ 'a-dzé 1. col. for *bdé-po* **mother's brother,** "'*a-dzé-tsa-wa*" **nephew.** — 2. *Ch.:* 'an address' (?).

ཨ-ཛ 'a-wa a medicinal herb *S.g.*?

ཨ-ཝ-ཏ 'a-warta, 'a-barta (-na) *Sak.* ('whirl, whirlpool, eddy') a disease of the *rlun*, q.v.; perh. **dizziness?** *Med.*

ཨ-ཝ-ཏ 'a-wa-ti 1. *Sch.:* it is of no consequence, it does not matter. — 2. n. of a plant = *bya-po-ti-ti*.

ཨ-ཡ-ཝ-ཏ 'a-ya-wa-ted dead-nettle *Med.*

ཨ-ཡ 'a-yu *C.* (= *ku-yu*) **hornless,** of cattle.

ཨ-ར 'a-ra **beard** *Ts.*

a-tsa-ma – Alag: sñiṅ-rje'i ñams

*a ba le ba - Alag. gduṅ-ba daṅ
zen-pa sogs

*a-na-ba - Alag: jag-pa'i miṅ

a-ho - Alag: rmad du-byuṅ ba

*aṅ-'ga'-rag - Alag: ṅtogs-ldan gyi dor-ma'i miṅ

*a-rog-khya - Alag: nad-med-par gyur cig

*an - Alag: ṅgyab-rus daṅ-po

an-stoṅ - Alag: tshig-pa daṅ-po

ཨ་ར 'a-ra *Hind.* a saw.

ཨ་ར་ཡ་ཙ་ཏ 'a-ra-ya-tsa-ta a mystical and symbolical word, *Was.* (183)

ཨ་རག 'a-rig, resp. *bhes-rig C.*, „*don-rig W.*, arrack, brandy, the usual barley-brandy, which is distilled in the convents and in nearly every manor-house.

ཨ་རུ 'a-ru 1. prob. *Sak.* a medicinal plant, *Med.* — 2. v. 'a.

ཨ་རུ་ར 'a-ru-ra myrobalan, an astringent medicinal fruit *Med.* frq.

ཨ་ཤུམ 'a-rum a species of garlic, with a pale-red blossom, *Allium strictum.*

ཨ་ཤ 'a-re an interj. the meaning of which is stated differently, *Mil.*; 'a-re *phais* well then! throw it away!

ཨ་རིག 'a-rig *Sch.*: = *roga-po, groga*, companion, mate, fellow, comrade, friend; 'a-rog-*kya* or *gya Sch.*: 'a complimentary phrase or form of salutation'.

ཨ་ལ(ལ) 'a-la (-la) *Mil.*, also 'di-la id. interj. expressive of joyful surprise: aye, ah, that is capital! *dés-na* 'a-la-la well, that is excellent or splendid indeed! *Mil.*; also adjectively: "*de sań di* 'a-la-la" *W.* this is much better than that!

ཨ་ལི 'a-li the Tibetan vowels, 'a-li-ka-li the series of the vowels together with the consonants; 'a-*preń* id.

ཨ་ལི 'a-li a little *C.*

ཨ་ལི་ཁུག་ཏ 'a-li-kug-ta a swallow *Ca.*

ཨ་ལྷུ 'a-lhu *Sch.* buckle, clasp (?).

ཨ་ལྷེ 'a-lhe a ring.

ཨ་ལྷོད 'a-lhod v. sub *ytsen-mo.*

ཨ་ལུ 'a-lu apricot.

ཨ་ལོ་ཀ 'a-lo-ka n. of a tree and of a king.

ཨ་ཚམ *Sch.*: a thick sauce or broth, soup; 'a-*tsgar* a thin broth.

ཨ་ཤུ 'a-ru for *sru-mo* aunt *Sch.*

ཨ་ལས་ལ 'a-ysal-la adv. openly, manifestly, publicly, — *mion-sum-du.*

ཨ་ཧ 'a-ha - *hd* interj. expressing joy, pleasure, satisfaction.

ཨ་ཧོ་ཡེ 'a-ho-ye yea, nay even (?).

ཨ་ལ་པོ 'a-la-po bad *C.*

ཨ་ལ་ཙེ 'a-tsi *Melia Azedarachta*, the 'neem' of Anglo-Indians, an important remedy for cutaneous diseases.

ཨ་ལ་ཙམ *Glr.*, 'a-tsam *Sch.*, resp *bal-tsam Pth.*, beard of the chin, chin-tuft.

ཨ་ཝ 'a-wa 1. abst. = „*dosu!* 'di-rta, 'di-ra loin-cloth *C.*, *W.*; 'a-*tsa* under-garment, χιτών, (hence also to be used for shirt and shift); 'a-*rig* trowsers, breeches *Pth.* — 2. interj.: well then! now then! well! in French: *eh bien!* at the beginning of a speech also 'di-*ga*, 'di-*ka*, 'di-*ki*, *Mil.*, without any regard to rank.

ཨ་ཡི 'di-*gi* or 'di-*ki*, *Sak.* ཀ, figure, number, cipher, also 'a-*grais*, 'a-*yig Ca.*; the last word, acc. to others, means secret characters, cryptography.

ཨ་ཡ་ལ 'a-*ya-li Sak.* finger *Do.*

ཨ་ཡ་ཀ་ར 'a-*rgar-*„*jig* acc. to *Lex.* English, *Hd. angrezi.*

ཨ་ཡ་ལ 'a-*ya-tsi Sch.* flies, winged insects.

ཨ་ལ 'a-*la W.* white chalk.

ཨ་ལ 'a-*tsa Med.*, *Sch.*: cervical vertebra.

ཨ་ལ 'a-*ysa C.*: stocks, "'a-*dj-ta* „*jig-pa*" to put (a person) into the stocks.

ཨ་ལ 'a-„*dar C.* 1. board, plank, deal. — 2. *lkogs-kyi* 'a-„*dar Ca.* an iron instrument of torture; acc. to *Thgy.* a kind of press.

ཨ་ལ 'a-*dra-rnyi-la Lex.*, corrupted form for 'a-*dra-ni-la.*

ཨ་ལ, ཨ་ལ "'a-*log*, 'a-*bag*" col. *C.* for *rna-mdog, mam-brag* ear; bosom.

ཨ་ལ 'am-*ban* a Chinese resident, Chinese superior civil officer, in the chief cities and provincial towns of the tributary countries of China.

ཨར་ཀ 'ár-ka, 'ár-ga, 'ár-ba, 'ír-ka 1. *Ca.* marble. — 2. plaster-floor made of pulverized marble and oil, also "'a-ldl."

ཨར་གྱོན 'ar-gon an offspring of parents not having the same rank, nor the same religion, and not belonging to the same nation *Ld.*

ཨ་ཀྱཱ 'a-rgyam *Sch.*: 'the offering of sacrifices'; *Will.*: ཀ་ཀ respectful offering to a god or Brāhman.

ཨ་ཛ་ཀ 'ar-dza-ka *Sak.*, *Sch.*: cotton, 'ár-dza-kai dóg-pa *Gtr.* cotton-capsule. (This signification is not to be found in our *Sak.*-dictionaries.)

ཨ་ར་ལ་ཁ་ཏ་ལ 'ár-la ykíd-pa *Sch.*: 'to be reduced to extremities, to extreme misery' (?).

ཨ་ལ་ཡ་ཅིག 'al-yčig *Sch.*: 'the one half of a pair, e.g. one eye', = *ya-yčig.*

ཨ་ལ་ཏ "'ál-ta" (for *da-lta*) *Bal.* 1. now, at present. — 2. to-day.

ཨ་ལ ཏིན "'al-tin, "al-tin-la kur-ba" *W.* to carry something bulky tied up in the girdle.

ཨ་ལ་ཏོ, ཨ་ལ་ཏེ 'al-tó, 'al-tai earthen kitchen-pot *Ld.*

ཨ་ལ་ལ 'al-la v. 'a-la-la.

ཨ་ཛ་ཀ་ཕ 'azma-gar-bha, *Tar.*: ade-bu azma-gar-bha *Sakf.*: emerald.

ཨི 'i 1. bear, = ŝak, *C.* — 2. vulgar pronunciation of *dbyi*, "yi", the lynx. — 3. num.: 60.

ཨི་ཀུག 'i-kug, 'ig, *W.* hiccough, sob, "'i-kug yód-ka-rag" I have got the hiccough, "'i-kug gyab dug" he hiccoughs.

ཨིན ད্রা པ 'indra-po-pa, ཨ্ব্রা ব, cochineal; yet among the substances devoted to a costly Chodten it is mentioned as one of the five divine jewels *Gtr.* 7.

ཨིན ད্রা ནི 'indra-ni-la sapphire (*Sch.*: emerald?).

ཨུ 'u num.: 90.

ཨ ཀུག 'u-kug, with "ód-ka" *W.* to persuade, e.g. to buy something.

ཨ་ཏ་ལ 'u-dam-ba-ra (*Sak.* *Ficus glomerata*) in Tibetan literature a fabulous lotus of immense size.

ཨ་ཛ 'u-za *Sak.*, prob. also spelled *dbú-ma*, n. of the wife of Siwa (Durga, Kāli etc.).

ཨ ཀ ཀ 'u-ŝiga *Sch.* = 'u-ŝug.

ཨ ཀ ཡ 'u-rgyán 1. also 'odiyana *Ca.*, (not mentioned in *Sak.* dictionaries), often written in the abbreviated form ཨ ཀ, a fabulous country in the north-west of India (though *Ca.* supposes it to be Ujain), frequently represented as a kind of paradise. — 2. now a noun personal of frq. occurrence; 'u-rgyan-padma v. padma-ḥbyuṅ-gnas.

ཨ ལ ཏ 'ug-ŝó n. of a remedy *Med.*

ཨ ཏ ལ 'úi-gu oil-lamp *C.*

ཨ ཏ ལ, ཨ ཏ ལ 'ut-pa-la, 'ud-pa-la a blue lotus which is also used for medicinal purposes. In *Lh.* this name seems to be transferred to *Polemonium caeruleum.*

ཨ ད ཀ 'un-ŝug v. ḥu-ŝug.

ཨ ཛ 'um a kiss, "um jór-wa or gyag-pa" to kiss *C.*

ཨ ད ཀ 'ur-gyá a warm meal-porridge; fermenting dough *C.*

ཨ ད ཏ 'ur-rdó v. ur-rdö.

ཨ ད ཕ 'úr-ba v. dbúr-ba.

ཨ ལ ལ ཏ 'ul-ḥŝig col. for ygul-ḥŝig.

ཨ 'e 1. in *C.* and later literature, an interrogative, pronounced short, accented, and usually put immediately before the vb. or the pron. which stands in the place of the vb.: "di-ma é yo"? do you feel well? are you well? are you getting on well? *Kyed ŝak 'e ḥprad mi ŝes* I do not know whether I shall see you again *Mil.*; 'e ma mi ma whether we shall be able or not *Mil.*; rarely for even if, though, although, 'e ma kyan mi ŝió-ma though nobody is really able to do it. — 2. num.: 120.

ardza·ka - Alag: lcam·pa ma-
niṅ rigs kyi miṅ

*ar·mo nig - Alag: stan riṅ po

*i·thi·ba - Alag: sKiṅ·po'i
don dan mnal ma yin

e-ma-ho - Alag : ho-mtshar-
ba

*e-randa - Alag : dan-rog

*e-la'i-'dab - Alag : klu-rgyal

en-tsam - Alag : gnd tsam mam
phran-bu

ཨོ་ཆུ་ *'o-mya-ya, 'e-ma-ya, Sak.* ऊमय, a fabulous black antelope with short legs and black eyes.

ཨོ་ཧ *'é-ma, 'e-ma,é, 'e-ma-ké* interj. expressing joy, surprise, astonishment, hey! hey day! indeed! you don't say so! in asking, beseeching, requesting a person's attention: please, pray, I say; or expressive of lamentation, compassion: alas! oh! would to God! O dear! e.g.: *'é-ma sems-can snyiné-yjé* alas, the poor people! *Gis.*

ཨ་ཅུ *'e-ccam, Sak.* एचम, yes, certainly, to be sure *Wdk.* and elsewh.

ཨ་ར་ཀ *'e-ra-ka Ca:* n. of a country, Irak? Chaldaea?' (In *Sak.* it denotes a sort of grass, or a woollen carpet.)

ཨ་ལ *'e-la, Sak.* एला, *'é-la ýrid-mo Wdk.* small cardamoms, seed of *Elettaria Cardamomum.*

ཨ་ཙམ *'e-tsam* a little, some, a small bit, *U* and *B.*

ཨ་རེ *'en-ré* quick, fast, speedy *Sch.*

ཨ་ཏར *'en-ddr* v. *'an-ddr.*

ཨ་ཏི *'en-ti, 'em-ti* (Turkish word) physician *W.*

ཨ་ཏ *'er-ka C.* v. *'ar-ka.*

ཨ *'o* 1. for ཏ *,o* a kiss, *Pth.*—2. num.: 150.

ཨ་ཏ *'o-dkar W.* = *Ibog-dkar*, v. *Ibig-ma.*

ཨ་ཏ *'o-di-ydn* v. *'u-rgyan.*

ཨ *'ondra,* ཨ *Odra,* the northern part of Orissa, *Wdk.*

ཨ *'o-mo-su* (Mongol word) stocking *C.*

ཨ *'o-kdn, 'o-dn,* col. "*'o-ko*" *Ca.*, windpipe; "*'o-le*" *W.* throat; "*'o-le dam-ta ki soi*" he is suffocated.

ཨ *'ó-lo* (Mongol word?) *Sch.*: the place where two rivers flow together, the confluence of two rivers.

ཨ *'o-rgyan = 'u-rgyan Pth.*

ཨ *om, Sak.* ओम, mystical interjection, in later Hindooism the symbol of the Hindoo triad, in as much as it consists of the three sounds, a (Vishnu), u (Shiva), and m (Brahma). This interjection frequently occurs in the prayers of the northern Buddhists of Tibet, and especially in the famous 'six-syllable prayer', ཨ ཨ ཧཱུ ཁ, *om ma-ni pad-me hum*, the literal version of which is: 'O thou jewel in the lotus, *hum*!' The person addressed in these words is not Buddha, but *Spyan-ras-yzigs* (v. *spyan*); by some he is thought to be the author of them. Concerning the import of this short apostrophy the best information is to be found *Köpp.* II, 59—61. — The Tibetans themselves are ignorant of the proper sense of these six syllables, if sense is all there be in them, and it is not unlikely that some shrewd priest invented this form of prayer, in order to furnish the common people with a formula or symbol, easily to be retained by the memory, and the frequent recital of which might satisfy their religious wants. And though there may be no obvious meaning in such exclamations or prayers, yet their efficacy is sure to be firmly believed in by a people, whose practical religion chiefly consists in the performance of certain rites and ceremonies, in a devout veneration of their Lamas, combined with frequent oblations to them, in abstaining from gross sins (regarding even the killing of live animals as such), and in the Pradakshina (v. *skor-ba* 2). — The numerous attempts that have been made to explain the Ommanipadmehum satisfactorily, and to discover a deeper sense or even a hidden wisdom in it, have proved more or less unsuccessful. The most simple and popular, but also the flattest of these explanations is derived from the purely extrinsic circumstance, that the Sanskrit words of the prayer consist of six syllables, and accordingly it is suggested, that each of these syllables, when pronounced by a pious Buddhist, conveys a blessing upon one of the 'six classes of beings'. — The conjecture with which *Köpp.* closes his disquisition, is certainly

nothing but a smart thought of that learned author.

'ö-'a-kôm, another mystical formula, used e. g. for transforming the *mi-ytsdi-ba* bcu into *bdud-rtsi*, v. the explanation given under *nai-mkhd*.

'ö-drugs *Sch.*: propping one's chin on both fists, 'ö-drôgs *mdzad Mil.*

'og-rgyd beard; 'og-tsôm = 'ag-tsôm.

'ôg-ma throat, neck, = lkôg-ma; 'og-kô a beautiful white neck, a 'milk-neck' *Gtr.*; 'og-skd prob. = 'os-sko *Med.*

'oi-gu a lamp, 'oi-rdu the wick of a lamp *C.*

'oi-li *W.* resp. for 'a, at your service! at your commands!

'oi-log ptarmigan *Sch.*

'om-môg throat and chest *Sch.*

'ol-ma *C.* throat, windpipe, = 'ol-ldoi; "'ol-ma ddm-te sg'-pa" to strangle, throttle; 'ol-sko, 'ol-goi, 'ol-krod id., or acc. to others = 'ol-mdud the forepart of the larynx.

'os-sko, also "ö-ku" *C.* the chin, resp. kol-ko.

'os-ldos *Ts.* "g-ôg" *Pedicularis Hookeriana.*

*on·do - Alag: 'phons

ENGLISH

ENGLISH-TIBETAN VOCABULARY.

English-Tibetan Vocabulary.

The figures, here and there attached to Tibetan words, refer to the page where the respective article is to be found. — The accent is marked only when, exceptionally, it rests on the last syllable of a word.

A

A, An, article *ĉig* 140.
Abandon *skyur-ba*; *spon-ba*; *„bor-ba*.
Abate *ĉi-ba*.
Abbot *mkan-po*.
Abdomen *ĉal*, esp. *sku-ĉil*.
Ability *nus-pa*; *rtsal*.
Ablative case *„byuń-ĉuba*.
Able *mkha-pa*; to be – *„ĉyud-pa*; *ĉrogs-pa*; *nyan-pa*; *ĉub-pa*; *nus-pa*; *ĉod-pa*; *„ĉugs-pa*; *ĉes-pa*.
Ablution *ĉrus*.
Abode *mĉis-brdzi*; *„ĉug-ynas*; *„ĉug-sa*; *ynas* (*-ĉaś*); *yži-ma*.
Abolish *„ĉg-pa*; *snub-pa*.
Abortion *skyur-ma*; *mĉal rlugs-pa*.
Abounding *rgyas-pa* 109, *mod-po*, *„ĉoms-po*.
About *ĉaś-na*, *ĉa-na*; round – v. *ĉyogs* 388; to be – *ĉa-ba* 199; *ĉas-pa*.
Above adv. *steń-na*; *ĉla*; *yan*, *yan-la* 506; prep. *ĉa-na*, *ĉa-ru*, *ĉa-la*, *ĉar* 84; *gon-du*; *ĉtag-nas*, *ĉtag*; *ĉog-tu*.
Abridge *sdud-pa*.
Abridgment *mĉa-brda*.
Abroad v. *byen*; to go – *byu-ba „gro-ba*.
Abscess *ĉu-bur*; *ĉol*.
Absolately *ĉis-ĉyaś*; *ga-na-med*.
Abstinence *dge-ba*; *ĉad-ĉa-pa* 419.
Abundant *ĉrgs*.
Abuse s. (reviling words) *skur-pa* 28; vb. a. (to revile) *skur „deb-pa* (*byed-pa*; *sauba*); *dma „ĉab-pa*; *smad-pa*.
Abyss *ĉmon-doń*; *yyaś-sa*.
Academy *yig-ĉag-ĉdź*.
Accept *ĉbel-pa*, *ĉben-pa*; *len-pa*.
Acceptable, to be – *„ĉod-pa*.
Access *„gro-sa*; v. also *ycoś-ba* 208 and *mĉal-ba* 173.
Accident *rkyen*; unfortunate – *„gal-rkyen*; fatal – *bar-ĉad*; *byur*, *byur*.
Accompany *skyel-ba*; *sla-ba byed-pa*.
Accomplish v. *grub-pa*; *ĉem-pa*; *spyod-pa*; *rtsom-pa*.
Accomplished *pul-tu byuń-ba* 344.
Accomplishment *rtsal*; *yon-tan* 516.
Accord, Accordance *„ĉam-pa*.
According to "*ĉaś-tar*" *W.* 6; *daś sbyar-nas*; *ĉbin-du*.
Account s. *rtsis*, *ĉo-rgyas* 118; *ynas-ĉaś*; on – of v. *rkyen*; *ĉed-du*; *ĉyir*; *slad-du*.
Account vb. n. *rtsis byed-pa* (*„deb-pa*, *gyab-pa*).
Accountant *rtsis-pa*.
Accumulate *spuń-ba*.
Accurate *ĉib-pa*.
Accusation, false – *snyad*.
Accuse *„gel-ba*; *ryal-ba*.
Accustomed *yoms-pa*; *„dris-pa*; to be – *„dris-pa*.
Ache vb. n. *na-ba*.
Acid, Acidity *skyur-ba*.
Acknowledge *ĉas len-pa*; frq. only *smra-ba*, *zer-ba* etc.
Aconite *boi-sa*.
Acquaintance (friend) *so-ĉes*.
Acquainted, to be – *ĉbes-pa*.
Acquiesce *ĉo-ĉag ycod-pa*; *mi rgol-ba*; *daś-du len-pa*.
Acquitted, to be – *rgyal-ba*.
Across *pred*, *„dred*.
Act vb. *byed-pa*; *spyod-pa*; *bgyid-pa*; to – the part of *byed-pa*.
Action *spyod-pa*; *bya-ba*; *las*; former actions *sdon-ĉas*.
Action (law-suit) *ĉrims*, *ĉogs W.* 51.
Activity *spyod-pa*.

Actual *ngo-pa-ĉan; da-rdag; ydi-dog-pa.*
Actually *ydi-nas.*
Acute *rno-ba.*
Adage *ka-dpe.*
Add *mon-pa; sre-ba; rjes-su ,jug-pa; v. ,god-pa.*
Addict, to — one's self *sten-pa.*
Adduce v. *mkon-pa* and *dpe.*
Adequate *,grig-pa; skun-pa.*
Adhere *,byor-ba, ,byar-ba; ynas-pa.*
Adherent *ýyagn-pa; ,dzin-pa.*
Adieu v. *ýyi-ýyag* 347.
Adibuddha *kun-ýzi* 4.
Adjust *sbyor-ba; sgrig-pa; ,ged-pa.*
Admit *ýtoń-ba; ĉus len-pa.*
Admonish *skul-ba.*
Admonition *bskul-ba, bskul-ma; bslab-bya.*
Adolescent s. *kyen.*
Adore *mor-pa.*
Adorn v. *,god-pa; sgron-pa; brgyan-pa; sgra-ba.*
Adult s. *ĉe-mi, nar ston-pa* 218.
Adulterate *slad-pa.*
Adulterer *ĉar-po*, adulteress *ĉar-mo.*
Adultery, to commit — v. *,jug-pa* 177, *byi byed-pa; ýyem byed-pa.*
Advantage *don; bogs; ,kyer-so; rgyal-ba, ka-rgyal.*
Adversary *ýa-rol-po.*
Advice *bka-ýdams; ka-bsgos; ka-ta, ka-ýdams; gros; ýdams-pa; ,dun-ma; sman-ndg*; to ask — *bgro-ba*
Advise *ýdam-pa, ,dom-pa.*
Adviser *bka-ýdams-pa.*
Affair *don.*
Affect *bten-pa* 147.
Affection *ĉags-pa; byams-pa, byams-s-ma; brtse-ba.*
Affectionate *brtse-ba-ĉan.*
Affix *sbyor-ba.*
Affliction *sdug-pa; mya-ndn; ĉer-ba W.*
Afore-said *sna-ma.*
Afraid, to be — *skrag-pa, dnań-ba; ,jigs-pa; bag ĉa-ba; bred-pa.*
After adv. *rgyab-tu; ýyi* 349; *,og; slad-na.*
After prep. *rjes, ,og; slad; rtsi; mtar; nas.*
After-birth *ka-ma.*
Afterwards *rjes-la, rjes-su; rtsi-du; de-nas; ýyin-ĉdd; ýyis; ýyi-bzin; slad-ma; star.*
Again *ĉod-du; ýgyir; slar; yań; — and — yań-ma yań-du.*
Age *na-tsid, na-so; dus.*
Aged *rgad-pa; to be — rga-ba.*
Agent *byed(-pa)-po, byed-mkhan; ĉab-pa*, resp. *sku-ĉab.*
Aggressor *sna-rgyal.*
Agility *byag-pa.*
Agio *non-ka; ýar; ,des.*
Agitate *dkrug-pa; skyod-pa; skyom-pa; sgul-ba*; to be agitated *,gul-ba; ,krug-pa.*
Agitation *krag-,krigs.*
Ago *snon-la*; long — *sna-ma-nas.*
Agony *ýsha-,jigs; koń-,krigs; sems ĉań-du ,ĉud-pa.*
Agree *,grig-pa; ,ĉam-pa; stun-pa; mthun-pa.*
Agreeable *dga-ba; ýid-du ,oń-ba.*
Agreement *ka-ĉdd*, resp. *zal-ĉdd; gan-rgyd; ĉad, ĉad-so; ,ĉam-pa; bzań.*
Agriculture *so-mkhan(s).*
Ague *ĉad-pai nad; ĉam-zug W.*
Aim s. *,gro-so* 102; *,ben.*
Aim vb. *sir-ba*; v. *ýtod-pa* no. 3.
Air (atmospheric air) *nd-ba; ńań; rlung*; cold — *ńań.*
Air (tune) *mgur, glu, dbyańs.*
Air (mien) *ńo, ýdoń.*
Alabaster *ka-sun-ru; ĉod-le-kdr.*
Alas *kye-ma.*
Alienism *,gyen.*
Alight *,bab-pa*, resp. *ýbol-ba.*
Alive *ýson-po.*
All *kun*; v. *yań; ĉam-ĉdd; mĉd-dag, ĉad; yońs*; — right! *ĉań-,grig*; — seeing *kun-ýzigs*; — smiling *kun-,gyas*; not at — *ĉam yań mi (ma); ye mi (ma).*
Allegory *,dra-dpe.*
Allow *ýnań-ba*; to be — ed *ĉag-pa, rań-ba.*
Almanac *lo-ĉd.*
Almighty *kun-dbań.*
Almond *bu-dám.*
Alms *ldem-bu; slob-ma; bsod-snyóms.*
Alone *ýĉig, ýcig-ýĉig, ýĉig-pu, ýĉig-po.*
Along with *kor-la.*
Alphabet *ka-preń, ka-ĉd; ka-li* 2.
Alpine pastures *sem-ýań; se-ĉań* (!.
Also *gań* 506.
Altar *mĉod-stęn, mĉod-ĉri.*
Alter *sgyur-ba; ýpo-ba.*
Alteration *,gyur-ba.*
Although *yań* 506.
Altogether *kun, yońs-su.*
Alum *ka-ru-ma; ĉe-myań-ĉud.*
Always *rgyun-du; rtag-tu; nam-yań.*
Amalgam *gyim-bág.*
Ambassador *ýa-ngu.*
Amber *spos-ĉel.*
Ambitious *grags-pa-la ĉags-pa; mĉon-dod-ĉan.*
Ambush v. (*lkog-*)*,jab.*
Amendment *ka-ldg, bsu-dág.*
Among *nań, nań-na* but; *lus* 646.
Amusement *ýyań-rtsed.*
Analogy v. *dpe.*
Anasarca *pags-ĉu.*
Anatomy *lus-kyi ynas-tugs.*
Ancestor *ýa-ma, ma-po; brgyud.*

Ancient *sña-ba*; — **ly** *sña-ser*; *snon-ñka*.
And *dań* 248; v. also *ñiś* 140.
Angel *jo-nya* 345.
Anger *Kro-ba*; *Kuń-Kro*; *Kon-pa*; *sro*, *srag*; *ñuga-sro W.*; *ke-sluń*.
Angle *gwra* ☐; *gra*.
Angry *Kro-ba*, *Kro-bo*, *Kro-mo*; to be — „*Kro-ba*; *sluń-ba*.
Angular *zul-ma*.
Animal s. *dud-„gro*; *srog-ñiga*.
Animated being *srog-ñiga*; *semu-ñan*.
Animosity „*ñań*.
Annals *lo-rgyus*; — of the kings *rgyal-rabs*.
Annihilate *med-par byed-pa*; to be annihilated *med-par „gyur-ba*.
Annotation *mčan-ba*.
Announce *lon sgyur-ba*; *sbrda-pa*; *ñrin smra-ba*; *ke-par byed-pa*.
Annoy „*ñań-ba*; *snoy-pa*; *mu „jug-pa*.
Annually *lo-ltar*, *lo ñań lo*.
Anoint *skud-pa*; *bcu-ba*; „*byug-pa*.
Another *bdag-mñid*; *ydan-ma*.
Answer vb. *lan „deb-pa*.
Ant *gro-mog-„bu*; *grog-ma*.
Antagonist „*ñob-ya*; *ña-rol-pa* (or *po*).
Antelope *dgo-ba*; the Tibetan — *ytad*, *btsod*, *ytso*.
Antidote *ynyen-po*.
Antipathy *ñen-ñig*.
Antiquity *sña-ñda*, *sña-ba*; *snon-ñe*, *snon-dus*, *snon-rabs*.
Anus *rtub*; *ydań*, *ydań-ñu*; *bkań-ñbu*.
Anxiety *°ñog-ñig°*; col. *nyamu-ña*.
Anxious (*sems*) *ñuń-du ñed-pa*; v. also *bag-ñsa*.
Any v. *yań* 88; — one *gań ñig*; — thing *ci ñig*, *ci-yań*; — whatever *ñań*.
Apathy *bdań-snyoms*; *byur-mñid*.
Aperture *sgo*; *bu-ga*.
Apostle *mi-mñd*.
Apothecary's shop *sman-ñań*.
Apparition *snań-ba*; *ñal-ysrig*.
Appear „*ñar-ba*; *sten-pa*; *snań-ba*; „*byuń-ba*; *yod-par „gyur-ba*.
Appearance *ñger-so*; *ña-byed*, *ña-ñuga*; *ñas*; *snań-ñśel*.
Appease *ñi-bar byed-pa*.
Appendix *ke-skoń*.
Appertain *ytogs-pa*.
Appetite *ñam*; *ñań-ga*.
Apple *ku-ba*; *sñi*; — of the eye *spyan-brnas*.
Application „*ñań-pa*; *brtson-„grus*.
Apply *bkon-pa*; to — one's self *brtsom-pa*.
Appoint *skal-ba*; *sko-ba*; „*gel-ba*; „*ñal-ba*; „*jug-pa*.
Apprehend *ytogs-pa*; *dogs-pa*.
Apprentice *mčan-bu*.
Approach vb. *ñad-pa*; *nye-ba*; *bsnyen-pa*.
Approach s. „*gro-ba*.
Approve *bzań-pa*.
Appurtenance *rgyu-ñi*; — s *skor*.
Apricot *ñam-ba*; *ñu-li*, *ñu-li*; dried — *ñu-li C.*, *ña-ñiś W.*; *mña-ria ñam-ba C.*
Apron *dum-ñdu*, *gań-ñiba*.
Aqueduct *gur-ba*.
Arch *ydu*, *ydu-mo*.
Archer „*gżu-mkań*; —y „*gżu*.
Architect *rtsig-ñdzin*.
Archives *yig-ñsiś*.
Area v. *dkyil-„ñor*; *ñyań-rgyu-ñyon*; *ñu-ñźu*.
Argali *ynyan*.
Argue *bsro-ba*, *rtsod-pa*.
Argument *snon-rtags*; *rtogs*.
Arise *skye-ba*; „*ñar-ba*; „*ñruń-ba*; *ñuga-pa*; *ldań-ba*.
Arm *log(-pa)*, resp. *ynyag*.
Armful *ñag-ñkul*; v. also *pań*.
Armour *go-ñrań*; *go-ñu*.
Armpit *mñan-ñuń*.
Arms *mñon*, *mñon-ña*, „*ñań-grabs*.
Army *dpung*; *dmag*; *dmag-ldań*.
Aroma *ñań*.
Aromatic *ñań-bun*.
Arrange *sgrig-pa*; „*joy-pa*; *ytsa-la „deb-pa* 216.
Arrangement *grabs*; *rgyu*; *ytsa-ñuga*.
Arrive *sleb-pa*; „*byon-pa*; „*byor-ba*.
Arrogance *ñi-rgyal*; *ña-so*.
Arrow *mda*.
Arsenal *go-ñdź*.
Arsenic *bu-bla*.
Art *sgyu-rtsal*; *bzo*.
Artery *rtsa-ñkur*; *rlun-rtsa*.
Artifice *sgyu*.
Artificial *bcos-pa*.
Artist *bzo-pa*.
As (like) *ltar*; *bźin-du*; (when) v. *ñiś* 140; *na* 239; *pas* 323; as — as *tsam* 430; — far — *tsam-du*, *bar-du*, *ñug*, *ñung-pa*; — much — *go-tsam*; — soon — *ma-ñdal*, *ma-ñug-ma*.
Ascend „*dzeg-pa*.
Ascending node *sgra-ydźa*.
Ascetic s. *sgom-po*, *sgom-mkań*; *sdom-ldań*.
Ashamed, to feel — *skyeń-ba*; *ñrel-ba*; „*dzem-pa*.
Ash-coloured *gro-mo*.
Ashes *gog-ñil*; *ñal-ba*.
Aside *zur-du*; *logs-su*, *logs-la*.
Ask „*dri-ba*, *ysol-ba*, *ñu-ba*; *ydar-ba*; *sloń-ba*; 'if one asks so' v. *ñe-na* 148.
Asleep, to fall — *ynyid-du „gro-ba*.
Aspire *mnyeg-pa*.
Ass *boś-ba*, *boń-bo*; wild — *rkyań*.
Assailant *sña-ryol*.
Assassinate v. „*jab-pa* 174.
Assemblage *ñrod-pa*; *ñuga*.
Assemble vb. n. „*du-ba*; „*ñuga-pa*; *ñugs-pa*; vb. a. *sdud-pa*; *sag-pa*.
Assert *dam „ña-ba*; *bźed-pa*.
Assiduous *brtson-pa-ñan*.

Assist *zla-ba* or *grogs byed-pa.*
Assistance *skyabs; skyobs; ra-mdu.*
Assistant *grogs; ya-do W.; ra-mda-pa.*
Associate s. *yoga; zla-ba; ya-do W.; rogs.*
Associate vb. *„ĉaga-pa;* to be – d *„grogs-pa.*
Assume *„ĉai-ba.*
Assurance *ydni; blo-ydd, blo-ydin.*
Asterism *skar-ma.*
Asthma *dbugs rdzas-ba.*
Astonished, to be — *ha-lam-pa.*
Astonishment *so-mdzir; yo-mtsan.*
Astray, to go — *„Kyar-ba;* v. also sub *yan-po* 606.
Astride, to put — *skyam-pa.*
Astrology *skar-dpydd, skar-rtsis.*
Astronomy *skar-rtsis* 439.
Asunder *so-mar* 578; to tear — *„drral-ba.*
At *Kar; mdzes-du; na* 226; *rtsar* 457.
Athlete *gyad.*
Atmosphere *rlung-gyi dkyil-„Kor* 11.
Atom *rdul.*
Atonement *sdig-bdag.*
Attach *„dogs-pa; sdam-pa, rtsad-pa.*
Attached *zeg-pa* (V. 461); to be — *ĉags-pa; ĉen-pa.*
Attachment *„Kri-ba; ĉags-pa; ĉen-„dzin.*
Attack *rab-pa.*
Attain *sgrub-pa; ĉob-pa; rnyed-pa;* v. also *ĵugs-pa.*
Attend vb. n. *skyoi-ba;* vb. a. *zla-ba byed-pa; nyer-ru byed-pa.*
Attendant *„Kor, „Kor-mkhan; „Kar-ĉyog, ĉyog-„Kor.*
Attention *ynyer-ba; zon.*
Attentive *ydai-po.*
Attitude *stam; spyod-lam; rnam-„gyur, ĉud, sdod-ĉul.*
Attribute s. *brjod-pa* grammar; *rtags; mtsan, mtsan-nyid.*
Auction *ni-lam.*
Auditory (in a monastery) *ĉan-dga-ra-ba* 4.
Augment vb. n. *rgyas-pa; „ĵel-ba;* vb. a. *spel-ba.*
Aunt *ne-ne-ma; 'a-ma; ama.*
Auspice *ĉu; rten-„brel.*
Authentic *nes-pa.*
Author *byed-mkhan; ĉal-ydems bris-mkhan* 473.
Authority *ĉab; mtu.*
Authorise *dbaĵ skyor-ba.*
Autumn *ston, stan-ba.*
Avalanche *ka-rdd.*
Avarice *ser-sna; ham-pa.*
Aversion *skyo-ba; Kred;* to feel an – *skyo-ba.*
Avert *zlog-pa; ydal-pa.*
Avoid *ydod-pa; spon-ba; „dzem-pa.*
Await *sgug-pa.*
Away *par* 341; *yas* 606.
Awkward *rtsal-med; mi ĉes-pa.*
Awn *gra-ma.*
Awry *ĉyam-ĉyim; ha-ĉas; ya-ba.*
Axe *sta-ri; ki-ra.*
Axiom *ydi-ma.*
Axle-tree *srog-śiń.*
Ay *„a-ma.*

B

Babbling s. *ĉol-ĉań.*
Baby *jma-ga ĉuń-ma.*
Back s. *rgyab; ltag-pa;* the small of the – *sgal-pa.*
Back adv. *rgyab-ta; ĵyir.*
Background *mdil.*
Bacon *sha-ĉal.*
Bad *ma-pa; ĉa-ba; gyi-ma; btsag-po W.*
Badger *grum-pa.*
Bag *sgyin, sgyig-go; sgye-ma; pad;* leather – *rkyal-pa;* small – *rkyal-bu.*
Bail (person) *dge-rgan; lag-mid.*
Bakehouse *bkad-sa.*
Baker *gyos-mkhan.*
Balance (pair of scales) *ta-li; bat-li; sram.*
Balcony *rab-ydal.*
Bald *ter.*
Ball *go-la; bo-la;* musket *rdum C., rin-di W.;* cannon – *ka-ĉam.*
Ballista *sgyngs.*
Balustrade *lag-ĉańs.*
Banana *skyes-mdań.*
Band (gang) *ĉyu, Kyu-bo.*
Bandage *ras-ĉag; ĉeb-ma, ĉeb-ĉags.*
Bandeleer *ya-ĉa.*
Bandy-legged *rkań-ĉyog.*
Banish *spyug-pa.*
Bank (shore) *„Kra; „grum; ĉogs; dite;* – of a river *ĉa-ka, ĉa-„grum, ka-mda.*
Banker *bun-bdag.*
Banquet s. *mgron.*
Baptism *Kruś* 61.
Baptize *Kruś ynol-ba.*
Barbarian *kla-klo.*
Barbarous *„klob.*
Barber *„breg-mkhan.*
Barberry *skyer-pa W.*
Bare *rjen-pa;* – footed *rkań-rjen.*
Bark s. *paga-pa; ĉań-pa;* – of a species of willow *sgyo-ba;* of the birch-tree *gro-ga,*

Bark vb. n. *zag-pa.*
Barley *nas*; *so-ba*; boiled — *ghsa*; — corn *nas.*
Barn *phab*; *sbaṅ-ču.*
Barter vb. *rje-ba*; *sdeb-pa.*
Base s. *ṅéi*; *rmoṅ.*
Bashful *ṅo-bab-pa*; *dzem-bag-čen.*
Bashfulness *khrel.*
Basin *ku-to-ra*; *ci-lin-pan-ma.*
Basis *„grom-ṅéi*; *ma-ṅéi.*
Basket *pe-ru*; *be-po*; *ysed-ma*; a small — of reed *bag-tse.*
Bat (animal) *ṅa-rdzi.*
Bath *khrus.*
Bathe *„khru-ba*, *„khrud-pa.*
Battle *ygul*, *„čab-ma.*
Bawling adj. *ču-čo-čen.*
Bay (gulf) *čag*; *ču-ldiṅ*; *mtso-ldiṅ.*
Bay-coloured *smug-po.*
Bayonet *sum-gin W.*
Bazar *khrom.*
Be *yin-pa*, resp. *laṅs-pa*; *yod-pa*; *„dug-pa*; *mčis-pa*; *mdzu-ba*; *ynas-pa*; therein, there are *„dug*; *mčis.*
Beadle (in a monastery) *dge-bskos*; *dge-ṅyég.*
Beam (timber) *ydsuṅ-ma*; — of light *yzer*; *„ol-yzer.*
Bear vb. a. (to bring forth) *bsko-ba*; *skyed-pa*; (to carry) *„čar-ba*, *„čyar-ba*; *lag-pa*, *„čaṅs-pa*; (to suffer) *yzod-pa*, *čab-pa.*
Bear s., brown — *dom*; yellow — *dred* 264; the Great Bear *smin-bdun.*
Beard *rgya-bo*; *sma-ra*; *'ag-čoṅ*; — of corn *gra-ma.*
Beast *dud-„gro*; — of burden *ṅal-ma*; — of prey *ydon-zoṅ.*
Beat *rgyab-pa*; *rduṅ-ba*; *rdegs-pa*; *„phem-par byed-pa*; to — the drum *skrag-pa*; to — the gong, the cymbal v. *„krol-ba*; to be beaten *„phem-pa.*
Beautiful *mdzes-pa*; *bzaṅ-ba*; *legs-pa*; *skug-pa*; *dga-ba*; *bde-ba*; — appearance or colour *bkrag*; *mdoṅs*; — form *rnam-„gyur.*
Because v. *kyi* 6; *pas* 338.
Beckon *lag-brdol byed-pa.*
Become *skye-ba*; *„gyur-ba*; *ča-ba W.*
Becoming (comely), to be — *„a-pa.*
Bed *mčis-maṅ*; *nyal-khri.*
Bed (garden) *čaṅs-ldiṅ.*
Bedding *mal-gda*, *mal-čil*; *ysim-čil.*
Bedfellow *mal-grogs*, resp. *ysim-grogs.*
Bedstead *mal-khri*; *mčis-maṅ.*
Bee *bsuṅ-ba*; *sbrul-ma.*
Beer *čaṅ*; — carousal *čaṅ-sa*; — house *čaṅ-khaṅ.*
Beetle *skur-pa.*
Befool *ṅgo skor-ba.*
Before adv. *sṅa-ma*, *sṅa-gsol* 135; *sṅon*, *sṅar*, *sṅam* 136; *sṅon*, *sṅon-du* 137; prep. *drul-du* 363; *mdun-du* 273.
Beforehand v. *sṅa*; *sṅan*, *sṅar*; to be — *sṅa-ba.*
Beg *ču-ba*; *ysol-ba.*
Beget *bsko-ba*; *skyed-pa.*
Beggar *spyaṅ-po*; *ldaṅs-bu-ba*; — boy *spraṅ-ybrig.*
Begin vb. n. *čas-pa*; *jug-pa*; *ṅgo „dzug-pa*; to — to exist *skye-ba*; vb. a. *rtsom-pa*; *„dzugs-pa.*
Beginner *las-daṅ-po-pa.*
Beginning s. *ṅgo*, *ṅgo-ma*; *„go-ma*; *ṅgo-ma*; *sṅon-ma*; *lag-ma*; — and end (head and tail) *ṅgo-mjug.*
Begotten *čad-pa*; to be — *čags-pa.*
Behalf v. *don* no. 3, 250.
Behave *„grul-ba.*
Behaviour *rnam-„gyur*; *spyod-pa.*
Behead *ske ycod-pa.*
Behind adv. *rtiṅ*; *ju-rol-na* 338; *jiṅ*, *jiṅs*; prep. *„gab*; v. *rgyab* 107.
Behold interj. *kyo-ho* 7.
Being s. *„gro-ba*; *las-čan*, *sems-čan.*
Belch s. *sgreg-pa*; vb. n. *sgreg-pa* *„don-pa.*
Believe vb. n. *dad-pa* 240; vb. a. *yid* (*bsgo* or *bden*) *čes-pa.*
Bell *dril*; — metal *ṅaṅ-ba*, *„ṅar-ba*; — wether *khu-mčog.*
Bellows *sbud-pa.*
Belly *grod-pa*; *ito-ba*, *ynas-pa.*
Belong *ydoṅs-pa*; *mṅa-ba*; belonging together *le-ṅiṅan W.*
Beloved *ycer-pa*; *sson-ka-čen.*
Below adv. *ma* 408; *man-čad*, *man-čad*; prep. *„og* 501.
Bench *grad.*
Bend vb. a. *lug-bkug byed-pa*; *skyil-ba*; *dgu-ba*; *gugs-pa*; *gum-pa*; *„dud-pa*; vb. n. *ṅgo dgur-ba*; *dgya-ba.*
Benefit v. *skyed* 29; *don* no. 3, 250; *phan-pa*, *phan-yon*; for the — of *pyogs-su*; *don-du.*
Benevolence *pan-pai sems.*
Bent (crooked) *khoṅ*; *„khyog-po*; *gug-go-ba*; *dgu-ba.*
Benumbed v. *skrin-pa.*
Bereave *„phral-ba*; to be bereft *„bral-ba.*
Besides *ka-ru*, *ltar*; *sleb-du*; *min*, *min-pa.*
Besiege *skor-ba.*
Besprinkle *čaṅ-čiṅ byed-pa* or *„debs-pa.*
Best s. *mčog* 166; *don* no. 3, 250.
Bestow *sbyin-pa*; *ster-ba.*
Better, to get the — of *ṅob-pa*; *rgyal-ba.*
Between *bar-la*, *de-bar*; *ysab-na*, *ysab-la*; from — *bar-nas.*
Beverage *skyems*; *bsuṅ-ba* 244.
Beyond *pha-rol-na*; *pan-čad.*
Bhotan *„brug-pa.*
Bice, blue — *ṅo-skyá.*

Bid *ngo-ba*; *ˌjug-pa*; *ˌdom-pa*.
Bier *kyaga*; *dpa-khri*.
Big *čen-po*; — with child *sems-čan dań ldan-pa*; — with young *ubrum-po*.
Bigness *ka-čag*.
Bile *mkhris-pa*.
Billet of wood *mgul-po*; *bčiń-dum*.
Billow *ču-ri*, *ču-rlabs*; *dbu-klań*.
Bind *ˌčań-ba*; *ˌdogs-pa*; *mdzań-pa*; *ˌkyig-pa*.
Biped *rkań-pyis-pa*
Birch-tree *stag-po*.
Bird *bya*; *dań-čags*; little — *mčil-pa*.
Birdcage *bya-khań*.
Birdsnest *bya-ldań*.
Birth v. *skye-ba* 96; high — *skye-ba mtho-ba*; low — *skye-ba dma'-ba*.
Birthplace *skye-yuls*.
Bishop *da-lama-po* 257.
Bison (Indian) *glań-po*.
Bit (small piece) *ŕma*, *ŕkam-tsal*; *čag-ŕdema*; *bral*.
Bit (of a bridle) *srab-lčags*.
Bitch *kyi-mo*.
Bite vb. *smag-pa*; *ˌča-ba*.
Bitter *ka*, *ka-po*, *ka-ba* 16.
Bittern *ču-skyar*.
Bitumen *bray-čań*.
Black adj. *nag-po*.
Black s. (centre of a target) *ŕtsegs*.
Blacksmith *lčags-mgar*.
Bladder (urinary) *lgan-pa*.
Blade (of grass) *ˌjag-ma*; *sog-ma*.
Blade (of a sword) *lče*.
Blame vb. s. *spyod-ba*; *smad-pa*, *smod-pa*.
Blame s. *klan-ka*.
Blank adj. *dań-po*.
Blanket *gram-bse*; *ma-dar*; *ča-va* 162; *da-pon Ld.*
Blasphemy *skur-pa*.
Blast vb. *ycog-pa*.
Blaze s. *mdońs*.
Bleat *ˌba-ba*.
Bleed *ydar-ba*, *rtsa ycad-pa*.
Bless *sna-ba*.
Blessed *skal-ldań*; *bde-ˌgsal*; *ˌjyań-čub*.
Blessing s. *byin*, *byin-rlabs*; *bkra-ŝis*; *beńo-ba*; *ˌjin-gońs*; *ˌjyań*; *rgyan* 107.
Blind *mdońs-pa*; *bar-ba*, *mig-bar*; *bań-ba*.
Blister s. (pustule) *ču-sgań*; *ču-bur*; (plaster) *ˌjiba-smon*.
Blister vb. *ˌjiba-pa*; *ˌjiba-smon ˌjug-pa*.
Blood *khrag*; *y khrag-čan*.
Blooming *bkra-ba*.
Blossom vb. *ˌbur-ba*.
Blot out *ˌjyil-pa*; *sel-ba*.
Blow vb. *ˌbud-pa*.
Blow s. *lčag*.
Blue *mdon-po*, *sńo-ba*; deep — *sńo-nag*; pale — *sńo-skyal*; *sńo-mdza*; sky — *mdań*.
Bluff s. *gad-po*.
Blunt *rtul-po*; vb. also *Ea* IV. no. 5.
Blushing (the act of) *so-ma*.
Board s. *spań-ldb*; *bań-ldb*; *ylegs*; *sgo-mdań*; — of a door *sgo-ylegs*; — of a ship *sar*.
Boast vb. *rlom-pa*.
Boasting s. *ka-ma*, *ka-po*; *yan*.
Boat *gru*.
Boatman *gru-pa*; *ka-mkhan*; *mangan-pa*.
Bodily *dńos-ma*; *mion-sum-ńu*; *ńal-ldań*.
Body *ku*; *yzugs*; *sku*; — linen *gos-čag*.
Boil s. (ulcer) *ču-bur*; *ma-bur* W.
Boil vb. n. *skol-ba*; to — down *sgro-ba*; vb. n. *ˌkol-ba*; to — over *bud-pa*.
Boiling adj. *kol-pa*, *kol-ma*.
Boldness *ńo-mig*; *rtul-pod-pa*.
Bolster *ńma*; *pdań*.
Bolt s. *bar*; v. also *pya* and *si-ri*.
Bolt vb. a. *pya rgyab-pa*; *si-ri čag-ser* W.
Bond *ˌdzin*; *zin-bris*.
Bonds *bčiń-ba*, *bčiń-pa*; *ˌčań-ba*.
Bone *ydań*; *rus-pa*; —s of fish *gra-ma*.
Book *dpe*; *ylegs-bam*; *po-ti*.
Books (literature) *čos*; book-language *čos-skad*.
Bookstand *dpe-ŕtsi*.
Boot *lham*; leather half-boot *krań-pa*.
Border s. *gru*; *mta-ma*; *sna*; *mu*; *mdańma*.
Bore vb. *rtsol-ba*; *ˌbiga-pa*.
Born *čań-po*; to be — *skye-ba*; *bsa-ba*; *ˌkruk-ba*, *krońs-pa*; *bsma-pa*.
Borough *groń-ŝo*.
Borrow *skyt-ba*; *brayon-pa*; *ygar-ba*.
Bosom *snom-brdg*; *pań-ldb*.
Botch vb. *glan-pa*.
Both *ynis*.
Bottle *bum-pa*.
Bottom *ytań*; *mńil*; *ńdu*.
Bough *yal-ga*.
Bound vb. n. *ˌyar-ba*.
Boundary *mńams*, *sa-mńams*.
Bow vb. *ˌdud-pa*; "*skyel kug tań-ba*" 16 W.
Bow s. (compliment) *ˌjyug*.
Bow s. (for shooting) *ˌpju*.
Bowels *rgyu-ma*; *sań-khrid*.
Bowl s. *ka-ra* W.; *kań-pa*; *pa-tra*; *yar-pa*; *ycań-pa*; beggar's — *lkań-bzań*; — of a tobacco-pipe *gań-mgo*.
Box s. (chest) *sgam*; *sgrma*; *gsa*; *pa-ri*; — on the ear *ˌgram-lčag*.
Boy *byis-pa*; infant — *ŕgsa*.
Bracelet *ytu-ba*; *lag-ycań*.
Brag *sgeg-pa*.
Brahma *tsańs-pa*.
Brahmin *bram-ze*.
Braid vb. *ycud-pa*.
Brain *klad-pa*; *glad*; *mgo-klad*.
Bramble *ber-ma*.
Bran *bag-ro*.
Branch (bough) *yal-ga*; *yal-po*; v. also *lčag-po* 149.

Brandish *dbyug-pa.*
Brandy *'a-rdg.*
Brass *ra-gan*; — can *čob-rkyan.*
Brave adj. *dan-pa*; *dpa(-ba)*; *spa-ba.*
Brawls v. *klan-ka* S.
Bread *bag-leb C.*; *to-gir W.*
Breadth *ka-čeń*; *beń*, *yčeń.*
Break vb. a. *ydog-pa*; to — one's promise *„gal-ba*; v. *„čal-ba*; v. *„jig-pa*; vb.n. *„gas-pa*; *„čag-pa*; to — forth *rdul-ba*; to — out *„čor-ba*; *lań-ba.*
Breakfast s. *gro*; *dro C.*; *čal-ma W.*
Breakfast vb. *čal-ma za-ba.*
Breast *nu-ma*; *brań*, resp. *sku-brań.*
Breath *rlaṅ-pa*; *dbugs*; *rlaṅs-pa*; to be out of — *dlań-ba.*
Breathe *rlaṅ-pa.*
Breeze *rlań.*
Bribe s. *ṗag-sńg.*
Brick *pag*, *pag-ba*; *sa-pag.*
Bricklayer *rdzig-bzo-pa*
Bride *bag-ma*; —'s maid *bag-grogs-ma.*
Bridegroom *bag-po*, *mag-pa* col.
Bridge *zam-pa.*
Bridle s. *srab.*
Brier *čer-ma.*
Bright *bkrag-čan*; *krol-krol*; *yai-brjid-čan*; *„od-čan*; *ysal-ba.*
Brightness *bkrag*; *dkon-pa*; *mdaṅs*; *„čer-ba*; *zil*; *ysi*; *ysi-brjid*; *„od.*
Brilliant *zil-čan.*
Brim *gru.*
Bring *skyel-ba*; *„kyer-ba*; *„kyog-po*; *„kyoń-ba*; *„kyol-ba*; to — along with *„krid-pa*; to — on *skyed-pa*; to — round *skril-ba*; to — together *sprod-pa*; to — up *ysoi skyed-po.*
Brisk *kram-pa.*
Bristle s. *kab-spú.*
Bristly *rtsub-po.*
Brittle *krol-mo.*
Broad *ṗal-čan*; *beń-čan.*
Broken *dkram-pa*; *čag-pa*, *čag-po*; country *lkań-lbdú.*
Bronze v. *kro* 52; *mkar-ba*, *„kar-ba.*
Brook s. *grog-ču*; *ču*; *bab-ču*; *ču-pram.*
Broom *ṗyag-ma*; *„ol-ma.*
Broth *ka-ldú.*
Brother *spun*, resp. *mčed*; father's — *ku-bo*; mother's — *bań-po*, *'a-čań W.*; a sister's — *mań-po*; elder — *jo-bo*, col. *'a-jo*; resp. *ycen*; younger — *nu-bo*; *ycuń-po*; *no W.*; religious — *čoi-spun*; brother — in law *skud-po.*
Bruise vb. *grug-pa.*
Brush s. *par*; *zal.*
Brute *byol-sdú.*
Bubble s. *ču-bur*; *lbu-ba*, *dbu-ba.*
Bubbling *ksol-pa.*
Bucket *ču-bzóm.*
Buckle s. *čab-ma.*
Buckler *pa-li*; *ṗub.*
Buckwheat *bra-bo.*
Bud s. *sbal-mig*; leaf — *kyi-gu.*
Bud vb. *skye-ba.*
Buddha *sańs-rgyas*; *rgyal-ba*; *rgyal-ba goń-ma.*
Buddhist *ṗań-pa.*
Buffalo *mo-ke.*
Bug *ča-ré*; (*lha*) *„dre-ńig.*
Build *rdzig-pa*; *„čos-pa*; *„gźd-pa.*
Building s. *bkod-pa.*
Bulk *bos*; *lkus.*
Bull *glań-ṗúg*; *ba-glań.*
Bullet *go-la*: *čir-gu*; — mould *ka-ṗib.*
Bullock *glań*; *spo-to C.*
Bun *lhas(-ma)*; *lkas-dóg*; *kim-zag W.*
Bunch *čam-ṗód*; *čag-pa*; *čag-ba*, *čag-mo*; *čam-po*; *čoṅ-pa*; *ysab-ma.*
Bundle *čus-po*; *ṗam-po*; *lag-kód.*
Bung *ka-„dóg.*
Burden s. *kal*; *kur*, *kur-po*; *kras-po*; *„gań* (*-po*).
Burn vb. a. *„ṗig-pa*; *srag-pa*; vb. n. *„bar-ba.*
Burning-glass *me-ṗil.*
Burst vb. a. *ydog-pa*; vb. n. *„gas-pa*; *„čor-ba*; *rdol-ba.*
Bury *skań-ba.*
Bushel *kal-ṗó.*
Business *las*; *don*; *čag*; *gań-po*; *sprin-pa*; "*ṗel-wa*" 382 *W.*
Busy, to be — *brel-ba.*
But adv. (only) *tsam*; v. *man* 411; conj. v. *kyi*; *„ma-kyań*; *„o-nań.*
Butcher *śan-pa*; *ša-dmań-pa.*
Butler *ysol-dpon.*
Butter *mar*; fresh — *skya-mar.*
Butterfly *ṗye-ma-lób.*
Buttermilk *da-ra*; *dar-ba.*
Buttock *rtsub*; *„ṗoń-ṗon.*
Button s. *sgrog-gu*, *sgrog-ril*, *tob-ći*, *tob-ču.*
Buy *nyo-ba.*
Buzz vb. *„ṗrog-pa.*
Buzzing s. *„ur.*
By *kyi*; v. sub *rkyen*; *nye-nas*; *par*; *ṗyir*; close — *drań-ći.*

C

Cabbage *kram*; Chinese white — *po-tsé*, *pi-tsé*.
Cairn *to-yór*; *dur-phui*.
Calamity *bkra-mi-ślé*; *rkyen*; „*gnd-rkyen*.
Calamus *ču-tág*.
Calculate *rtsi-ba*; *rtsis byed-pa*; *bgrans-ba*.
Calculation *rtsis*.
Calendar *lo-to*.
Calf *be-to*, *be-do*; *beu*; — of the leg *sgyid-pa*; *byin-pa*.
Call vb. a. *skad-pa*; *skul-ba*; *ḥug-pa*; „*gugs-pa*; *sgrog-pa*; „*bod-pa*; v. also *byed-pa* 1, 2 and *miñ* „*ḥdogs-pa* 280; so-called *ḥes byas-pa*; vb. n. to — to a person *ḥi' ṭaṅ-ma C.*; *skad gyab-ḥe W.*; *sgrog-pa*; *brgyaṅ-ba*.
Calm adj. *gya-ma-gyés*; v. *dal-ba*.
Calu vb. a. *ži-bar byed-pa*.
Calumny *phra-ma*.
Camel *rma-bóṅ*; male — *rma-yséb*, female — *rma-mo*.
Camp *sgar*.
Camphor *ga-pur*.
Can s. *rkyen*, *ṭab-rkyén* 155.
Cancer (disease) *ḥbag-pa*; (constellation) *kar-ka-ṭa*.
Candle *rkyoṅ-me*.
Candy *ḥras-da*.
Cane *spa*, *sba*; *smyi-gu*, *smyug-ma*; „*ldma*.
Canine tooth *mče-ba*, *mče-só*.
Cannon *gyogs*, *sgyogs*; „*dmu-bór*; — ball *ṭu-ḥkru*.
Canopy *ydugs*.
Caoutchouc *gyig*.
Cap *ṭod-ḥeba*.
Caper vb. n. *dkyu-ba*.
Capital adj. *kyad-par-čan*.
Capital s. (stock in trade) v. *ma* 1, 9; *ḥog* III.; (chief city) *mtil*; *rgyal-sa W.*
Captain „*go-pa*; *brgya-dpon*.
Captivate „*dzin-pa*.
Captive s. *btson*.
Caravansary *tsaṅ-ḥuṅ*.
Caraway 1. *Carum* *go-soyod*. 2. *Caminsi-ra*.
Carcass *ro*, *ḥoi-ro*; *yzugs*.
Card *yi-ge*.
Cardamom *sug-rmiḥ*; *ti-ši W.*
Cardinal points *phyogs* 259.
Care s. *nya-ra*; *ynyer-ba*; to take — "*ka-dar ḥo-ḥé*"; to take — of *skyoi-ba*; "*ḥay-pa ḥhi-pa*" *C.*; *ynyer-ba*; to use — *ysala-pa*.
Careless *bag-méd*.
Caress vb. a. *mṅam-par byed-pa*; *gag-pa*; „*jag-pa byed-pa*.
Carpenter *śiṅ-mkhan*.
Carpet *ska*.
Carriage (conveyance) *bcaṅ-pa*; *bkaṅ-pa*; *ḥeg-pa*.
Carrion „*kruṅs*.
Carrot *gsoi-dmar-la-phug*; *lha-ba*; *se-ṅag-dur-smaṅ W.*
Carry „*ḥur-ba*; „*ḥyer-ba*, „*ḥyog-pa*; „*ḥyol-ba*; *skya-ba*; *skyed-pa*; to — away *skyel-ba*; *bda-ba*; to be able to — *ḥeg-pa* 225.
Cart *śiṅ-rta*.
Carter *śiṅ-rta-pa*.
Cartilage *čag-kriṅs*.
Carve „*ḥog-pa*; „*bra-ba*, *bru-ba*.
Case (incident) *rkyen*; *skabs*; in — *gal-te* 68; *na* 299; (sheath) *bubs*; (grammar) *rnam-dbyé* 314.
Cash *rnoga* 318.
Cashmere *ka-čal*, *ka-ḥi*.
Cask *zem*.
Cast vb. a. *skyur-ba*; *ryuṅ-pa*; „*dda-pa*; „*pen-pa*; to — away „*dor-ba*; to — down „*beb-pa*; „*bor-ba*; to — (metals) *ldugs-pa*.
Casting-mould *ḥag-kaṅ*.
Castle *mkhar*; *jo-bran*; *rdzoṅs*.
Castrate *ṅiṅ-pa* „*byin-pa*.
Cat *byi-la*; *bi-la*, *bi-li*, *pi-ši W.* *žim-bu*, *žam-bu C.*
Catapult *sgyogs* 119.
Cataract *ri-ysar-ḥi*.
Catarrh *čam-pa*; *bro-„ṭadl*.
Catch „*dzin-pa*.
Catgut *ryus-skud*.
Cattle *ḥyugs*; breeding — *rkoi-„grés*; horn-less — *mgo-rtl W.*
Caul (anatomy) *ryu-sgróg*.
Cause s. *rkyen*; *rgyu*; *ryu-mtsan*; original — *ysi-ma*.
Cause vb. a. v. *gugs-pa*; „*ḥug-pa*; *ytsoi-ba*; *byed-pa*.
Causeway *so-log*.
Caution s. *ynyer-ba*.
Cautious v. *ka-dar*; *gya-ma-gyés*; to be — "*ka-dar ḥo-ḥé*"; „*gab-pa*.
Cave, Cavern *phug-pa*.
Cavity *ḥuṅ*; *sbugs*.
Cease „*gag-pa*; „*ḥad-pa*; *ti-ba*.
Ceiling *ḥog*, *ya-ḥog*.
Celebrated *gsi-brjid-čen*.
Cell *grwa*; "*ja-ḥdg*" 75.
Cellar *ka-ḥkhi*.
Cemetery *dur-ḥrod*.
Censer *pog-pór*, *spos-pór*.
Cenobor (of a monastery) *dge-bskos* 85.
Censure s. *ḥkas-ka*.
Centiped *la-ri W.*; *si-ri* „*bu W.*
Centre *lte-ba*; *mtil*; *dbus*.
Cerebellum *klad-čuṅ*.
Ceremony *ḥo-ya*; *sku-rim*.

Certain *ñes-pa*; *gur-ma-ldag*; *ño-rdog*; a — one *yig-rig*.
Certainly *ydon-mi-za-bar*.
Certainty *ñes-pa*; *tag-ñéd*.
Ceylon *lan-ka*.
Chaff *spun-pa*, *shun-po*, *sbur-ma*.
Chain s. *lcags-ldag*; *nyag-ldog*.
Chair *khri*; *rgya-khri C.*
Chairman *khri-pa*.
Chalk *to-lé dkar-po*.
Chamber *nań*; *khań-mig*.
Champion *gyad*.
Chance s. *rgyu* 110.
Change s. „*gyur-ba*; *rva*.
Change vb. a *sgyur-ba*; *rje-ba*; *spo-ba*; *rdzu-ba*; to — place „*po-ba*; vb. n. „*gyur-ba*; „*po-ba*.
Chant vb. *dgyar-ba*.
Chap vb. „*gas-pa*.
Chapter *leu*.
Character (disposition) *rgyud*; *ñań*; *so-bo-nyid*; *ñul*; *rig-rgyud*; "*ie-gyi*" *C.* 569.
Characteristic s. *rgyu-mtsan* 111.
Charge vb. *ska-ba*; *rgol-ba*; *mnag-pa*; to — with (to commission) „*gel-ba*.
Charge s. (commission) *lag*.
Charity *snyin-rje*.
Charming *dga-ba*; *yid-du* „*ońs-ba*.
Chase vb. „*ldon-ba*.
Chase s. *kyi-ra*.
Chasm s. *rgya-sér*.
Chastisement *ldad-pa*; *ñul*.
Chastity *tsul-yod*; *tsans-par spyod-pa*.
Chat vb. „*ur ytoń-ba*; *lab ytoń-ba*.
Chattering s. *do-lo*.
Cheap *kye-ma W.*; *rin ñań-ba*.
Cheat vb. *blo brid-pa*; *slu-ba*; *yyo-zil byed-pa*; *ngo sbor-ba*.
Cheek „*gram-pa*; — bone „*gram-rus*; — tooth „*gram-so*.
Cheer vb. *glad-pa*; *spro-ba skyed-pa*; *dga-bar byed-pa*.
Cheerful *khrul-po*; *dga-mo*; *sems-bde*, *blo-bde*.
Cheese *ñud*; „*o-ñéd*.
Chess-board *mig-mdoń*; to play at chess *mig-mań rtse-ba*.
Chest (box) *gau*; *sgom*; *sgrom*; (thorax) *brań*, resp. *sku-brań*.
Chew *bdad-pa*.
Chicken *bya-phrug*.
Chief adj. *dpon*; *ytso*; — justice *khrim-dpon*.
Chief s. „*go-pa*; *dpon-po*; *ytso-ba*; *kyu-mdog*.
Chiefly *ytso-bar*, *ytso-ñér*.
Child *yru-gu*; *byis-pa*; *bu*; v. *kyru*.
Children *bu-phrug*; — of the same parents (brothers, sisters) *spun*.
Chill s. *kyi-bsil*.
Chin *ko-ló*; *ma-lé*.
China *rgya-nag*; *rgya-gíl*; modern name: *ma-ha-ci-na*, *ma-hā-čin*; — clay *kam-pa*; — ware *kar-gíl*; *dkar-gíl*; resp. *ñal-kar C.*; *sol-kar W.*
Chinese s. *rgya-nag-pa*, *rgya-bo*; fem. *rgya-nag-ma*, *rgya-mo*; *rgya-mi*; plur. *rgya-rnams*.
Chinese adj. *rgyal*, *rgya-nag-gi*, — language *rgya-skad*; — paper *rgya-ñog*.
Chink *sgo-bur*.
Chip *ñal-pa*; *ñil-thal*.
Chirping s. *ka-ló*.
Chisel vb. „*bru-ba*.
Chit-chat s. „*ur*.
Choice adj. *mčog-tu bkrab*; *ñyad-par ḍogs-pa*; *ñyad-par-čan*.
Choke *dkrug sub-pa*; "*skye ter tań-ie*" *W.*; *ske bsdam-ste yzod-pa*; to be choked *rnam-ba*; *ske bsdam-ste* „*ći-ba*; „*trub-pa*.
Cholera *ñań-lóg W.*; *nya-lóg Sik.*
Choose vb. a. *bkrub-pa*; „*byed-pa*; „*dzin-pa*; vb. n. (to like) *dgyes-pa*.
Chop vb. *btsab-pa*; to — off *ycod-pa*.
Chopping-block *khri-ston*.
Chopsticks *ñur-ma*.
Chord *rgyud* 111
Christ *skyabs-mgoń* 28; *ma-hi-ka* 410.
Chronic adj. *yun ríś-bui*; — disease *ycoń-nád*.
Chronicle *lo-rgyus*.
Churn vb. *dkrog-pa*; *ko dkrog-pa*.
Churn s. v. *gur-gur* 70.
Chutney (Indian condiment) *ñu-a* 440.
Chyle *dwańs-ma* 249.
Cimeter *gri-gug*.
Cinamon *ñiń-ća*.
Cipher s. *mkn*; *ñig-le*.
Circle s. *skor*, „*ñor*, „*ñor-le*; *dkyil-*„*ñor*; *sgor-mo*, *sgor-ñig*.
Circular adj. *kyir-kyir*; *gor-mo*.
Circumference *dkyil-*„*ñor*; „*ñor*; *ko-ra*; *ñyon*; *mu-ñyid*.
Circumstance *rkyen*; *skabs*.
Citadel *mkar*; *rdzoń*.
Citizen *khyim-bdag*; *yul-pa*; *yon-bdag*.
Citron *gam-bu-ra W.*; *spyod-pad C.*
City *groń-khyer*.
Civilize „*dul-ba*.
Claim s. *ñoś-ćir*, *ñoś-ersk*.
Clairvoyance *mion-śés* 133.
Clammy *rtsi-čan*.
Clamour s. *ku*, *ku-sgra*, *ku-ło*; *skad-lóg*; *ko-ló*.
Clandestinely *sbas-te W.*; v. also *lkog-tu*, *yań-ba*.
Clap vb., to — the hands *lag-ldog byed-pa*.
Clap s. (crash) *sgrań W.*; *ldim W.*; *lkir-sgra*.
Clasp vb. a. „*ñyad-pa*; „*ñril-ba*.
Clasp s. *ñab-ma*; — knife *ltab-gri*.

Class s. *grad*; *ka-ñdn*; *byu-brdg*; *dbye-ba*; *tsam*, *sde-ñdn*.
Classify *rnam-par bkag-pa*; *„byed-pa*.
Claw *khra*; *sder(-mo)*; *spar-ba*.
Clay *„jim-pa*; *rdza*; *bal-ba*; - floor *skyah-mal*.
Clean adj. *dag-pa*, *ynah-ba*; *lag-mo W.*; — food *dkar-zas*.
Clean, **Cleanse** vb. a. *pyi-bdar byed-pa*; *sah-ba*; *sel-ba*; to be cleansed *„byah-ba*.
Clear adj. *mdon-pa*; *tar-re*; *ma-lé*; *ma-la-ba*; *lag-mo W.*; *mña-po W.*; *thah-ñe*.
Clear vb. a. *„dag-pa*; *sel-ba*.
Cleave *„gra-pa*, *„ñeg-pa*; to be cleft *„gas-pa*.
Cleft s. *rgya-ser*; *ral*; *mtha*.
Clerk *yig-mkan*.
Clever *ynah-po*; *sgrin-po*; *ñabs-can*; *spyan-pa*; a — writer *rtsom-par mkas-pa*.
Claw s. *gra-ga*.
Climb *„dzeg-pa*; *rgal-ba*.
Cling *ñaga-pa*; *ñe-bbag-pa*.
Clip *„gram-pa*.
Cloak s. *ber*.
Clock *ñu-ñsod*; *ñu-ñsod-„ñor-la*.
Close vb. a. *„gega-pa*; v. also *„dzam-pa*.
Close adj. *gya-ma-gyu* 18; — fisted *khrah-po*; *lag-dam-po*; adv. *„jam-pa* 174; — over *glad-la*.
Clot s. *goi-po*; — of blood *khrag-gún*.
Cloth *sag-ldid*; *ynag*; *ñar-ma*; *dar*; a piece of — *yug*, *buba*.
Clothes *gos*, *gos-ldg*; *bgo-ba*; to change — *gos brje-ba*; to put on — *gos gon-pa*; to take off — *gos „bud-pa*; suit of — *go-ha-ña-ñsan W.*
Clothes-brush *byah-sdd*.
Clothes-stand *rdzas*, *rdzas*.
Clothing s. *bgo-ba*; *ña-bydd*, *ña-ñsga*.
Cloud s. *sprin*; — of dust *bud*.
Clouded, to be — *„krig-pa*.
Cloudy, it has become — *ñor-soi*.
Clove *ñi-ñi C.*; *bsam-drug W.*; *ser-bu W.*
Club (mace) *ga-da*.
Clumsy *sbom-pa*; *ztum-pa*.
Cluster s. *ñag-mo*.
Clyster s. *„ñas*; *bsur-sangs*; — pipe *ñes*.
Coachman *ñin-rta-pa*.
Coagulate *„ñyaga-pa*.
Coal *sol-ba*.
Coarse *rtsis-ba*; *rags-pa*; — grained *rnab-po*.
Coast *„ñris*.
Coat s. *gos*; *dug-po U*; *ña-pa Ts.*; — lap *ñud*; — of mail *khab*.
Coat vb. a. *„ñam-pa*.
Cock s. *bya-pó*, *bya-po*; *ñyim-bya*; — of a gun *ñe-ñdn*; *me-skrin*.
Cock vb. a. *rdzu-ba*.
Cockaneous *ne-mngón*, *ma-„dzé*.
Coffee *ka-ba* 27, 111.
Coffer *sgrom*.
Coffin *dur-sgdn*, *ro-sgdn*.
Cohabit *„brel-ba*; *„krig-pa spyod-pa*.
Cohabitation *skyor-ba*.
Cohere *„brel-ba*.
Coil vb. (of snakes) *„kri-ba*.
Coin s. *dzi-ma*.
Coition, **Coitus** *„krig-pa*; *ñaga-spyód*; *myal-po*.
Colander *ñag-ma*.
Cold adj. *grai-ba*; — air *ne-ro*; *sad*; — wind *nar-ba*; *lhaga-pa*; to feel — *„ñyaga-pa*; v. *kyi-ñún*; to get, to grow — *grai-ba*, *grais-pa*.
Cold s. *ñyaga-pa*; *grai-ba*; *sad*; *ñar-ba*; to have a — *bro-„ñal-ba*; a — in the head *ñam-pa*; *bra-„ñdl*; *ya-ma*.
Colic *glas*, *glah-ldda*; *rgyu-yzér*; *ña-„ñru*.
Collar s. *goi-ba*, *gu-kyi goi-ba*; to seize by the — *goi-ba-nas „dzin-pa*.
Collect vb. a. *sgrug-pa*, *sloi-pa*; *sdud-pa*; *sog-pa*.
Colonel *ru-dpón*.
Colour s. *ña*; *ña-dag*; *mdog*; *tsos*; beautiful — *bkrag*; prime — *ma-yhi*; to lose — *dkyug-pa*.
Colt *ñar-ba*; — of an ass *ku-rig*, *gu-rig*.
Comb s. *se-mdá*.
Comb vb. a. *bsad-pa*, *ynad-pa*, *ynod-pa*.
Combat s. *„ñab-ma*; *„krug-pa*.
Combat vb. *„ñab-ma „gyed-pa*, *„ñab-pa*; *„krab-pa*; *rgol-ba*.
Come *„ai-ba*, resp *„byor-ba*, *„byon-pa*; *„ñebpa*; elog. *mñé-ba*; come! *ñog*; to — again *ldog-pa*, *log-pa*; to — back *„yyir-„gro-ba*; to — forth *ñaga-pa*; to — out *„byuí-ba*, *„ñon-pa*; to — to *„ñyel-ba*; *ynas-su „gyur-ba*; to — together *„dzum-pa*; to — up (of seeds) *„krub-ba*, *rdol-ba*.
Comfort vb. a. *glod-pa*; *mya-ñan sai-ba*; *spro-ba skyed-pa*.
Comforter *skyo-grógs*.
Command vb. a. *bka ynah-ba*, *ynah-ba*; (an army) *„krid-pa*.
Command s. *ñal-yidma*.
Commander *dmag-„go*; *dmag-dpón*.
Commandment *bka*, *bka-krims*, *bka-bgos*; *krims*.
Commence *rtsom-pa*; *„dzugs-pa*.
Commend *sbag-pa*; *„ñol-ba*.
Comment vb. a. *„grel-ba*, *„grel-ba*.
Commerce *tsoi*.
Commissary *sku-ñsób*.
Commission vb. a. *sko-ba*; *„gal-ba*; *mdzad-pá*.
Commit *skur-ba*; *„ñol-ba*; (sin etc.) *byed-pa*.
Common *dkyus-ma*; *ñun*; *ñal-pa*; *ñral*; the — people *ñal* 341.
Communication *bka-rgya*; *„brel*, *„brel-ba*.

Communion *„brel-ba*; *„grogs-lugs*; holy — *ysol-rdzi* 692.
Compact adj *mthun*; *„ldag-ldan*.
Companion *grogs*; *rogs*; *skyo-grogs*; *sla-ba*; *ya-da W.*
Company *tsogs*; in — *ñam-mnaí-du*; *„grogs-su*.
Comparative degree v. *je* 172; *lar* II, *par*, *sañ*.
Compare *sdur-ba*; *sgrun-pa*; *sgra-ba*.
Comparison *dpe* 387.
Compass (circumference) *mu-khyud*; points of the — *mtsams* 455.
Compasses, pair of, *skar-ttig*.
Compassion *snyiñ-rje*; *snyiñ-brtse-ba*.
Compel v. *nan-gyis* 302; *bcá-byar-mag-par W.*; to be compelled *dgos-pa*.
Competitor *„grar-zla*.
Compile *sgrig-pa*.
Complaint *zug*, *ysug* 436, *nad*.
Complete adj. *grub-pa*; *rgyas-pa*; *tam-pa*; *yiñ-tsdgs*; *rdzogs-pa*; *tsañ-ba*; to be — *tsañ-ba*.
Complete vb. a. *sgrub-pa*; *tog „gal-ba*; to be completed *„ldor-ba*; *„dzin-ba*.
Completely *ytan-du*; *ye-nas*.
Complex of fields *khams*.
Complicate adj. *ldrag-ldrig*.
Compliments s. *phyag*; compliments v. *sdud-pa* 223.
Compose *„god-pa*; *rtsom-pa*; to — verses *sdeb-pa*; *sbyor-ba*.
Comprehend *go-ba*; *„dzin-pa*; *yid-la byed-pa*.
Comprehension *go-ba*.
Comprehensive *khyab-che-ba*.
Comprise *khyab-pa*; *sdud-pa*.
Compulsion *gal* 68; *nan* 302.
Computation *rtsis*.
Compute *rtsi-ba*.
Comrade *grogs*.
Concave *kon*.
Conceal *sbed-pa*; *ynaí-ba*; *sgoi-ba*; *„ñab-pa*.
Concealment *phyag*.
Conceited *mñor-po*.
Conception *dmigs-pa*.
Concerning (as regards) *rten-nas*; *dbaí-du byas-na* 387.
Concession *ynaí-ba*.
Concord *mthun-pa*.
Condemn *bsal-ñe ybod-pa*; *bsñams ybod-pa* or *ytsó-ba*.
Condescending *ñe-tshe-med-pa*; to be — *mthun-pa byed-pa*.
Condiment *skyu-rims*; *sdor*.
Condition (state) *ynas-skabs*; *ynas-tshul* 811; *yin-lugs* 548.
Conduct vb. a. *skyel-ba*; *„khrid-pa*; *„dren-pa*.
Conduct s. *spyod-pa*.
Cone *ña-ña*.
Confess *„ñes-pa*; *mthol-ba*; *ybeg-pa*; *ysos-bsyaí-ba* 590.
Confession (creed) *ñe-rgyud* 164.
Confide (*yid*) *rtsom-pa* 215; v. *blo-ydiñ* 585.
Confidence *blo-ytad*, *blo-ydiñ*.
Confidential speaking *snyiñ-ytam*.
Confine vb. *dgar-ba*.
Conform vb. *sbyor-ba*.
Confound *dkrug-pa*; *„dzol-ba*.
Confused, to be — *rtab-pa*.
Confusion *„khrel-„khrid*.
Congeal *„khyag-pa*.
Conglomerate s. *gad-pa*.
Congratulate *bkra-shis mña ysol-ba*.
Conjuncture *bagaí*; *dus*.
Conjure (implore) *nan-gyis ñu-ba*.
Conjure up *„gugs-pa*.
Conjurer *„ba-po*.
Connect *sbyor-ba*; *sbrel-ba*; *zuñ sdebs-pa*.
Connected with *bcas-pa*; to be — *„brel-ba*.
Connection *„brel-pa*, *zuñ-„brel*; v. also *rgyu-rkyén* 110.
Conquer *bcom-pa*; *„joms-pa*; *rgyal-ba*; *„pham-par byed-pa* 356; to be conquered *„pam-pa*.
Conqueror *rgyal-ba*.
Conscience *gal-mtsun ses-pa*; *ses-bzin*; v. also *byas-ñes* and *ynaí-ba*.
Conscientious *khrel-can*.
Consciousness *ses-pa*; *drañ-pa*; — of guilt *ynaí-ba*.
Consecrate *sbar-ba*; *rab(-tu) ynas(-par) byed-pa* 324.
Consequence *mthug*; *„bras-bu*; in — of *dbaí-gis*.
Consider vb. a. *grañ-ba*; *„dzin-pa*; *bsam-pa byed-pa*; vb. n. *sgom-pa*; *mna-ba*.
Consideration *drañ-pa* 362.
Consign *skur-ba*.
Consist *„dus-pa*, *bcas-pa*.
Consistence *ska-sdad*.
Consistency *rab-„tug*.
Console *sems yso-ba*; *mya-ñan-bsal-ba*.
Consort s. *ñuí-ma*; royal — *lcam-mo*; *bzuñ-mo*.
Conspicuous *mion-pa*; *ysal-pa*.
Constable *dge-ryóg* 86.
Constellation *skar-ma*; *ysa-skar*.
Constipation *bzaí-dgag*.
Constitute *gal-ba*; *sko-ba*; *„jug-pa* II, 2.
Constraint *gal*.
Construct *bco-ba*; v. *„ña-ba*; *„ñes-pa*; *ytsó-ba*; *„god-pa*; *rtsig-pa*.
Construction (grammatical) *tsig sgrig-pa*.
Consult *bka-bsgo-ba*.
Consultation *gros-gdaí*; *„dzin-ma*.
Consume *ñud ysos-pa*; *zas „jug-pa*; to be

consumed *za-ba*; *zad-pa*; *„ñar-ba*; *„dzad-pa*; *zin-pa*.
Consumption *ycen*.
Contain v. *ñoñ-ba*; to be contained *„gro-ba*; v. *„dug-pa* nn. 2.
Contamination *grib*.
Contemplate *sgom-pa*.
Contemplation *sgom*; *ñin-ñs-„dzin*.
Contempt *rñon-ñen*; *brnyas-pa*; *smad-pa*.
Contend (fight) *„krug-pa*; *rtsod-pa*; (to strive) *„gran-pa*.
Content adj. *ñog ñes-pa*; *ñim-pa*; to be — *mgu-ba*; to heart's — *yid ñin-du*.
Contention *„gran-sems*; *„dzin-ma*.
Contentment *snyin-ñim*.
Contest s. *ñob-ñd*.
Continent *gliñ*.
Continually *rgyun-du*; *ñar*, *ña-rd*; *ytan-du*.
Continuation *„phro*.
Continue *„phro-ba*.
Contract vb. s. *skum-pa*; vb. n. *„ñor-ba*.
Contract s. *gan-rgyal*; *ñad-yig*; *„dzin*, *yig-„dzin*.
Contradiction, to be in *„gal-ba*.
Contrary s. *bzlog*, *go-bzlog*; *go-ldog*, *go-log*.
Contrivance *grab*.
Convent s. *ñon-sde*; *sde*; *dpon-pa*.
Convention *ña-ñdd*.
Conversation *gleñ-brjod*.
Converse vb *gleñ-ba*; *gleñ-mo byed-pa*; *gros-byed bgro-ba*.
Convert vb. *ñes-su „jug-pa*.
Convey *skya-ba*; *skyed-pa*; *skyel-ba*; *„ñar-ba*.
Convoy s. *skyel-ma*.
Cook vb. *„ñod-pa*.
Cook s. *gyos-mkhan*; head — *yzal-dpon*, *ma-ñen*.
Cool *grañ-ba*; *bsil-ba*.
Cooly (carrier) *ñar-pa*; (workman) *gla-pa*.
Coot *skyegs*.
Copious *rgyas-pa*.
Copper *zañs*.
Copulation *„krig-pa*; *ñags-sgyod*.
Copy vb. *bu-ba*.
Copy s. (transcript) *bkod-pa*; *bu-dpe*; (pattern) *ma*, *ma-dpe*.
Coral *byi-ru*.
Cord s. *rgyud*; *sgrogs*; *ña-gu*; *„gren-ba*.
Cordial s. *bkud*.
Core *ñog-ñiñ*.
Coriander seed *„u-su*.
Cork *ña-ycod*, *ña-„dig*.
Corn (grain) *„bru*; boiled — *ñas*; slightly roasted yet; stack of — *rags*, *phub-rags*; *ñi-ri*; corn on a toe *rkañ-mdzub-dzar-pa*.
Corner *ñug*; *gru*; *grwa*; *zur*.
Corporal *ñu-dpon*.
Corpse *ro*, *ruup*. *sgar*.
Correct adj. *skyon-med*; *nor-med*; to be — *„grig-pa*.
Correct vb. *sgyur-ba*; *ñu-dag byed-pa*.
Correction *ñu-ddg*, *ñu-ddy*.
Correspond (to be adequate) *„grig-pa*.
Correspondent (in business) *ñoñ-grogs*.
Corrupt vb. s. *slad-pa*.
Corruptness *ñon-dkris*.
Costly *gus-po*, *rin-ñen*.
Cottage *ñon-ba*; *ñu-ta*.
Cotton *ras-bal*, *srin-bal*, *ñiñ-bal*; — cloth (*ka-ñi-kai*) *ras*.
Couch s. *ñri*; *nyal-ñri*; *mal*.
Cough s. *glo*; *ñogs*; *bro-„ñdl*; vb. *ñogs-pa*.
Council *gros*, *gros-gleñ*; *„dun-ma*.
Counsel s. *gros*; *bka-ydams*; *„dun-ma*.
Counselor *bka-ydogs*.
Count vb. *byrañ-ba*; *„dren-pa*; *rtsi-ba*; *ykor-ba*; *si kon-ña W*.
Countenance *ydoñ*; *bkra*; *ño*; *skye-sgo*; *sgo-ño*.
Counteract *„gal-ba*.
Counterfeit adj. *rdzun-ma*.
Counterparty *ña-rdd*.
Counting s. *rtsis*.
Country *yul*, *yul-„ñor*, *yul-grñ*; *sa-ñd*; *rgyal-ñag*; love of — *yul-sñd*; *yul-la „dod-pa*.
Couple s. *zuñ*; married — *ñza-mi*.
Courage *snyiñ-stobs*, *snyiñ-rtsa*; *spobs-pa*.
Courageous *ñam-pa-ñen*; *dpa-ba*, *dpa-ñen*.
Courier *rta-zam-pa*.
Course s. *ñsir*.
Court s. (residence of a prince) *ñab*; — of justice *bka-ydogs*; *ñrims-ñab*.
Courtyard *ñyams*; *ñoms*, *ñoms-skor*.
Cove *ñug*.
Covenant s. *ña-ñdd*.
Cover vb. *„ñab-pa*; *„gebs-pa*; *klub-pa*; *„ñum-pa*.
Cover, Covering s. *ña-ñebs*, *ña-gab*, *ña-ycod*, *ña-leb*; *ñebs*, *ñyebs*, *ñebs-ma*; *go-log*; *ñoms*; *yyogs*; *ñebs*; covering for the head *mgo-yyogs*.
Cowry *„gron-ba*.
Crab *sdig-srin*.
Crack vb. s. *ycog-pa*; vb. n. *„gas-pa*.
Crack s. *sgrub*.
Craft (cunning) *dku-ña*.
Crafty *yd-ba*.
Cram *sgrim-pa*.
Crane (bird) *krub-krub*.
Crash s. *sgrub*.
Crave *rñab-pa*.
Craw *lang-sdig*.
Crawfish *sdig-srin*.
Crawl *gog-pa*; *„jiye-ba*.
Cream *sprs-ma*, *sprs-ma*, *srls-ma*; *„o-sri*; *ño-sri*.

Create „*gsol-pa*.
Creator „*gsol-pa-po*; *mdzad-pa*.
Creature *bkrol-pa*; „*gro-ba*, *ltu-ćan*.
Credible „*ra-pa*.
Creditor *bun-bdag*.
Creed *ćos-rgyud*, *ćos-lugs*.
Creek *lug*, *klugs*.
Creep „*jiye-ba*, *gog-pa*.
Crescent s. *sta-ćan lta-bui ri-mo* or *dbyiba*.
Crest (of fowl) *ćod-pan*.
Crevice *ysei*, *ses*.
Cricket (insect) *ćog-ćog-pa W.*
Crime *nyn-pa*; *nadi-pa*.
Cripple *ka-ba*.
Crippled *khin-ćan W.*; *Kon-rtl C.*; *gnan-pa*.
Criticise „*ćigs-pa*.
Crocodile *kum-bi-ra*.
Crooked *kug*; *kum-pa*, *kon*; *kyog-po*; *Kon*; „*kyog-po*; *dgur*; to be — *dgye-ba*.
Crop vb. *ytog-pa*.
Crop s. *la-ćog*.
Cross s. *brkyan-ćiś*; *ska-ra-ka*.
Cross vb. *yćod-pa*; *rgal-ba*.
Crouch *ćum-pa*.
Croup, he has the — *Ksi lkog-ma skrans son* (his throat is swollen).
Crow s. *Ka-ta*; *yo-rog*.
Crow-bar *gab-ta*; *lćags-ber*.
Crowd s. *Kind-pa*; *Kroma*; *yseb*.
Crowd vb. s. *bćar-ba C.*, *bier-ba W.*
Crown s. *ćod-pan*; — of the head *spyi-bo*; *ytsug*.
Crown vb. s. *ćod-pan-gyis brgyan-pa*; v. also *ćog* „*gel-ba*.
Crucible *kon-po W.*; *ku-skyogs C.*
Cruel *gnyan-pa*; *drag-ćad-ćan*.
Crumb *ćag-dum*; *brul*; *bir-bir W.*
Crumble vb. s. *grug-pa*; vb. n. *gog-pa*.
Crupper *sgal-pa*; *rmed*.
Crush *glem-pa*; *rdzi-ba*.
Cry vb. n. „*gsga-pa*, „*gsga-pa*.
Cry s. *sku-ro*; *skad*, *skad-ćan*; *ća-ćd*; — for help „*a-dźd*.
Crystal *sum-bal*, *bal*.
Cubit *Kru* 61.
Cuckoo *Ka-byiq*; *lug-se W.*
Cucumber *ko ka-rdź Kun*.
Cultivate „*bsol-pa*; cultivated land *klućs*.
Cunning s. *dku-ćto*.
Cup *ka-ré*, *kor*; *kuń-po*; *ćiń*; *ćar-pa*; — bearer *ysol-dpon*.
Cupboard „*ća*.
Cupping-glass *me-bum*, *me-pań*.
Curd *ćo*, resp. *ysol-ćó*.
Cure vb. *ytsol-pa*; *bćos-pa*; „*ćo-ba*; *yso-ba*.
Curious (inquisitive) *mnob-zog-ćan*.
Curl s. (of hair) *rul-pa*.
Curled *ćo-ru W.*
Currant *nyań-ka Sp.*; *rub-ćo W.*; (raisins) *ba-ćo Ld.*, *ba-ćo-ka C.*
Current s. *rgyun*; *ću-rgyun*.
Current adj., to be — (of coins) „*grul-ba*, *rgyug-pa*.
Curse s. *ńan*; *dmod-pa*.
Curse vb. s. *ńan* „*ńem-pa*; *dmod-pa* „*ber-ba*.
Curtain *yol-ba*.
Curve s. *gye-gu*.
Curve vb. s. *kug-kug byed-pa*; „*gum-pa*; curved *kyag-pa*; *kyog-kyóg W.*; to be curving *dgye-ba*.
Cushion *uću*; *stan*; „*bol*, *mye-„bal*; *sob-stan*.
Custom (use) *Kriśu*; *ćos*; *srol*; (toll) *ćo-gum*.
Cut vb. s. *ytod-pa*; „*jog-pa*; *dra-ba*; (to mow) *rań-ba*; to — into pieces *sgral-ba*; „*ćub-pa*; v. „*ćud-pa*; to — off *grum-pa*; „*breg-pa*, „*dreg-pa*; v. *ćod-pa*; v. *ćad-pa*; to — open „*gra-pa*; to — out v. *ytćar-ba* 148; to — up *ytubs-pa*; *dmyal-ba*.
Cut s. *kram-ka*; (blow) *lćag*; a short — "*gyog-ćam*".
Cylinder „*kor-ćo* 58; praying — *ćos-kyi* „*kor-ćo*.
Cylindrical *rit-ba*; to be — „*grił-ba*.
Cymbal *sbug-ćal*; *sbum-ćil W.*; *sil-snyan*.
Cypress *spa-ma Sik*.

D

Daily adv. *nyin-re-ćhin(-du)*; *ćag-dań ćag*.
Dalai Lama *ta-lai bla-ma*.
Dam s. *ću-rags*; *ću-ćom*.
Dam up vb. *skyil-ba*.
Damage s. *skyon*; *gsod*, *gnas*; *gsod*; *nyes-pa*; *gnod-pa*; vb. s. *gnod-pa*.
Damp adj. *rlan-ćan*.
Dance vb. „*ćam-pa*; *bro-brduń-ba* or *krab-pa*: s. *gar*; *bro*.
Dancer *gar-mkan*.
Dandelion *kur-ma*, *kur-ćed*.
Dandy „*gyor-dgu*.
Danger *nyen*.
Dangerous *ma-ruń-ba*, *ma-rubs-pa*; *ydug-pa-ćan*; *bsog-pa W.*
Daring adj. *rtul-ysed-pa*; *spobs-pa-ćan*; *dpa-ćan*, *dpa-bo*.
Dark adj. *sgrib-pa*; *mun-pa*; *smag*; to grow — „*ćibs-pa*; „*grib-pa*.
Darken vb. s. *sgrib-pa*; vb. n. „*grib-pa*.

Darkness *mun-po*; *mug-rum*.
Darling, my — ! *kai yid ,pi*; cf. also *sdug-pa*.
Darn *tur-ba*; *snol-ba*.
Dart s. *mda*; vb. n. *,kyag-pa* 60.
Date s. (time) *zag-grdzu*; (fruit) *ka-mir*.
Daub vb. *skud-pa*.
Daughter *bu-mo*, *bo-mo*; *sras-mo*; — in-law *sma-ma*.
Dawn s. *skya-ód*, *skya-rdzu*; *ta-rrim*; vb. it dawns *skya-rnis kar*.
Day *nyi-ma*; *nyin-mo*; *kag*; — and night *nyin-mtsan*; — by — *kag dan kag*; all the — long *nyin-tse-ri*; every — *kag-dan W.*; from — to — *kag-nas kag-tu*; one —, some — *den-re*; the other — *de-kag* 471 *W.*; this — five days *dgun*.
Day-break *nam-lans*; at — *nam-lans-ts* or *nas*.
Dazzle vb. n. *tom-par ,gyur-ba*.
Dazzling *krol-po*; *ldan-ne-ba*.
Dead adj. v. *ti-ba*; a — man *yim-po*; *ro*.
Deaf *,on-pa*.
Deal with vb. *spyad-pa*.
Deal s., a good — *ga-ldn*.
Dear *ytig*; *ycm-pa*; *dkon-pa*; *gus-po*; *rin-tsai-ldan*, *rin-ldan*; to hold — *yis-ba*.
Dearth *zas-dkon C.*
Death *,ci-ba*; forebodings of — *,ci-ltas*; hour of — *,da-ga*; to seek — *ldab-pa*.
Debate s. *rtsod-pa*; vb. *bgro-glen byed-pa*.
Debt *bu-lon*; the — is cleared *bu-lon kar*.
Debtor *bu-lon-pa*.
Decapitate *ske ycod-pa*.
Decay s. *,jig-pa*.
Decay vb. *nyil-ba*; *,ter-ba*; *nub-pa*.
Decayed *,kogs-pa*.
Deceased *yms-po*.
Deceit *mgo-skur*; *sa-lkag*; *rdzub*; *zog*, *sol-sdg*.
Deceitful *lte-ynyis-pa*.
Deceive *mgo skur-ba*; *rtsod-pa*; *bla ,brid-pa*, *,brid-pa*; *slu-ba*.
Deceived *,krul-pa*.
Decency *krel-yod*.
Decent *,gab-pa*.
Deception *spyu-sdg*.
Decide *ycod-pa*; *tag-ycod-pa*.
Decided *nad*; v. *,dzad-pa*; to be *ldad-pa*.
Declare *bkad-pa*.
Declination (of the sun) v. *bgrod-pa*; north — *byan-bgrod*, south — *lho-bgrod*.
Decline (decay) vb. n. *nyud-pa*.
Declivity *gud*; *ri yzar-po*, *brag yzar-po*.
Decoction *tsa-gi tman*.
Decorate *sgron-pa*; *brgyan-pa*; *spra-ba*.
Decoration *rgyan*.
Decrease vb. *,gyur-ba*; *,grib-pa*; *,bri-ba*.
Decree s. *bka-bcg*, *bka-krims*; *bra-ma*.
Decrepit *,kogs-pa*.
Dedicate *sto-ba*.
Deed *las*; *bya-ba*.
Deep adj. *ytin-rin-ba*; *zab-pa*; — (of sounds) *rom-po W.*
Deer *ka-la Sik*.
Deface *dma ,bebs-pa*.
Defeat vb. *,pam-par byed-pa*.
Defect s. *skyon*.
Defective *skyon-ldan*.
Defence *skyabs*.
Defend *skyob-ba*; *skyob-pa*.
Defender (of religion) *ćos-skyób*.
Defer v. *,gyur-ba*.
Deficient *spob-sgdb*.
Defile s. *rus*.
Defile vb. *bsgo-ba*; *,bag-pa*.
Defilement *grib*.
Deform vb. *mi sdug-par byed-pa*.
Degenerate adj. *brgyud-med*; *rigs-nyams*.
Degree (rank) *tem-po*, *tem-rim*; so no. 2; *go*, *go-pan*; a high — v. *rlabs*; by degrees *kad-kyis*; *mtar-gyis*; *rim-gyis*, *rim-pa ldźin du*
Dejected *ćum-pa*; *mi dga-ba*, v. *dga-ba* III; *dman-pa*.
Delay s. *bkol-ba*.
Delay vb., to be delayed *,gyal-ba*.
Delegate vb. n. *mdzad-pa*.
Delegate s. *ćad-po*, resp. *sku-ćab*.
Deliberate vb. *bka-bgro-ba*, *bgro-ba*.
Deliberation *grabs*, *,dun-ma*, *,dun-gros*.
Delight s. *dga-ba*; *dga-sprd*, *dga-ćsr*, *dga-rdzu*, *dga-mgu*; to take — in *dga-ba*, resp. *dgya-pa* or *mnyes-pa*; *spro-ba*.
Delighted *dga-mo*, *dga-ba*, *dga-rans*; to be — *dga-ba*.
Delightful *dga-mo*, *dga-ćsr ćs-ba*.
Delineation *bkod-pa*; *ris*, *ri-mo*.
Deliver (rescue) *sgrol-ba*; (transfer) *sprod-pa*; *ycod-pa*; *skur-ba*.
Deliverance (liberation) *grol-ba*.
Deliverer *skyabs-mgón*; *srog-skyób W.*
Dell *grog-po*.
Delude *mgo skur-ba*.
Delugo s. *ću-rlsl*.
Delusion *smon-,krul*.
Delusive *kun-rdzób*; *,krul-snab-ćan*.
Demand vb. *,dod-po*.
Demeanour *spyod-lam*.
Demon *bgegs*; *,god-po*.
Den *ćsai*.
Denomination *ćos-lugs*.
Dense *stugs-po*; *,tug-po*.
Density *sku-sdsd*.
Depart *ćas-pa*; *bkud-pa*; (deviate) *,gyur-ba*.
Depend upon *rten-pa*; *bla skyel-ba W.*, *ltsl-ba C.*
Deportment *spyod-pa*.
Depository *mdzod*.

Depression (incision) *ltoń-pa.*
Deprive „*jrog-pa*; „*ḋrul-ba*: to be deprived „*brul-ba.*
Depth *zab-ḋyid*; *ytáń*; *zab-pa*; *zabs.*
Deranged „*ḋrul-ba* no. 2.
Derangement *skyem.*
Descend „*bab-pa.*
Descendants *brgyud.*
Describe *ston-pa*; „*bri-ba.*
Description *bśad-pa*; *bstan-pa*; *ynas-ḋud*, *ynas-bsgo*; *rnam-ḋar*; *byed-ḋud*, *gsal-ḋud.*
Desert s. *ḋgon-pa*; „*brag(-stoń).*
Deserted *stuń-pa.*
Deserve v. „*os-pa.*
Design vb. a. (delineate) „*bri-ba*; „*gad-pa*; (intend for) *sńo-ba*
Design s. *ri-mo.*
Desirable *mńo-ba.*
Desire s. *ćab-blo*; „*dod-pa.*
Desire vb. „*dod-pa*; *mam-pa*; *ḋam-pa*; *sred-pa*; *rńam-pa*; *rńab-pa*; *rkam-pa.*
Desolate adj. *ńo bal-pa*; *ḋam-pa.*
Despair s. *yi(d) ynod-pa*: *yi(d) mug-pa.*
Despair vb. *ćo-tag ynod-pa*; *yi(d)-mug-pa.*
Despise *brnyas-pa*; *rńun-ćeń byed-pa*; *ḋyad-du ynod-pa*; „*gyiń-ba*: *smad-pa.*
Despond *spa-sgoń-ba.*
Despondency *ḋam-pa*; *yi(d) mug.*
Destine *sko-ba*; *sńo-ba.*
Destiny *skal-ba*; *sko-ba*; *bsod-bdé*; *dbań-ćań.*
Destitute *ḋun-gyis btań-ba*; *ngon-med*; *rten-méd.*
Destroy „*gem-pa*; *rńam-pa*; „*jig-pa*; „*joms-pa*; *ćar-ynid-pa* 428; *ma-ruń-bar byed-pa*; *med-par byed-pa.*
Destruction *ḋig-rol*, v. *rol-ba.*
Detail s., in — *rgyas-par* 109.
Detain *skyil-ba*; *bsol-ba.*
Detect *rnyed-pa*; *ćab-pa.*
Determine vb. a. (induce) *skul-ba*; vb. n. (resolve) *ćag ynod-pa.*
Detest *spoń-ba.*
Develop vb. n. *rgyas-pa* 109.
Deviate „*kyar-ba*; „*gol-ba.*
Devil *bdud*; *bgegs.*
Devise *dmigs-pa-nas* (or *sems-kyiś*) *ysa-ba*; *dgońs-pa.*
Devote vb. *sńo-ba.*
Devotion *gus-pa*, *dań-ba.*
Devour *ćur med-pa*; *ḋab-ḋab za-ba.*
Devout *skal-ḋań*; *gus-pa*; *ćos-ćan*; *dań-ba.*
Dew s. *zil-pa.*
Dexterity *sgyu-rtsal.*
Dexterous *skyem-pa*; *rtsal-ćan.*
Diadem *ćod-pań.*
Diagram *dkyil-ḋor.*
Dialect *skad-ḋźa.*
Diamond *rdo-rje*, *ḋor-je-pa-ḋań.*
Diaphragm *mćań-ri.*
Diarrhœa „*ḋru-ba*; *tal W.* 567.
Dictionary *mńń-gi mdzod.*
Die, dice s. *ćo-lo*, *ćol*; *ło*; to play at — *ło rtsa-ba*; *ło gyed-pa.*
Die vb. n. „*ći-ba*, *ḋi-ba*; resp. *dgońs-pa*, and „*grol-ba*; sleg. „*gum-pa*; v. „*da-ba*; to — out „*ćad-pa.*
Diet *spyod-ḋam*; lenten — *dbar-sdu.*
Difference *ḋyal*, *ḋyad-par*; *bye-brag*; to find a — *ynyis-su „dzin-pa.*
Different *sa-yćig*; *ta-dad-pa*; *so-so*; *sa-„dra-ba*; not — *yćig-pa.*
Difficult *dka-ba*, *dka-ba*; *ḋay-pa*, *ḋab-le.*
Diffuse vb. „*gyel-pa.*
Dig *rko-ba*; *bru-ba.*
Digest „*ju-ba*; *źu-ba.*
Digestion „*ju-ba.*
Dignitary *ḋam-po.*
Dignity *yo-gral*, *yo-ynań*; *go-sa*; *gras*; *dbu-ynań.*
Dike *ću-rags*, *ću-ḋoń*; *rags.*
Dilapidated *gog-po.*
Diligence *brtson-„grus*; *mgyiś-ćis*; to use — *rtsol-ba skyed-pa.*
Diligent *brtson-pa-ćan.*
Diligently *rtsol-bar.*
Dim adj. *dkriṅ-pa*; *bkrag-ćér*; *mun-méń Ld.*; to grow — „*grib-pa.*
Diminish vb. a. „*jri-ba*; vb. n. „*grib-pa.*
Dimness *rab-rib*, *hrub-krib.*
Din „*du-„dzi.*
Dip vb. *spag-pa.*
Diploma *bka-rgya*, *bka-ḋag*; — of nobility *dpal-gyi ynań-ḋág.*
Direct vb. a. *ynad-pa*; to be —ed *ston-pa*, *bta-ba.*
Direction *no*, *ńos*; *ḋyogs*; *mun-ḋág*; *ḋal-ta*; *śul.*
Directly *de-ma-ćag-tu.*
Director "„*go-pgu*" *C.*
Dirt *dri-ma*; *drog-pa*; *rkyag-pa*; *ḋogs-drogs.*
Dirty adj. *dri-ma-ćan*; *btsog-pa*; *gos-pa*; *mi-ytsań-ba*; *ćo-du W.*
Dirty vb. a. „*ga-ba.*
Disadvantage *skyon.*
Disagreeable *mi-sdug-pa*; *yid-du-mi „ońba.*
Disappear *mi-snań-bar „gyur-ba*; *yal-ba*; *med-par „gyur-ba*; „*jig-pa*; „*bud-pa.*
Disapprove „*dor-ba*; *mi ynań-ba.*
Disciple *gsoa-pa*; *sye-ynas*; *slob-„bdań.*
Discontented *skyo-mo*; *mi dga-ba.*
Discontinue *ynod-pa.*
Discord *dbyen-pa*; *sel.*
Discouraged *no „bub-pa.*
Discourse s. *gleń-brjód*, *gleń-mo*; *bka-gu.*
Discuss *bgro-ba.*
Disdain s. *rńan-ćha.*
Disease s. *nad*; *na-ba*; *mynań*; chronic — *ynań*; fatal — „*ći-nad.*
Disfigured *gya-ba.*

Disgrace s. *rkad-drin, bdu-drin.*
Disgrace vb. a. *dma-bdu-pa.*
Disguise s. „*bag*; *rdzu-ba.*
Disguise vb. a. „*gebs-pa*; v. *čas* 156.
Disgust s. *skyo-ldz*; *čral*; *rmam-rtog.*
Dish *ka-to-ra*; *sdes-ma*; *spaga*; *skya-rim W.*
Disheartened *skyo-mo.*
Dishonour vb. *mnol-pa*; *dma „bebs-pa.*
Disk *kyir-kyir*; *dkyil-„kor*; „*kor-lo*; *sgyur-mo.*
Dislocated, to be — „*krul-ba.*
Dismay s. *žum-pa.*
Dismiss *bka „grol-ba*; „*gyel-pa*; *ytoń-ba*: „*don-pa.*
Disorder s. „*krug-pa*; *skyon*; „*krul-„krid.*
Dispatch vb. *rdzoń-ba*; *zlog-pa*; *ytoń-ba*, *mdzag-pa.*
Dispel *zlog-pa.*
Dispense vb. (deal out) „*brim-pa.*
Disperse vb. a. „*gye-ba*, „*gyel-pa*: *ytor-ba*; vb. n. „*byer-ba*: *yun čs-ir W.*
Display vb. „*grans-pa*; *ytal-ba.*
Disposition s. (character) *rgyud*; *ñaś*; *ñaś-rgyud*; *rnal-bdag*; *yid.*
Disputation *rtsod-pa.*
Dispute vb. n. *ryol-ba*; *ytsol-pa.*
Dispute s. *ka-mčo*, *rtsod-pa*, „*dzin-mo.*
Dissatisfaction *mi-dga-bai sems.*
Dissatisfied *mi-dga-ba*; also „*ldon-pa.*
Dissect „*byed-pa.*
Dissension „*ldon-po*; *mań-sel*, *sel*; *dbyen-pa.*
Dissertation *rgyud*, *mdo.*
Dissimilarity *ñyed-par*: *mi-„dra-ba.*
Dissolute „*čol-pa*: to be — *mi ñaś-par spyod-pa.*
Dissolve vb. a. „*jig-pa*; to be dissolved *ldum-pa.*
Dissuade *sgyur-ba*; *zlog-pa.*
Distance *rgyań-ma*; *mye-rin*; *tag*; *pa-tsad*, *ja-zad.*
Distant *tag-riń(-mo).*
Distend *rkyań-ba.*
Distinct *ñed-pa*; *žal-pa*; *ma-lé*, *mal-le-ba.*
Distinction *ñyad*; *dbye-ba.*
Distinguish *rnam(-par) ltag(-pa).*
Distinguished „*phags-pa*; *ñyad-par-can.*
Distorted *ka-ldz*; to be — „*krul-ba.*
Distress s. *sdug-bsnal*, *mya-ñan*, *dka-ldz.*
Distribute *bgod-pa*: „*brim-pa*; v. „*gyel-pa.*
District *yul-ldog*; *yul-ldźis*; *yul-sde*; *ñul*; *sde.*
Disturb *dkrug-pa*: *yyeu-par byed-pa*; *bar-du ytod-pa*; to be disturbed „*krug-pa.*
Disturber *bstan-dig.*
Ditch *ču-„ldz*; „*ldz.*
Diverse *sna-tsogs*; *sna-so-so.*
Diversity *bye-ba*; *mi „dra-ba.*
Divert *sgyur-ba*; *rtse-ba*; *zlog-pa.*
Divide *bgod-pa*: „*gyel-pa*; *byed-pa*: „*pa-pa*; to be divided „*gye-ba.*
Dividend *bye-byed.*
Divine s. *čos-pa.*
Division *dbye-ba*: *bye-brag*; *ñyad*, *ñyad-par*: *ču-mčin*; *rnam-pa*: *ñag.*
Divisor *bgod-byed.*
Dizzy, I am — *mgo „ñor.*
Do *byed-pa*; *spyod-pa*: eleg. *bgyid-pa*: redp. *mdzad-pa*; that will — "*dig-pa yin*" *C.*; *dra tog.*
Doctrine *čos*; *bstan-pa.*
Dog *ñyi*, male — *ñyi-po*, fem. *ñyi-mo*: mad — *ñyi mnyan-pa*; — kennel *ñyi-ldźi*, *ñyi-pul.*
Doll *mań.*
Domain *ñams*; *ñul*; *dbań-ris.*
Domicile *mčis-brań.*
Dominion *ñams* 80; v. *rgyal-ñams* 108; *ñań*; *mńa*; *ñań-„dag*; *dbań-ris*; *mid.*
Door *sgo*: *čab-sgo*; large — *sgo-mo*: little — *sgru*; principal — *rgyal-sgo*: — bar *ytan-pa*: — frame *sgo-„drig*; — hinge *sgo-ñor*, *go-ñiń W.*: — keeper *sgo-pa*, resp. *čab-sgo-pa*, *sgo-srań.*
Dose s. *ñem.*
Dosser *ta-po*, *tsel-pa.*
Dot s. *teg.*
Double adj. *gnyis*-*ldab*; — tongued *lče-gnyis-pa*; — barreled gun *gnyi-rag W.*; (v. *sbrag-pa*); *ñań-yd.*
Double vb. a. *skam-pa.*
Doubt s. *fe-ñdon*; *ñom-pa*; *ñom-ñdon*; *yid-gnyis.*
Doubtful *ytol-med.*
Dough *skyo-ma*; *bag-zan.*
Down adv. *ñur*; *ñań-la C.*; *ytsam-du*; to go — *mub-pa*, „*bab-pa.*
Downward *mar*, *mas*; „*og-tu*, *bod-du.*
Dowry *rdzoń.*
Doze vb. *nyid ldom-pa.*
Drag vb. „*drud-pa.*
Dragon „*brug.*
Dram s. (weight) *to* 478.
Draught s. (drawing) *bkod-pa*; *ri-mo*; (drink) *ñub.*
Draw (pull) „*ldn-pa*: „*dren-pa*; to — in *rnub-pa*: *skum-pa*; to — out „*ldn-pa*; „*byin-pa*: to — up (to compose) „*god-pa.*
Dreadful „*jigs-pa.*
Dream s. *rmi-lam*, resp. *mnal-lam*; vb. „*rmi-ba.*
Dress s. *gos*, *ñas*; resp. *na-bza.*
Dress vb. a. (to clothe) *skon-pa*; (to cook) „*tsol-pa*, „*tsed-pa*; to — wounds *sdom-pa.*
Dressed up *zab-mo.*
Dried *skam-po*; — up *kum-pa.*
Drink vb. „*ñuś-ba.*
Drink s. *skyems*; *bal-skam*; meat and *bza-bźań.*

Drinkable water *skems-čü.*
Drinking-cup *skyogs; čaü-čun, ploc-po, ku-re W.*
Drip vb. *„dzag-pa.*
Drive vb. *„dzal-pa*; to — back *„yogs-pa; slag-pa*; to — out *skrod-pa; bda-ba.*
Driver *„ded-mi.*
Drop s. *tigs-pa.*
Drop vb. a. *krul ysol-ba*; vb. n. *„dzag-pa; „čor-ba.*
Dropsy *pags-ču; mgrin-ču; dmu-ču.*
Dross *khrys-drigs.*
Drowned, to be — *„čaub-pa; čen „kyer-ba.*
Drum s. *rna*; — skin *rna-kpigs*; — stick *rna-ldag.*
Drummer *rna-pa.*
Drunk *sa-so-ba; bsi-čen W.*; to get — *bsi-ba.*
Drunkard *čaü-dod-čan W.*
Drunkenness *sa-sa.*
Dry adj. *skam-pa, skam-po; skem-pa*; — weather, drought *čan-pa.*
Dry vb. n. *skam-pa.*
Dryness *skam-pa.*
Duck s. (water-fowl) *mur-ba.*
Due adj. *dgos-pa.*
Duel s. *„khrug-pa.*
Dulcimer *yun-lyin Ta.*
Dull adj. *lkugs-pa; glen-po; rtul-po; blun-pa.*
Dullness *rma-ba.*
Dumb *lkugs-pa; smra-mi-nus-pa.*
Dumpling *čo-ta-gir W.*
Dung s. *lci Ld.; lci-ba W.; brum.*
Dungeon *khri-mün; btson-don.*
Dupe vb. a. *mgo skor byed-pa* 95.
During prep. *khrus-su; su* 298; *rtsi-la.*
Dusky *mun-mün.*
Dust s. *lkyim-ma; tul-ba; rdul; pye-ma*; cloud of — *bud.*
Duty *Eay; khrim; sdom-pa*; moral — *čul-khrim*; (tax) *dpyo; so-gsum.*
Dwarf *mü.*
Dwell *gnas-pa, „dug-pa; sdod-pa*; resp. *bžugs-pa; „ksol-pa.*
Dwelling s. *gnas-ldaü, gnas-čaü*; eleg. *mčis-bras*; temporary — *„bral-ba.*
Dwindle *yal-ba.*
Dye s. *bres*; vb. a. *bres rygyag-pa.*
Dynasty *rygyal-brgyud; rgyal-rabs.*

E

Each *kun; re, re-ré*
Eager *„dod-čun, „dod-klan*; to be — *„dod-pa; sred-pa.*
Eagle *go-ba; glag.*
Ear *rna-ba*; resp. *snyan*; — ache *rna-ba na-ba*; — hole *rna-khü*; — shot *rgyal-gyags*; — wax *klog-pa; rna-lyag*; — of corn *snye-sna.*
Early adj. and adv. v. *sna* 136; earlier *sna-sna, sna-ma*; earlier or later *sna-rtsis-da.*
Earn *lhag-pa.*
Earnest s., in good — *don-dkon.*
Earnestly *snyin-nas*; v. also *yun-dag-pa*, sub. *dag-pa* 238.
Earth *sa; sa čen-po*; — quake *sa-rgyu; sai-gyal W.*
East *lar.*
Easy *sla-ba; lhod-pa.*
Eat *za-ba, bza-ba*; resp. *ysol-ba; mčod-pa*; v. also *„čaü-ba*; to — up *ma-lus-par za-ba.*
Echo s. *brag-ca; sgra-brnyan.*
Eclipse of the moon *zla-„dzin*, of the sun *nyi-„dzin.*
Edge *ka; ča-ga; mta*; cur; — of a knife *dma.*
Edict *bka-bag, yum-bag; bkar-btags-pa.*
Edifice *bkod-pa* 96.
Educate *„dre-ba; pro-ba, pro-sl-yon byed-pa.*
Effect vb. a. *byed-pa.*
Effect s. *„bras-bu*; efforts (goods) *ča-lag W., lag-čen, go-bgad.*
Effervesce *„ksol-ba.*
Efficacy *nus-pa.*
Egg *sgo-nub, ful W.*
Egotism *bdag-„dzin* 253.
Egypt *mi-sér yul.*
Eight num. *brgyad*; eighth *brgyad-pa*; eighteen *ču-brgyad*; eighteenth *ču-brgyad-pa*; eighty *brgyad-ču*; eightieth *brgyad-čo-pa.*
Either — or *yod-na — yan-na.*
Eject *skrod-pa; „dor-ba.*
Elapse *„da-ba.*
Elbow *gru-mo, gre-mo; dre-ba.*
Elder adj. *čo-ba, čen-po*; — brother *ja-bu; ku-bo.*
Elder s. *rgad-po.*
Election *ydam-ka.*
Electuary *bde-gu.*
Element *„byung-ba; ksam.*
Elephant *glan, glan-po-čé, glan-čen.*
Elevate *sgro-„dogs-pa; „degs-pa; spar-ba; sen-ba.*
Eleven *bcu-ycig*; eleventh *bcu-ycig-pa.*
Elk *ka-sd su-ba.*
Eloquence *ka-sbyan.*
Eloquent *smon-dbaü; ka-sbyan-po; ka-lugs-čan W.*
Elsewhere *yzan-du.*

Emanate „*pro-ba.*
Emanation *sprul-ba* 336.
Emboss *jur-ba.*
Embrace vb. *ḟyud-pa*; „*ḟril-ba*; „*dzin-pa*; *ḟyab-pa.*
Emerald *ma-rgad.*
Emerge „*byuń-ba.*
Emetic *skyug-smán.*
Eminent *ḟyad-par-čan*; *ḟan-mon-ḟogs-po*; *rgyal-ba*; *ynal-tu byiń-ba.*
Emit „*byin-pa.*
Emmet *gre-mog-bu W.*; *grog-ma.*
Empale *ynal-biń-la skyon-po.*
Emperor *rgyal-po čen-po.*
Empire *ḟams*; *ynl-ḟáms*; *rgyal-ḟág.*
Employ *skyel-ba*; *spyod-pa*; to be — ed or busy *brel-ba.*
Empty *stoń-pa*; to make — *stoń-pa.*
Emulate „*gran-pa.*
Emulation „*gran-sems.*
Enabled, to be — *ḟom-pa* 44.
Encampment *sgar*; *dmag-sgár.*
Enchanter „*goń-po*; enchantress „*goń-ba-mo.*
Encircle *skor-ba.*
Enclose *skor-ba.*
Enclosure *skor-ba*; *ra-ba.*
Encompass *ḟyiṅs-pa*; „*ḟyud-pa*; *skor-ba.*
End s. *mjug*; *mtá*, *mtá-ma*; *jug*; *jdug*; towards or at the — *mtá-ru*, *mtár*; to be at an — *rdzogs-pa*, *csń-pa.*
Endeavour vb. *rtsol-ba*; *ḟbur len-pa*; *don-du ynyer-ba*; s. „*grus-pa.*
Endless *mtá-yas*; *mtá-med.*
Enemy *dgra*, *dgra-bo*; *ḟa-rol-po*; „*dse-ba.*
Energy *ḟugs.*
Engagement (promise) *čad*; *skom-pa*; v. also *las*, *brel-ba.*
Engrave *rko-ba.*
Enjoin *skul-ba.*
Enjoy *loń spyod-pa*; — one's self *rtsa-ba.*
Enjoyment *loń-spyód*; *nyams-myoń.*
Enlarge *rgyas-pa*; „*ḟel-ba*; *dar-ba*; — upon *spro-ba.*
Enough *ḟad*; *čog-pa*; to be — „*ḟyed-po*; „*grig-pa.*
Ensnare *ḟkri-ba.*
Enter vb. a. *jug-pa*; „*ḟnga-pa*; „*ḟnid-pa*; vb. n. *čud-pa.*
Entertainment *ngron*; v. also *mčod-stón.*
Entire *tsań-ma*; *ril-ba*; *son-tu W.*
Entity *ňo-bo-nyid* [illegible]; *ḟos-nyid* 164.
Entrails *rgyu-ma*, *nań-ḟrol.*
Entrance (vestibule) *sgo-ḟdń.*
Entrust „*ḟol-ba*; *ytod-pa*, *ynyer-ba ytod-pa.*
Enumerate *sgrań-ba*, *bagrań-ba*; „*drma-pa.*
Enumeration *rnam-grdńs.*
Envelope *yi-gei ḟuba.*
Envious *ḟrag-dog-čan*; v. also *ḟa-ré.*
Envoy *pho-nya.*
Envy s. *ḟrag-dog*; *mig-sér.*
Envy vb. *ḟrag-pa.*
Epidemy *rims(-med)*; *dan rims.*
Epilepsy *ḟyub-ḟjug*; *yza-nád*; *yzu-ḟog-pa.*
Epistle *yi-ge.*
Epitaph *dur-byań.*
Equal *mnyam-pa*; *mnyams-po* 201; „*dra-ba*; *mńams-pa.*
Equality *mnyam-pa-nyid*; „*dra-ma*, „*dra.*
Equanimity *mnyams-pa*; *btań-mnyám.*
Equivalent s. *dod*; *ḟub.*
Eradicate *rtsad-nas ḟcód-pa.*
Erect adj. *kye-ré*; *ḟrńá-ár.*
Erect vb. a. *sgreń-ba*; „*dzugs-pa*; *bkeń-ba.*
Err „*ḟyar-ba*; „*ḟrul-ba*; „*gol-ba*; *nor-ba.*
Error „*gol-ba*; „*ḟrul-ba*, „*ḟrul-yid.*
Eructation *skyug-bldd*; *sgreg-pa.*
Escape vb. „*ḟar-ba*; *bud-pa.*
Escort s. *skyel-ma*; *bud(-ba)*, *lam-bdń.*
Escort vb. *rdzoń* „*deb-pa.*
Especially *ḟyad-par-du.*
Essence *ňo-bo-nyid* 169; *bdud* (quintessence) 147.
Establish „*god-pa.*
Estafet *rta-zam-pa.*
Esteem s. *ḟa-ḟdód*; *rtsis*; *ya-ba.*
Esteem vb. a. *bkur-ba*; *yčes-par bsed-pa* or „*dzin-pa.*
Estimation *rtsis*; *ḟsod* 456.
Eternal *rtag-pa*; *skye-„ḟi-med-pa.*
Eternity *rtag-tu-ba* (?).
Ether *mńa.*
Etymology *ḟa-nyid.*
Eunuch *ngag-rma.*
Euphony *sgra-dbyaňs.*
Europe *rgya-gi-ḟiń*; *ḟyi-glińs*, vulgo *ḟi-ḟiń.*
European s. *ḟa-ríń*, *ḟa-ráń*; *ḟi-ḟiń-pa.*
Evade „*ḟar-ba*, „*dzur-ba*; „*ḟol-ba*; „*ḟor-ba.*
Evangelist *ḟrin-bzań sgrog-pa(-po).*
Evaporate *ḟim-pa.*
Even adj. *mnyam-pa.*
Even vb. a (to level) *mnyam-pa.*
Even adv. *ḟa-ma*; *yań*; not — v. *yań* 506.
Evening *nub*; *nub-mo*; *dgoń.*
Evenness *nyam-po-nyid.*
Event *skyes*; *dńos-po*; at all events *ňa kyes*, *yań yin kyań* 65; *ya-ma-méd W.*, *gar-méd W.*
Ever *rtag-tu*; *ytam-du*; *dus-rgyun-du.*
Every *kun*; *re*, *re-ré*; v. *yań* 65; — day *dkyus-ma*; *bag dań bag* 346; — thing *ḟań*; *ḟi*; *kun.*
Everywhere *kun-tu*; v. *ḟir* 141.
Evidence *rgyu-mtsan* 111.
Evident *mńon-pa.*
Evidently v. *ňes-pa* 128.
Evil s. *ňan*; *nyes-pa.*
Evil adj. *ňan-pa*; *ḟu-ba*; — spirit „*goń-po.*
Exact adj. *ḟiń-pa.*

Exactly *ko-na; rań*; — **that** *de-di* 256.
Exaggerate *agro-„dogs-pa*
Exalt *agro-„dogs-pa.*
Exalted *„jugs-pa.*
Examination *brtags-dpyad.*
Examine *rtog-pa; dpyod-pa; ŷig-pa; sad-pa.*
Example *dpe; dpe-brjód.*
Excavate *ŷcoń-ba; sbug-pa.*
Excavation *sbugs; koń.*
Excellence *dbos-grub; ĉe-ba.*
Excellent *rgyal ba; kyad-par-ĉań; ŷcos-pa; phun-tsógs; „jugs-pa.*
Except prep. *ma yugs-par; min, mińpar.*
Exchange s. (agio) *ŷur.*
Excite *skoń-ba, dkrog-pa.*
Exclaim *„bod-pa.*
Exclusively *ka-na.*
Excrement *rkyag-pa; rtug-pa; dri-ma.*
Excrescence *lba-ba; sadzer-pa; „dzer-pa.*
Execrate *ńam „debs-pa; mńań-pa; dmod-pa „bor-ba.*
Exercise s. (bodily) *sgyod-lam* 186; — of religion *ĉos-sgyod.*
Exercise vb. n. *sbyoń-ba; lag-ta len-pa.*
Exert one's self *„bad-pa.*
Exertion *„bad-pa; brtson-pa; skon-gyér; dka-ba.*
Exhausted *nyams-tag-pa*; to be — (consumed) *„dzad-pa; zin-pa*; (tired) *„ĉad-pa; ńal-„ĉód-pa, tań-„ĉad-pa.*
Exhort *skul-ba; skul-ĉag byed-pa; bslab-bya byed-pa*, or *skon-pa*, or *btań-ba.*
Exhortation *bskul-ba, bskul-ma; sgrósyam; ban, bań-bstan; bslab-bya*; farewell — *ka-ĉóma.*
Exile vb. s. *ynas-nas dgar-ba.*
Exist cf. *„dug-pa; yod-pa; skye-ba.*
Existence *skye-ba; srid-pa.*
Exorcise *dam-la „dogs-pa.*
Expanse *klań; ka-bań.*
Expect *sgug-pa.*
Expedient adj. *jiaw-„dogs-pa, jiaw-ŷoyĉań; rigs-pa* 588; *don-byed-nus-pa*
Expel *skrod-pa; „jól-ba; „dom-pa; spyug-pa; „bud-pa; sloy-pa.*
Expend *skyug-pa.*
Expenditure, Expense *„gro-ga; skyug-pa, skyug-ga.*
Expensive *gus-pa.*
Experience vb. a. *myoń-ba, nyams-su myoń-ba*; v. also *sbyoń-ba.*
Experience s. *sbobs.*
Experienced (skilled) *mkas-pa.*
Expiation *sdig-bsgo.*
Expire *„da-ba.*
Explain *„grol-ba, „grol-ba; ńo sprod-pa; „ĉad-pa; bśad-pa.*
Explanation *brda-sprod.*
Exploit *ŷo ga.*
Expressly *ĉed-du.*
Exquisite *mĉog-tu bkrak; kyad-par „jugs-pa.*
Extend *rkyoń-ba; bsnur-ba.*
Extension *ŷyas; ga.*
Extensive *rgyas-pa; yaśs-pa.*
Extent *ŷyas; rgya, rgya-ŷyas, rgya-ba; ĉu-ŝań* 158.
Exterior s. *rnam-pa; ĉu-byad* 122.
External *ŷyań*, v. *ŷyi* III 349; — appearance *ĉu-byad, jug-rol.*
Extinct, to become — *„ĉad-pa; ńi-ba.*
Extinguish *ysod-pa.*
Extra *„ŝób.*
Extract vb. a. *bku-ba; „byin-pa; „don-pa.*
Extraction (descent) *rigs.*
Extremity (end) *mta-ma, zur.*
Eye s. *mig*, resp. *spyan*; — brow *smin-ma*; — lash *rtsi-ma; mig-ŷbuy*, resp. *spyan-ŷieg*; — lid *mig-pág C. W.*

F

Fable s. *sgrung.*
Fabricate vb. a. *„ĉos-pa; bźo-ba; byed-pa; bzo-ba*; to be fabricated *grub-pa.*
Face s. *ydoń; ńo; ka; skye-ugs; ago-lo; bźin*; in the — of *ka-ru, kar.*
Face vb. (to be directed towards) *ston-pa.*
Fail vb. (to miss) *mi ka-pa C.; mi-„ŝáb-pa W.*; (to err) *„gol-ba*; (to dwindle) *yul-ba.*
Faint adj. *nyams-ĉań*; to get — *ŷcoń-ba.*
Faint vb. n. *brgyal-ba; „ŝam-pa.*
Fair adj. *mdzes-pa; mkhan-ba; bzań-ba.*
Faith *dad-pa.*
Faithful *dad-pa; ydeśs-pa; sku-mdń; gyo-sgyu-mdń.*
Falchion *gri-gug.*
Falcon *kra.*
Fall vb. *„gril-ba; „gyel-ba; ĉań-ba; „bab-pa*; to — in drops *„ŝig-pa*; to — off *„byi-ba*; to — to pieces *„ŝig-pa; „gril-ba W.*; to — upon *„bań-pa.*
Fall s. *ĉań-ba.*
Fallow *gan-pa.*
False *mi bden-pa; rdzun-mań; yga-ĉań*; — charge *ka-yag; sangal*; conception *bźag-pa*; — sentiment *lta-log, log-lta.*
Falsehood *dkyus; ka-ldób; rdzun.*
Fame *grags-pa.*
Family *brgyud; ydań; bu-mdń; ŷbis-mad; rabs; rigs-brgyud; rus.*

Famine *mu-ge.*
Famous *grags-čan.*
Fan s. *rlaṅ-yab.*
Fan vb. n. *„krub-pa*; v. *yab-mo.*
Fancy vb. n. *sgom-pa*; *dmigs-pa*; *semu-pa*; vb. n. *mno-ba.*
Fancy s. *dmigs-pa*; *semu-kyi snaṅ-ba.*
Fang *kron*; *mčc-ba*, *mčc-mo.*
Far *rgyaṅ-riṅ-po*, *rgyaṅ* 107; (*tag-*)*riṅ-ba*; *mi nye-ba*; as — as *bar-du*, *ñaḷ-du*; — famed *sgra-čč*; — from *lta ši mnos* 215.
Farewell v. *ga-le* 64; to say — v. *jyi-jyug*, sub *jyag.*
Farm s *grań-bčis*; — steward *ymyor-pa* 194.
Farmer *ljoṅs-pa-po*; *žiṅ-pa* 475.
Farsightedness *mig-rgyaṅ* 414.
Farther *par.*
Fashion s. *čos*; *lugs.*
Fast adj. *myyogs-pa*; *myur-ba.*
Fast vb. n. *smyan-ba*; *dge-ba srub-ba.*
Fasten *sdom-pa*; *„grogs-pa*; *„dogs-pa*; *sgril-ba*; *sbyor-ba*; *skrel-ba.*
Fasting s. *bsnyen-gnas*, *smyan-gnas.*
Fat adj. *rgyas-po*; *čo-ba*; *čom-po.*
Fat s. *ñiḷ*; melted — *ñiḷ-ču*; *žag.*
Fatal *byur-gyi*; *myur-čan*; *ma-rań-ba*; *krog-čen*, *krog-„jrog.*
Fate *skal-ba*, *las-bakas* v. *sko-ba* 24; *bsad-pa*; *dbaṅ-čuk*; cf. also *lam-čags* and *las-„phro.*
Father *pa*, resp. *yab*; — in law *gyos-po*; *skad-po.*
Fathom s. *„doms-pa.*
Fatigue s. *ñal*, resp. *„a-brgyal.*
Fatigue vb. n. *ñal „jug-pa*; to be fatigued *ñal-ba*, resp. *sku-ñal-ba*, *čags ñal-ba.*
Fault *skyon*; *noṅs-pa*; *„čaṅ.*
Faulty *skyon-čan.*
Favour s. *bka-drin*; v. *gnaṅ-ba* 11 nn.
Favourable *mtun-pa*; — circumstance *mtun-rkyen.*
Favourite s. *myiṅ-sdug*; *sdug-pa.*
Fear s. *„jigs-pa*, *„jigs-skrag*, *„jigs-ri*; *bag-ta* (*-ba*).
Fear vb. *„jigs-pa*; *dmaṅ-ba*; *dogs pa.*
Fearless *„jigs-med*; *bag-med.*
Feast s. *dga-ston*; *mgron*; *ston-mo.*
Feather *spu*; quill — *sgro.*
Fee s. *gla*; *rlaṅ-pa*; *bag-ba.*
Feeble *byar-ldźr*; *ldźr*; *nya-ru-ayo-ri.*
Feed *stob-pa*; *smyod-pa*; *„ar-ba W.*; *„ta-ba*, *yo-ba*
Feel *reg-pa*, *ñor-ba*; to — cold *„kyags-pa.*
Feeling s. *reg-bya.*
Feign vb. n. *bčos-pa* 148; v. *lugs byed-pa* (*lugs* no 2, 548); *ñaḷ-du byed-pa* (*ñaḷ* no. 1, 450).
Fellow *grogs*; *ya-do W.*; — labourer *las-grogs*; — lodger *„dug-grogs*, *brsi-grogs*, resp. *bkaṅs-grogs*; traveller *lam-grogs.*
Felt s. *gyiṅ-pa.*
Female *mo.*
Fen *„dam*; *gram-po.*
Fence s. *ko-ra*; *skyor-ba*; *ta-bčr W.*; *pa-ba*; *ra-ba.*
Ferment vb. *„bol-ba*; s. *bo-ri W.* 476; *ra-ma.*
Fern *skyes-ma.*
Ferocious *dar-po.*
Ferry s. *gru*; *rdzin*, *yzin.*
Ferry-man *gru-pa*; *ču-„jug-pa*; *mnyan-pa.*
Festival *dus-čen.*
Fester vb. n. *skrel-ba*; *„kyiy-pa*; *„čin-ba.*
Fetters s. *sgrogs*; *lkaṅs*, *lkags-sgrog*; *bčiṅs-pa.*
Fever *tsad-pai nad C.*; *čam-zug W.*
Few *nyuṅ-ba*; a few *„gu*, *„ga tsam*; *nyuṅ-ba žig*; *čig* 140; *la-lá C.*
Fib s. *ñob*, *ylob.*
Fibre *rgyus-pa.*
Fickle *gyi-ma*; *ya-ma-brla*; *„gyur-ldog*; *skad yčig byuṅ mi čogs-pa.*
Fickleness *„gyur-ldog*, *ldog-„gyur.*
Fictitious *bčos-pa*; *dmigs-pa-mas bčos-pa.*
Fidget vb. *„ñar-ba.*
Field *žiṅ*; *ldaṅs*; — terrace *dań-ma W.*
Fife *gliṅ-bu.*
Fifth *lna-pa*; fifteen *bčo-lna*; fifteenth *bčo-lna-pa*; fifty *lna-bču*; fiftieth *lna-bču-pa.*
Fight s. *„čab-ma.*
Fight vb. n. *gyed-pa*; *rgal-ba*; *„čab-pa*; *„čab-ma byed-pa*; vb. n. *„krug-pa*; *„grań-pa*; *rgol-ba*; *rtsod-pa*; *„dzin-ba.*
Figure v. *dkyil-ḳor*; *skye-rzugs*; *bkod-pa*; *rnam-„gyur*; *dbyibs*; *yzugs*; *bza*, *za*; *ri-mo*; *ris.*
Figured (variegated) *či-tra W.*
File s. (tool) *lkag-bčoṅ*; *sed.*
File vb. (to string) *rgyud-pa*; *ster-ba.*
Fill vb. *ḳyab-pa*; *„gaṅ-pa.*
Filter v. *čag-ma*; vb. n. *„čag-pa.*
Filth *dri-ma*; *mi-ysuṅ-ba* 498; *grib.*
Find *rob-pa*; *rnyed-pa*; *ḳug-pa.*
Fine adj. (beautiful) *mdzes-pa*; *sdug-pa*; *mčar-ba*; (not coarse) *čib-pa*; *lag-mo W.*; (thin) *srab-pa.*
Fine s. (penalty) *rgyal*, *skoṅ.*
Finger *ser-mo*, *sor-mo*, resp. *yjog-ser*; *mdzub-mo*, *mdzug-gu*; — ring *ser-pdub*, *sor-pdub.*
Finish vb. *sgrub-pa*; to be finished *„grub-pa*; *čaṅ-ba*; *rdzogs-pa*; *„dzad-pa*; *zin-pa.*
Fir *ṅaṅ-ldiṅ*; *som*, *yson*, *som-ldiṅ.*
Fire s. *me*; — brand *gal-me*; — fly *„od-phro-ḳa W.*; — place *ḳab*, *me-ḳub*; — tongs *me-čiṅ.*
Firm (solid) *mčraṅ*; *mčrogs-pa*; *sra-ba*; (trodden) *čag-čan* 187; (tight) *ṅaṅ-pa*, *dam-po*; (sure) *bčan*; *ma-pa*; (steady) v. *čogs-pa.*

Firmness (of mind) *mgrin-rin.*
First *dań-po*; *sňa-ma*; *mgo-ma*; born *mgo-ba*; *sňon-skyes*; — part *stod* 223; adv (at first) *mgo-ma W.*; *sňo-sór*, *sňa-gsú*; *sňar*; *ýčig-tu*; *log-nur.*
Firstfruits *pud.*
Firstly *daň-por.*
Fish s. *nga*; — bone *nga-grú.*
Fish vb. *nga rňpa-pa*; *nga ýhor-ba.*
Fishing-hook *mčil-pa.*
Fishing-net *nga-rgya*, *nga-dál.*
Fissure *rgya-ňr*; *ser-ka.*
Fist *ka-ťúr.*
Fit vb. n. v. *sgrig-pa* 190; to — out *ksu-pa*; so be — *„ťad-pa*; *rusi-ba.*
Five *lňa.*
Fix vb. a. *„gad-pa*; *sbyar-ba*; — a time *ňsu byed-pa.*
Flabby *kyam.*
Flag s. *dar*; — staff *dar-po-ňé.*
Flageolet *glú-bu*
Flame s. *ňe*, *me-ňe.*
Flannel *ňe-ma.*
Flap s. *gos sgrb.*
Flash vb. *„ňyug-pa.*
Flat adj. *ňob-mo*; *nangam-pa.*
Flatten vb. a. *gleb-pa.*
Flatter *stod-pa*; *mal-ňe ňtaň-ba W.*
Flatterer *ňo stod-ňan.*
Flattery *ýram-ba.*
Flatulence *ýyem*; *„og-rlud.*
Flavour s. *bro-ba*; *ro.*
Flaw s. *ňo-ré W.*
Flea *ňyi-ňig*; *„ji-ba.*
Flee *„bros-pa.*
Fleece s. *bal-rgyab*
Flesh *ňu*; — fly *ňa-sbrdú.*
Flexible *kyom*; *mugen-pa.*
Fling vb. *rgyab-pa*; *rgyag-pa C.*; *dbyug-pa C.*; *„jen-pa*; *skyur-ba*; *„bor-ba.*
Flint *ňcag-rdo*; *ňcags-mag.*
Float vb. n. *ňdiu-ba.*
Flock s. *kyu*, *kyu-ba.*
Flog *ňcag-gis ýňu-ba*, v. also *skar-ba.*
Flood s. *ňu-log.*
Floor s. *ýsi-ma*; (bottom) *mčil* 240; *ňon W.*; *'an-„dar C.*; ground — *„og-ňaň.*
Flour s. *ňya*; *ňib.*
Flourish vb. *ňde-ba*; *„ňsú-ba.*
Flourish s. (in writing) *ri-mo kyag-kyog.*
Flow vb. *„ňab-pa*; s. *rgyun* 118.
Flower s. *me-ňog*; — bed *rňu*; — garden *sňun-ra.*
Fluid s. *ňu-ba.*
Flute *ýred-glin.*
Flutter s. *ňrag-ňrug* 49.
Fly vb. *„ýar-ba*; to — up *„ýar-ba* 251.
Fly s. *sbrul-ma.*
Foal *rtsu*; — of an ass *gu-rug.*
Foam s. *ňbu-ba*, *dbu-ba.*
Fodder s. *ňog.*
Foe *ýgra*, *dgra-bo*; *ýa-rol-po* and *po.*
Fog *ňug-rma*; *na-ňúm*; *rnaga-pa.*
Fold s. (plait) *ňtab-ma*; (pen) *ňbas-ma.*
Fold vb. a. (to plait) *ňtab-pa*; (to pen) *dgar-ba.*
Follow *„brań-ba*, *ýbu-su „gro-ba*; *ýcod-pa.*
Follower *bstan-„dzin.*
Following *ýyi(s)*, *ýyis* I, 2; *„di.*
Fond, to be — of . . . *la ňags-pa*, *ňen-pa.*
Fondness *ňri-ba*; *ňen-ňris*, *ňen-ňags-pa.*
Fontanel *kład-ngo*; *mňogs-ma*; *„baňa-pai bu-ga.*
Food *zas*, resp. *ňal-zas*, *ňbes-po*; *ňbos*; *ka-zas*; *za-ba*. *za-ma*; *ňto*; — of animals *ňcan.*
Fool s. *glen-po*; *blun-po*, *blun-po.*
Foolish *glen-po*; *blun-po*; *blo-med.*
Foot *rkaň pa*, resp. *ňabs*; — bridge *dem-ťri Ih*; — path *rkaň-lam*; *„ýraň*, *lam-„ýraň*; — race *baň*; — ring *rkaň-ýdub*; — soldier *rkaň-ťaň-pa*; — stool *rkaň-stegs*; — of a hill *rtsa-ba*; on foot *rkaň-ťaň-du* or *la.*
Footprint, Footstep *rkaň-ýés.*
For *dus-du*; v. *ýyam* 352; — forty days *ňag ňzi-ňbeu bur-du*. *ňag ňzi-ňbeu ňug W.*
Forbear vb. a. *„gnod-sui rnno-ba* 98.
Forbid *„gegs-pa*; *mi ynaň-ba.*
Force s. *mňu*; *dbaň*; *ňar-ba*; *ňed-dbaň W.*
Force vb. *dbaň-med-du „ňol-ba*; v. also *man-gyis*; *ňed-ňyer-nag-pos W.*
Ford vb *rgal-ba.*
Fore, — arm *ňag-ňár*; — finger *mdzub-mo*; — part, — side *ňar*, *ňa*, *mdun-ňsa.*
Foregoing *sňon-gro*; *sňa-ma.*
Forehead *ňod-pa*; *dpral-ba.*
Foreign *yan-pa*; *ýčan-ma*; *pyiú*; — country *byes.*
Forenoon *sňa-ňig*; *sňa-dro.*
Foreskin *sgo-pur*; *mdun-lpags*, *„dom-lpags.*
Forest *nags(-ma)*, *nags-ýseb*; *nags-ňbal*, *nags-ňrod*; *ňsal.*
Forget *ýjed-pa*; *yi-ýcod-pa*, resp. *ňgas ryal-ba W.*
Forgive vb. a. (not resenting) *bzod-pa* 498; (to leave unpunished) *„gnod-sui rnno-ba*; (to efface) *sel-ba*; (to wash away) *dag-pa.*
Fork *ka-brig*; *ňa-„dzin.*
Form s. (mould) *par*; (figure) *dbyibs*; *rnugs*; *ňas*; grammatical — *ňig.*
Form vb a. *skyed-pa.*
Former adj. *goi*, *goi-ma*; *sňon-„gro*; *daň-po*; part *stod*; — time *sňon-ýsi.*
Formerly *sňa-ňdá*, *sňa-goi*, *sňa-bar*; *sňan*, *sňar*; *sňon.*
Fornicate *„ňal-ba*; v. *ýyem-pa.*
Fornicator *„ňdi-pa.*
Forsake *skyur-ba*; *„bor-ba*; *ýtoi-ba.*
Fort *mkar.*

Forte (in music) *rtsub-pa.*
Forth *ngo*; *phar*; *pha.*
Fortress *rdzongs(s).*
Fortune (lot) *jiga*; (wealth) *ka-rgyé C.*; good — *bkra-ba*; — teller *jiga-mkhan*; *ban-skaga-mkhan.*
Forward vb. *„ñal-ba.*
Found vb. *„god-pa*; *rgyag-pa*; *„dzin-pa*; *„dzugs-pa.*
Foundation *rtsa*; — of a house *mdé*; *ñai-rtsa.*
Fountain *ču-mig.*
Four *bži*; fourth *bži-pa*; fourteen *ču-bži*; fourteenth *ču-bži-pa*; forty *bži-bču*; fortieth *bži-bču-pa.*
Fourfooted *rkaŋ-bži-pa.*
Fowl *bya*; domestic — *khyim-bya.*
Fowler *bya-pa.*
Fox *wa*; — coloured *ñam-pa.*
Fragile *khrol-mo W.*
Fragment *čag-ñrim*, *čag-chun*; *(y)mil-bu.*
Fragrance *ñad.*
Frail, to get —, *rgyud-pa.*
Frame s. *khri*; vb. a. *„god-pa* 95.
Frankincense *bdug-pa*, *gu-gul.*
Fraud *ño-bkog*; *zog*, *zol-zóg.*
Free adj. *yon-pa*; *far-pa*; to become — *„grol-ba*; *far-ba*; to set — *far-du „jug-pa*; *„bud-pa.*
Freeze *„kyags-pa*; *phyid-pa.*
Freight s. *ñal.*
Frenzy *„khrul-pa.*
Fresh *pur-ba*, *gsar-po*; *so-ma W.*; — butter *skyu-mdzo W.*
Friday *pza-pa(-wa)-zaŋs.*
Friend *grogs*, *rog*; *ño-bés*, *mdza-bés*, *bla-yuyén*; *mdza-bo*; *zla-bo.*
Friendly *nyiñ-ngá*; *rnaŋ*, *sol-po.*
Fright s. *„jigs-pa.*
Frighten *skrag-pa.*
Frightened *skrag-pa*; ■ be — *rtsub-pa.*
Fringes *ka-ñar.*
Frog *sbal-pa.*
From *nas* 104; *man-čad* 411; *las* 546; — within *ñoi-nas* 43.
Frontier *sa-mthaŋs.*
Front-side *ka*; *ñar.*
Frost *kyags-pa*; *sad.*
Froth *lbu-ba*, *dbu-ba.*
Frozen *kyags-pa.*
Fruit *ñiñ-tog*; *„bras-bu*; — tree *bza-ñiñ*; *rtsi-ñiñ.*
Fry vb. *sreg-pa*, *skam-pa*, *rtsód-pa.*
Fuel *bud-śiŋ.*
Fulfil *skoŋ-ba*; *sgrub-pa*; *„gaŋs-pa.*
Full *gaŋ-ba*; *ñem-pa*; *mtsom-po*; to be — *ñams-pa*; *„ñeŋs-pa*; to make — *ñyab-pa.*
Fully *rgyas-par.*
Fumigate *bdug-pa.*
Fun *pra-čil*; *ñaŋs.*
Functionary *blon-po.*
Fundament *rtsa-ba*; *rkub.*
Fur-coat *slag-pa*, *slog-pa*; *čub-pa.*
Furious *ytum-pa.*
Furnish (supply) *sgrub-pa.*
Furniture *yo-byód.*
Furrow s. *rka.*
Further *ytan-gaŋ*, *yaŋ.*
Furtherance *mthun-rkyen.*
Futurity *ma „ons-poi dus*; *phyi.*

G

Gain vb. a. *rgyal-ba*, *rnyed-pa*, *sgrub-pa.*
Gain s. *skyed*; *ñe*, *ñye*; *ka-rgyál*, *rgyál-ba*; *rnyed-pa*; *spogs*, *bogs.*
Gait *bgrod.*
Galaxy *dpyu-ñiga.*
Gale *rlung-chenpo*, *rlung nag-po.*
Gall s. *mkhris-pa.*
Gallop vb. n. *rta rgyug-pa.*
Gallows *čar-śiŋ.*
Game s. (animals of chase) *ri-dwags.*
Gander *ñaŋ-pa.*
Ganges *gaŋ-gá.*
Gap *rgyu-nb'*; *ser-ka*, *ser-pa.*
Gape vb. *ngyiñ-ba*; *ydaŋ-ba.*
Garden *tsal*; *ñaŋ W.*; *ldum-ra*; *sdum-ra*; — flower *ka-ló.*
Garlic *sgog-pa.*
Garment *gos*; *čas*, resp. *na-bzaŋ*; under — *'aŋ-čén*; upper — *bla-gód*, *bla-gda*, *yaŋ-gos.*
Garret *ñaŋ-čaŋ.*
Gate *rgyal-ngo*; *ngo-mo.*
Gather vb. a. *sgrug-pa*; *„ñu-ba*; *sog-pa*; vb. n. *„ñar-ba*; *„gugs-pa*; *„čibs-pa.*
Gatherer *ñan*, *„ñan.*
Gear s. *gu-ča.*
Gelding s. *po-rtá.*
General adj. *spyi* 888; *ñan-mos.*
General s. *dmag-dpón.*
Generate *skyed-pa.*
Generation *rgyal-brgyúd*; *ydaŋ-rabs*, *rabs.*
Genesis *čags-rabs.*
Genital *mthan(-ma).*
Genitive case *„brel-pa.*
Gentian *ñg-ta*; *kyé-ldé.*

Gentle „*jam-po*, „*bol-po*; *mtun-čan*; *sgyemo*.
Gentleman *ytso-ba*; *sa-kah*; old —, old squire, *gu-gá Lk*, *'a-ja-ing C.*
Gently *čaš-gis*; *ga-le C.*, *gu-le W.*
Gentry *drag-riga*.
Genuine *dkon*; *no-rtog*; *thaš-med*.
Geography *ynas-bšad*, *yul-bšad*.
Germinate vb. n. *skye-ba*; to cause to — *skyed-pa*.
Gesture s. *brda*; *rnam-gyur*; v. also *čaš*.
Get vb. a. *ŝag-pa*; *rnyed-pa*; *ŝob-pa*; „*dzin-pa*; *yod-par* „*gyur-ba*; vb. n. „*gro-ba*; *ču-ba W.*; to — into *čud-pa*; „*bab-pa*; to — through *ŝar-ba*, *bgrod-pa*; to — up *ldab-ba*, *laŝ-ba*, resp. *bžeŝ-pa*.
Ghost *mi-ma-yin(-pa)*; *sems-nyid*.
Ghostlike *yuga-med* 494; *ŝa-med*.
Gift s. „*ŝyes-pa*; *ynaŝ-ba*; *byin-dgá*; „*bul-ba*; *sbyin-pa*; *yon*.
Gild *čan ytsoŝ-ba*, *ŝar-čas* „*byug-pa*.
Gills *nya-skyogs*.
Gimlet *sor*.
Ginger *ega*, *sgyes*; *lha-sgu*.
Girdle s. *sku-rdzu*.
Girl *ba-mo*; *ytsom-mu-ma*; *na-čuŝ*.
Give *skur-ba*; *ster-ba*; *ynaŝ-ba*; „*bul-ba* 204; „*bogs-pa*; *sbyin-pa*; *stsol-ba*; to — an entertainment „*gyed-pa*; to — up *sgyurba*; *ytsod-pa*; *spaŝ-ba*; *blos ytsoŝ-ba*; to be given to *skyeŝ-ba*; *rtsom-pa*.
Glacier *gaŝs*, *gaŝs-čan*.
Glad adj. *dga-ba*; — tidings *ytsam-smyon*; to be — *dga-ba*; *mgu-ba*; to make — "*sems ŝad čag-čé*" *W.*
Glass *ŝel*, *mdaŝ-ŝel*; — beads *ga-ŝil*; bottle *ŝel-bum*.
Gleaner *snye-ŝun*.
Glide „*dred-pa*; *byid-pa*.
Glistening *ŝrom-ma*, *ŝrol-po*; *čam*.
Glitter vb. *ŝer-ba*.
Globe *ril W.*
Globular *sdum-pa*, *ril-ba*; a — stone *rdo-ril*.
Glorious *grags-čan*; „*ŝags-pa*.
Glory s. *grags-pa*; *dpal*, *dpal-byin*.
Glory vb. *rtsom-pa*, *po-ŝod* „*čad-pa*; v. *ŝe-so*.
Gloss *bsrag*; „*od-yaŝ*.
Glossy *ŝkra-ba*.
Glove *lag-ŝáb*.
Glue s. *sgyin*.
Gnash *so ŝrig-ŝrig byed-pa*, *so bdar-ba*; *so sdom-pa*.
Gnaw *yzan-pa*; „*za-ba*, *mur-ba*.
Go „*gro-ba*; „*doŝ-ba*; *ŝa-ba W.*; *rgyu-ba*; *bgrod-pa*; *ŝyin-pa*, elog. *mčí-ba*, resp. *ŝéb-pa*; to — about „*grim-pa*; to — abroad „*grom-du* „*gro-ba*, *byes-nâ* „*gro-ba*; to — astray „*ŝyar-ba*; to — away „*gye-ba*, resp. *bzud-pa*, *ylegs-pa*; to — in or into *čud-pa*, „*jug-pa*; to — out „*ŝen-pa*; *spro-ba*; to — round „*ŝor-ba*, *skor-ba*.
Goal *ŝed*.
Goat *ra-ma*; wild — *ra-rgód*, *ra-po-ŝé*; *skyin*.
Goat's hair *ral*.
Goblet *skyogs*.
Goblin „*dre*, *lha-* „*dre*.
God *dkon-mčog*; a god *lha*, a goddess *lha-mo*; a tutelar god *yi-dam-lhá*, *lha-srung*; *mgon-po*.
Going s. (the act of) *gros*.
Goitre *lha-ba*.
Gold *gser*.
Gong „*ŝar-rná*.
Good adj. *bzaŝ-ba*; *legs-pa*; *dga-bdé C.*; *rgyal-ba W.*; col. *yag-po*; to be — (of coins) „*grul-ba*.
Good s. (advantage) *don*.
Good-bye *da ča yin W.* 152; "*ta-ŝi-bij*" *W.*; v. *ga-le C.* 64.
Goods *dños-po*; *ka-ču*; *ka-yje C.*; *spus*; *zoŝ*.
Goose *ŝaŝ-pa*, *ŝaŝ-ma*.
Gorge s. (ravine) *roŝ*.
Gossip s. (idle talk) *ka-bšad*; *rgya-tsb*.
Gourd *ka-bód*, *ku-ba*, *gon W.*, *čaŝ C.*
Gout *drub-nad W.*; *grum-ba*, *grum-nad*, *drag-grum*; *drag-nad*, *ŝriga-nad*, *ŝriga-zug*.
Govern *sgyur-ba*; *rgyal-srid*, *skyoŝ-ba*; *dbaŝ sgyur-ba*.
Government *rgyal-po*, *rgyal-srid*.
Governor *sde-pa*; *bka-blón*.
Grace s. *bka-drin*, *ŝags-rje*.
Gracious *ŝags-rje-čan*.
Gradually *ŝaŝ-gis*; *gu-le gu-le W.*
Graft s. *pe-bán*.
Grain s. *čog-tse*, *rdog-po*, „*bru*.
Grammar *byi-ka-ra-ga* 879.
Grandchild *ŝa-bo*; — daughter *ŝa-mo*; — father *mes-po*; — mother *ma-mo*, *yiyi-mo*; — son *ŝa-bo*, resp. *dbon-po*.
Grant vb. (*bka*) *ynaŝ-ba*; „*grub-pa*; *stsol-ba*; *yzigs-pa*.
Granulous *čag-tse-čan W.*
Grape *rgun*, *rgun-* „*brim*; *čag-ma*.
Grasp vb. „*ju-ba*, „*dzin-pa*; cf. *ycags-pa*.
Grass *rtswa*.
Grasshopper *čop-čog-pa*, *ča-ga-* „*bu*.
Grate s. *dra-pa*, *ŝkaga-dra*.
Grateful *drin-yes-čen*; to be — *drin yes-ba*.
Grater *lag-dár*, *lab-dár*.
Gratitude *drin drem-pa*.
Grave s. *dur-ŝuŝ*.
Gravel s. *gyo-mo*; *lag-ma*.
Gravy *spogs*; *ŝa-rig*, resp. *skyu-rim*.
Gray *se-bo*; light — *skya-bo*.
Grease s. *smum-pa*; vb. *smum-gyis sbud-pa*.
Greasy *mum-čan*; *ŝo-ba*.
Great *ča-ba*, *čen-po*, *rgyas-pa*.

Greatness *če-ba, če-kyéd.*
Greedy *„dod-sred-čan; bio-„ddd; ham-pa-čan.*
Green *sio-ba, sion-po; ljaś-ba.*
Greens *s sio-tódd, ldam, ljaś-mo.*
Greensward *no-ba; ne-tdś.*
Grieve vb. n. *skyo-ba, „gyod-pa.*
Grind *„tag-pa; bdar-ba;* to — the teeth *so bdar-ba.*
Gripes *glaś, glaś-tala.*
Gristle *čag-krim.*
Grit (gravel) *gyo-mo.*
Groan s. *„Kog-ñiga W., ñuga-ndr, ñuga-rid.*
Groan vb. *„Kun-pa.*
Groom *rta-rdzi.*
Grope *mam-pa.*
Grotto *gyam, phug-pa.*
Ground s. *ñi; yzi(-ma)* 480; *sa-yki* 370.
Grouse *ri-skyéga; goń-mo.*
Grove *skyed-mo-čaś.*
Grow vb. n. *čar skye-ba; „Kruś-ba; „gyur-ba; rgyas-pa; ča-ba;* to — dark *„fibe-pa;* to — old *byre-ba;* to cause to grow *skyed-pa.*
Growth *skyed, skye.*
Grudge s. *ñon-pa;* to bear a — *„ñon-pa.*
Grumbling s. *"ta-tá" W.*
Grunt vb. *ñug-pa, ñur-ba, ñun-pa.*
Guard vb. *skyoń-ba, skyob-pa, srung-ba.*
Guardian *ja-ñaib;* — of the world *jig-rten-skyoś.*
Guess s. v. *ñod* 458.
Guide s. *lam-mkan, lam-„dren-pa, lam-yig.*
Guitar *sgra-snyan; ko-pańs W.*
Gulf *ñug, ču-ñug;* (abyss) *bram-doś.*
Gullet *lkog-ma.*
Gulp s. *ñub; skyu-gińs, čer-gdś.*
Gum s. *ñań-ču.*
Gun *sgyogs; tu-pag W.; me-mda C.*
Gunpowder *tu-pag-mar W.; me-rdzas C.*
Gunstock *„gu-mdá; sgrum-da.*
Gut, great — or colon *gnyo-ma.*
Gutter *sca.*
Guttural s. *lce-rtsa-čan* 150.

H

Habitation *grod; gnas-ñaś, gnas-ñań, yzi-ma.*
Haft *yu-ba.*
Hail s. (frozen rain) *ser-ba;* (salutation) v. *sgyal-ba* I 108.
Hair *skra; spu,* a little — *ba-spu.*
Hairy *ba-spu-čan; skra-čan.*
Half (one half) s. *ča* 151.
Half adj. *phyed;* — boot *krad-pa.*
Hall *bkad-sa;* — of judgment *ñugs-ñań.*
Halo *ñyim.*
Halter *ñar-mgo; srab-mñir.*
Halting-place *sti-baś ynas;* (night quarters) *„bran-sa,* resp. *yzim-bráń.*
Hammer s. *to-ñań;* large — *to-ba.*
Hand s. *lag(-pa),* resp. *phyag.*
Hand vb. s. *sriń-ba;* to — over *skur-ba.*
Handicraft *bzo.*
Handfol *ñyd-le; ñyar; „čaśs-pa; spar-ba; phul.*
Handkerchief *sna-phyis;* — of salutation *ña-bdógs* 37.
Handle s. *kaḷ-pa, ldiba, yu-ba.*
Handsome *mdor-po, mdzes-pa.*
Handspike *gal-ta.*
Hang vb. s. (a man) *"čar-la taś-ba" W.;* to — up *skar-ba, dgar-ba, „gal-ba; „phyar-ba;* vb. n. to — down *„jol-ba, „phyaś-ba.*
Hangman *phyed-ma.*
Hank *gru-pu.*
Happen *„gyur-ba, „byuń-ba, „oń-ba.*
Happiness *dgv-ba, skyid-pa, ñyaś: bkra-śis.*
Happy *bkra-śis-pa; skal-ldán, skyid-po; legs-pa;* to be — *bde-ba, skyid-pa;* may you be — *bkra-śis-śig W.*
Hard *kyoś, mkhaś, mkreg-pa; sra-ba;* — to bear *ñag-po;* — water *ču kyoń-po.*
Hardened *kraś-čan.*
Hardness *śar-ba.*
Hardship *dka-ba, sgom-mdzś-pa* 191.
Hardware *lcags-čan.*
Hare *ri-bóś.*
Harm s. *skyon;* to do — *ñugs-pa, gnod-pa byed-pa* or *skyed-ba;* vb. to — *snod-pa.*
Harmony (musical concord) *sgra-dbyaś;* (agreement) *mthun-pa;* concord amongst kinsmen *gnyen-„dkin.*
Harness s. *čiba-čas.*
Harrow s. *kal-ba;* vb. to — *kal-ba „drud-pa.*
Harsh *gyoś-po; rtsub-po.*
Hartshorn *la-ru.*
Harvest s. *btsas-ma; lo-ñig* 502.
Haste s. *ña-drag;* to make — *rgyag-pa;* make haste! *"ña-rag taś" W.; "riś-pa taś" W.*
Hasten vb. n. *sgyogs-pa; riś-pa.*
Hasty *spro taś-ba; gid taś-ba.*
Hate vb. *„ñon-pa, „gras-pa, sdaś-ba.*
Hatred *sdaś-sems, ña-sdáś.*
Haughtiness *če-ñiba, jo-so.*
Haughty *ña-drag, ñaś-po; ča-ñaś-čan, jo-so-čan.*
Hautboy *dgv-glińs; sur-na.*
Have (possess) *ldog-pa;* having v. *čas* 138,

v. *bčan-pa* 146; I have *ngo-la yod* 515; I have to v. *rgyu* no. 3, 110.
Hawk s. *kra.*
Hay *rtsa-skam*; — fork *sbrag-ma.*
Haze *ldag-rnd.*
He *ko, kosi, de* 259; — who *gaṅ* no. 2 65.
Head s. *mgo*, resp. *dbu*; (chief) *kyu-mčog* 47; *ytso-bo* 494; (of an argument) *gsu-lag*; — master *go-dpon.*
Head vb. n. *„brid-pa, sna „dren-pa.*
Headache *mgo-ndd*; *klad-yzer.*
Headman *„go-pa, rgyal-po.*
Heal vb. a. *„čo-ba* 460, *yso-ba*; *bčos-pa.*
Health *ksoms*; *nad-med-pa.*
Healthy *nad-med.*
Heap s. *ysuṅ-po.*
Heap vb. a *sgril-ba, bčer-ba, spuṅ-ba*; to — up *sog-pa.*
Heaped *byar-po, byar-byar* 277; *gsoṅ-ba W.* 66.
Hear vb. a. *ŝos-pa, ŝnor-ba W., nyan-pa*; hear! *ha-yé.*
Hearer *nyan-pa* or *-po.*
Heart *snying*, resp. *ŝugs*; *sems*; *rgyud* 117; *ke* 477; to know by — *ka-ton-du ŝes-pa* 85.
Heart-grief *sems-nad.*
Hearth *me-ŝdb*; *sgyid-ba* 118; — stone *sgyed-po.*
Heartily *snyiṅ ŝag-pa-nas.*
Hearty *be-ŝag-pa*; a — request *bo-ŝag-pai ka-ba.*
Heat *ŝsu-ba, ŝsed-pa*; *ŝan-pa.*
Heated *drod-pa* 304.
Heaven *mkha, nam-mkha*; *gnam, mdo-rtsa* 242.
Heavens *mkha, dbyiṅs* 290.
Heavy *lci-ba.*
Hedgehog *rgaṅ, „gaṅ-yzer-ma.*
Heed s., to give — *bya-ra byed-pa.*
Heedless *zon-med.*
Heel s. *rtsin-pa.*
Heifer *sal-ma.*
Height *mdo-ŝyad*; *ŝyon*; *rtsoms*; *dpuṅs*; *„paṅ* 355.
Heir s. *nor-blag*; joint — *go-ŝam W.*
Hellebore *sprus-sna.*
Helm s. *ka-lo.*
Helmet *rmog.*
Help s. *skyabs, skyobs, ra-mda.*
Help vb. a. *skyabs byed-pa, grogs byed-pa.*
Helper *skyabs-mgon, skyabs-yzas*; *ysyen-po, dpuṅ-ysyen, dpuṅ-grogs.*
Hem s. *snc-mo, ŝa-ga.*
Hemorrhoids *ysaṅ-ndd, ysaṅ-brim.*
Hemp *so-ma, ytso-ma, bsto-ma*; *bkaṅ-ga W.*
Hen *bya-mo*; *kyim-bya.*
Henceforth *da-ste, da ŝyis* 247, *da ŝyin-čad* 350.
Herb *sno, sno-čud, rtsa.*
Herd *ŝyu, ŝyu-bo.*
Herdsman *rdzi-bo, ŝyugs-rdzi.*
Here *„di-ru* 275.
Hereafter *ŝugs-ma, da-ste, da-ŝyis, da ŝyin-čad.*
Heresy *čos-log.*
Heritage *nor-skal.*
Hermit *dgon-pa-pa*; *bdag-bsruṅ.*
Hermitage *dgon-pa, gnas.*
Hero *ŝyu-ga.*
Heron *kaṅ-ka*; *skyar-ma.*
Hesitation *ŝam-čaṅs.*
Hew *„bog-pa, „čog-pa*; v. also cleave.
Hiccough s. *skyig-bu*; *'i-ŝug, 'ig W.*; vb. to — *skyig-pa.*
Hide s. *ko-ba, ko-lpaga, pags-pa* or *-po.*
Hide vb. a. *skuṅ-ba, sbed-pa*; to — one's self *„gab-pa, yib-pa, ysaṅ-ba.*
Hiding-place *ŝakuṅs-sa.*
High *mto-ba, mton-pa*; — and low *drag-ŝdn* 261; — road, — way *rgya-lam*; *ma-lam W.*
Hill *ri*; v. *sgaṅ.*
Hilt *kab-sa, lcibs, yu-ba.*
Hinder vb. a. *„gegs-pa, „kegs-pa*; to be —ed *ŝogs-pa.*
Hind-foot *rkaṅ-pa.*
Hind-part *mjug.*
Hindrance *gegs, bgegs, bar-čod.*
Hinge s. *sgo-ŝkor.*
Hip s. (joint) *sta-zur, dpyi*; (fruit) *ŝib-ŝi-ba-ba Ld.*
Hire s. *rtsan-pu*, vb. to — *ygar-ba.*
History *lo-rgyus, byuṅ-ŝul.*
Hit vb. a. *lca-pa, rgyab-pa, ŝug-pa, „ŝog-pa, ŝeb-pa W.*
Hit s. *lcag* 148.
Hither *ŝar*; — to *sta-čad.*
Hive s. *ŝsaṅ.*
Hoarsho *rma-ŝa.*
Hoarfrost *ba-ma.*
Hoarse *ñar-ñar-po, „dzer-po*; to be — *„dzer-ba*; *ras-pa Ld.*
Hoarseness *skad-gdgs.*
Hoe vb. a. *rko-ba.*
Hog s. *ŝag.*
Hoist vb. a. *„ŝyar-ba.*
Hold vb. a. *čaṅ-ba, mam-pa, „dzin-pa*; to — forth *„dzud-pa*; to — out (suffice) *„ŝyad-pa*; vb. n. *rten-pa* 213.
Hold s. *rten*; to take — of *ju-ba.* [415.
Hole s. *ŝuṅ, bi-gdn, bi-gnas W., bu-gu*; *mig*
Hollo interj. *ka-yé*; *kye, kye-hó*; *W. ren!*
Hollow adj. *ŝoṅ-stoṅ.*
Hollow s. *ŝuṅ, sbug(s)*; the — of the hand *skyor.*
Holly *sgom-„brog.*
Holy *skal-ldan, dam-pa*; a — man, saint, *skyes-bu dam-pa.*
Homage s. *bkur-ba, bkur-sti*; *rim-gro*, resp. *sku-rten.*
Home s. *ŝyim*; to be at — *ŝyim-du sdod-pa.*

Homeless *ma-med.*
Hone s. *„dzen.*
Honest *drwa-po, ŝes drwa-po.*
Honey *sbrul-ran, rul-si W.*
Honour s. *bkur-ba, bkur-sti; sti-stas; ga-ba; rim-gro,* resp. *skur-rim; grags pa, phu-ldad.*
Honour vb. a. *bkur-ba, mŝod-pa, rje-ba.*
Honourable *bkur-pa.*
Hood s. *ŝod-ŝeb.*
Hoof *rmig-pa.*
Hook s. *kug.*
Hookah (Turkish pipe) *ŝi-bum;* resp. *ŝe-* [*ŝor C.*
Hoop s. *ŝum.*
Hoopoe *phu-ŝud.*
Hope s. *re-ba; blo-yldu, blo-ytad;* vb. to — *re-ba.*
Horizon *mŝoi-„kor.*
Horn *rwa, ru.*
Hornet *lud-gol-ma.*
Horseless *ku-yu.*
Horse s. *rta,* resp. *ŝiba;* black — *„ol-ba;* — dung *rta-sbaŝ;* — tail *rta-rwa;* — whip *rta-lcag.*
Horseman *rta-pa.*
Horseshoe *rmig-lcags.*
Hospital *nad-kai, „mnga-kai.*
Host (number of men) *dpai, pal-po-ba;* (army) *dmag.*
Hot *tsa-ba, tsan;* to be — *tsa-ba;* the — time of the day *dro* 254.
Hour *ŝa-tsod* 158; double — *kyim* 47.
House s. *kai-pa; kyim; grwa; mkar; sdum-pa C.; nas;* — owner *kyim-bdag, kyim-pa-pa;* — rent *kai-glu.*
Household *yŝu-mad; bza-ma* 497.
Housekeeping *so-ŝis, so-ŝaga.*
Housewife *kyim-ŝab-mo, kyim-bdag-mo.*
How *ŝi* 139, *ŝi-ltar, ŝi-tsug, ga-zug, ŝi-ne ltal.;* — much *ga-ŝod;* (*ŝi-*)*tsam.*
However *„on-kyan.*
Howl vb. *ku-ba;* (of animals) *kur-ba.*
Howling s. (of a tempest) *„ur-ugra* 600.
Hug vb. a. *„kyul-pa.*
Hum s. *di-ri-ri* 382; *„ur-ugra* 600.
Hum vb. *„krog-pa.*
Human *mi;* — being *skye-bo.*
Humble adj. *gus-pa.*
Humbleness *ŝzam-ba.*
Humidity *bad.*
Humours (of the body) v. *nyes-pa* 191.
Humming (noise) *„ur-„ur;* — of bees *di-ri-ri, ŝi-ri-ri.*
Hump, Hunch s. *rŝog; gye-ga.*
Hundred *brgya.*
Hunger s. *ŝoga-pa; bkres-pa.*
Hungry *ŝoga-pa, bkres-pa, bkres-pa.*
Hunt, Hunting s. *kyi-ra.*
Hunt vb. a. *rŝon-pa, „ŝor-ba, ŝkor-ba.*
Hunter *rŝon-pa, kyi-ra-ba, bkra-pa.*
Hurricane *rlung-ŝub.*
Hurry vb. *grim-pa; rgyug-pa.*
Hurry s. *ŝab-ŝub.*
Hurt vb. a. *gnod-pa skyal-ba, gnod-pa, „kai-ba, mnga-pa, „ŝe-ba.*
Husband s. *kyo, kyim-ŝabs, kyim-bdag; skyes-pa; dga-grogs; bdag-po;* — and wife (couple) *kyo-ŝig.*
Husbandry *so-ŝis, so-ŝaga.*
Husk s. *kyai-bu, spun-pu, skur-ma.*
Hot s. *ku-tu, pa-lu, spyil-po.*
Hydrophobia *kyi-smyon.*
Hypocrisy *ka-ŝos; sgyu-zog; ŝad-„ŝon.*
Hypocrite *ka-ŝe mi mŝuan-pa.*

I

I pron. *ŝa, ŝed, ŝed-rang* 126, *ŝce* 130, *bdag-nyid* 268; I myself *ŝa-rang, ŝed-rang.*
Ice *dar, ŝab-ŝum, gaŝs, kyag-pa.*
Icicle *kyag-ŝdbi.*
Idea *„du-ŝes; dmigs-pa.*
Idiotic *mi-gnyis-pa* 192.
Idiocrasy *ŝan* 150.
Idle adj. *le-lo-ŝan; kyai-kyôi W.*
If *na* 209, *gal-te* 68; but if *ŝi-ste* 140.
Ignoble *skye-ba dma-ba.*
Ignorance *yti-mug, ma-rig-pa.*
Ill adj. and adv. (sick) *nad-pa;* — fed *dkon-ŝin; bza-med;* — humoured *skyo-ba;* — looking *spun-med;* — luck *rkyen;* to be — *ma-ba.*
Illness *nad, nu-ba, zug W.*
Illusion *„krul-nad, sgyu-ma.*
Illustrate *„grel-ba;* to — by parables *dpe mŝon-pa.*
Image *sku;* molten — *blugs-sku.*
Imagine vb. a. *go-ba, sgom-pa, dmigs-pa, ŝem-pa;* vb. n. *smyam-pa.*
Imbecile *glen-pa, ban-bldu W.*
Imbibe *„ŝbu-pa;* to be imbibed *ŝim-pa.*
Imitate *ŝad-ma byed-pa.*
Imitation *ŝad-mo; „bag.*
Immaterial (not existing) *dŝos-med, yzugs-med.*
Immeasurable *tsad-med, yŝal-du-med-pa.*
Immediate *„ŝral, ŝral.*
Immediately *mod-la, de ma-log-tu* 227.
Immoderate *tsad-med.*
Immoral *„ŝol-pa, mi tsoms-pa* 445.
Impaired *nyams-pa.*

Impart *bogs-pa.*
Impartial *yiyogs-med.*
Impartiality *mnyam-pa-nyid.*
Impeded, to be — *ñal-ba.*
Impediment *gegs, gal-rkyen, bar-ñöl.*
Imperative mood *yidam-sing gsum-poi ldag* 265.
Imperishable *mi-ñjig-pa, rtag-pa.*
Impetuous *ñar-ma.*
Impious *skal-med; sdig-byed.*
Implements *ño-byad, ño-lag, go-ño, go-byad.*
Impolite *gyoñ-po; very* — *ñe-gyoñ-ñi.*
Imponderable *yöal-du-med-pa.*
Importance *ñag, ñoe, yal, do-gal, yönga.*
Important *ñi-ba, ñag-ñan, ñoe-ñan.*
Impose vb. a. (lay on) *gyel-ba, skul-ba;* (to deceive) *gsöd-pa, mgo skor-ba.*
Imposture *mgo-skor; sgyu, so-ldog; rdzob.*
Imprecation *ñan; byad, byad-sñoms.*
Impress vb. (on the mind) *ñoñ-du ñal-pa; yöaga-pa.*
Improper *mi-run-ba.*
Improve vb. n. *gsel-ba, ñeñ-ba.*
Improvement *skyed.*
Impure *skyug-bro, ma-dag-pa.*
In prep. *na, nañ-na.*
Inattention *yoñ-ba, yoña-pa.*
Inattentive *mi gsugs-pa.*
Incantation *sngag, yoñ-sngag, yzuñs.*
Incense *s. bsam-du-ru, gu-gul, bdug-pa.*
Incessantly *ñar-yag-tu, rgyun-ñöl-med-par, rgyun-du.*
Inch *sor-mo.*
Inclination *yzuñ-ba, bag-ñöga.*
Incline vb. n. (to lean) *gñe-ba.*
Inclined, to be — (disposed) *gdol-pa.*
Income *skyo.*
Incongruous *ya-ma-mñ.*
Inconsiderate *yzu-bsam-ñan, blo-gros-med.*
Inconstant *ñol, mi gnas-pa, gyur-ldog.*
Incorporeal *lus-med.*
Incorrect *skyon-ñan.*
Increase vb. a. *sgro-gdogs-pa, mnon-pa, spel-ba;* vb. n. *rgyas-pa, gñel-ba.*
Increase s. *skyed, nam-ka.*
Incredible *mi srid-pa, ma-med W.; yid-*
Indecorous *so-ñe.* [*ñu-su mi run-ba.*
Indeed *de-ka yod* 256, *mod-pa.*
Indefatigably *skyo-mi-ñes-par.*
Indented *ñoñ-ñöñ.*
Independence *rañ-dbañ.*
Index *dkar-ñag, gleñ-ybi; ta.*
India *rgya-gar,* British — *rgya-gi-ñañ.*
Indian s. *rgya-gar-pa.*
India rubber *gyig.*
Indicate *ston-pa.*
Indication *mtsan-nyid.*
Indifferent *skoñ-pa;* to be — to . . . *la mi lta-ba.*
Indigence *gyul, dbul-ba, gñoña-pa.*
Indigent *dbul-po, dbul-gñoña.*
Indigestion *zas ma ñu-ba.*
Indigo *rams;* — colour *mdañ.*
Indirectly *zur-du, zur-na W.*
Indivisible *mi-ñjel-pa.*
Indolent *bzoñ-bzoñ W., rgyal-bag-ñan.*
Indubitable *gur-ma-ñag-pa, yidon-mi-zo-*
Induce *skul-ba.* [*ba.*
Indulge in vb. n. *ñaga-pa;* v. also *bag-med-pa* 353.
Industrious *le-lam-ñan W., brtson-pa-ñan.*
Inexplicable *yza-nyoñ;* it is — to me *rgyu-mtsan mi ses* or *bkad mi nus.*
Infallible *mi-nor-ba.*
Infant *ñu-ma-ñoñ Ld.; jiru-gu ñoñ-ba;* — boy *ñyen.*
Infect *ga-ba, bsgo-ba.*
Inflammation *ñag-pa;* — of the eyes *mig-ñag* (ñe) *W.*
Inflate *gsud-pa; jiu gdeb-pa.*
Inflection *dgu-ba.*
Inflict *skyel-ba.*
Influence *s. dbañ;* vb. a. *skul-ba.*
Inform vb. a. *gsöñ-ba, ton zer-ba C., bsñ ñañ-ñe W.*
Information *mam-ñag; bsñ W.*
Infringe *gal-ba.*
Infuse *jug-pa.*
Infusion *ñañ-gi mam.*
Ingenious *ñmig-ñan.*
Inheritance *skol-ndr, nor-skol.*
Inject *jug-pa.*
Injure *ñe-ba, ynod-pa.*
Injured *nyams-pa.*
Injury *ynod-pa.*
Ink *snag-ñu;* — powder *snag-ñyi.*
Inkstand *snag-ñoñ; "sny-bkam" C.*
Inlet *ñu-ldg C.*
Inmate *nañ-gi mi.*
Inn *grom-ñöñ.*
Inner *nañ-gi* 801.
Innumerable *grans-med-pa; ñsod-med.*
Inquire *dri-ba;* to — closely *ñib-tu dri-ba;* to — rigorously *"skor-ñag ñañ-ñe" W.*
Inquiry *brtags-pa.*
Inquisitive *rtogs-dod-ñan.*
Insane *smyon-pa;* to be — *gñul-ba, smyo-*
Insanity *smyo-ñag.* [*ba.*
Inscription *byañ-bu, byañ-sna; ñul-byiñ.*
Insect *skañ-drug-ldum-po; gñu.*
Insensible *ñal-ñöl;* to get — *ñöl-ba.*
Inseparable *mi-ñjel-pa, gral-med.*
Insert *gsud-pa.*
Inside s. *ñoñ-pa, nañ-rol.*
Inspect *lta-ba, mgo bsgel-pa* 91, *ñal-ta byed-pa* 479.
Inspection *ñal-ta.*
Instance *dpe;* for — *gñi-lta-ste, dper-na.*
Instant *s. dar, skad, ynd.*

Instantly *mod-la.*
Instantaneous *dar yèig-gi; „phal-gyi; yud-tsam-pa.*
Instantaneously *gla-bar.*
Instead *dod-du; ñab-tu, ñul-du.*
Instigate *nur „dzu-pa.*
Instinct v. *rań-bżin,* v. *ituga;* sexual — *ro-tsa.*
Institute vb. s. *„dzugs-pa.*
Instruction *bka-ydams, bka-mań; ḟrid; żal-ta;* instructions *spyań-mdzańs* 456.
Instructive *ḟrid-„debs-su ruń-ba.*
Instructor *mkan-po;* instructress *mkan-mo.*
Instrument *ża-byéd, ża-lag.*
Insult vb. *„ḟu-ba; „ḟań-ba; ḟaig rtsub* (or *ñan*) *zer-ba.*
Insurrection *ale-ḟrugs, „ḟrug-pa.*
Intellect *blo-grós.*
Intelligence (knowledge) *rygyas;* (news) *ża.*
Intelligent *ersa-mkhan, blo-rno-ba.*
Intelligible *ḟrol-po; go-sla-ba.*
Intemperate *tsul-med.*
Intend *dgońs-pa, dga-ba, ża-ba W., „dod-pa; sems-pa; sko-ba* 157.
Intent s. *don, bsam-pa.*
Inter vb. n. *skań-ba.*
Intercalary month *zla(-ba)-żol, "da-ful" W.* 491.
Intercessor *ńo-żen* 120.
Intercourse *„brel-ba* 402; to have — *„dre-ba, ḟa-bare-ba, sleb-pa.*
Interest s. (money) *skyed, phar, bed;* (concern) *ysań-ba.*
Interfere *ḟa „jug-pa.*
Interior s. *ḟog, ḟoń-pa, nań* I 201.
Intermediate *bar* 366.
Interpret *„grol-ba.*
Interpreter *skad-pa.*
Interstice *bar, dbrag.*
Interval *bar-skabs, bar-„dams.*
Intestines *rgyu-ma, ḟoń-ḟa, ḟoń-ga.*
Into *nań-du.*
Intolerable *mi-bzad-pa.*
Intoxicated *żań-żem-żem* 154, *ro-ro-ba* 521, *ri-żen W.*
Intoxication *bzi, ro-ro.*
Intrenchment *rego, ḟug-rego.*
Intrigue s. *gya-gyń.*
Introduce *„dzugs-pa.*
Introduction (preface) *sńon-„gro.*
Inundate *ygań-ba, ḟud pa.*
Inundation *ču „ḟyam-pa, ču-mug, ču-ṙid.*
Inured v. *sran-pa* 580.
Invective *smad-pań ḟaig.*
Inveigh *ṙe-ba, ḟa kye-że W.*
Invent *dzugs-pa-ma bzo-ba; bsam-blo* or *-mno byas-te sgrub-pa; blo-ḟabs „ḟol-ba.*
Investigate *ḟa-ba, ḟa-rtog byed-pa.*
Invincible *ydań-gyis mi ḟub-pa* 254.
Invisible *mi-mań-ba.*
Invite *„dren-pa, ydan-„dren-pa, spyan-„dren-pa; żoy zer-ba.*
Involuntarily *ga-żéd,* (*raś*) *dbań-med-du.*
Inward *nań-gi* II 301.
Iron s. *ḟcogs;* — ore *ḟcogs-sa;* — slag *ḟcogs-dregs.*
Iron adj. *ḟcogs-kyi.*
Irreligious *skal-med, ćos-med.*
Irresistible *rgol mi nus-pa.*
Irritable *rtsa-rtsg-ćę* 440.
Irritate "*gab-nań-żo-żę*" *W., ḟań „brus-ba.*
Isabel (horse) *ńań-po.*
Isebury *ču-gogs* 157.
Isinglass *sgu-spyin.*
Island *gliń-pród.*
Issue vb. n. *„gye-ba, „pro-ba.*
Issue s. *bu-rgyud.*
Isthmus *ču-bar, gliń-lag-„brel* 541.
It pron. *ḟo* 49, *de* 205.
Itch s. (disease) *rkań-pa.*
Itching s. *„bun-pa.*
Itself pron. v. *ńo* 120; *rkan-yid* 131.
Ivory *ba-sa.*

J

Jacket *że-spyań, dar-spyań, sna-spyań.*
Jackdaw *skyań-ka, ḟań-ka.*
Jacket *ḟcu-rtse, ḟa-rtse.*
Jagged *żoń-żóń.*
Jar s. *rdza-bkra.*
Jaundice *mig-ser;* black — *ḟsa-ga nag-po.*
Jawbone *sgal, „gram-rdu.*
Jealous *że-ré, mig-ser-żan.*
Jealousy *gram-sems, żnga-sdań, mig-ser.*
Jehovah *ya-ho-wed.*
Jejune *ḟa-stoń.*
Jelly (gelatine) *„grig-„grig C.*
Jessamine *kun-da.*
Jesus *ye-su.*
Jest s. *ka-ré, kynt-ka, ḟa-żóms, ga-ba.*
Jest vb. *ka-ṙe byed-pa; rtsa-ba.*
Jet of water *ču-mda.*
Jewel *rdo-rje, nor-bu, ḟma, „ḟma; rin-po-ḟę.*
Join vb. a. *sgrig-pa, „dzya-pa, sbyor-pa, sbyor-ba, sbrel-ba, zań sleb-pa;* vb. n. *sleb-pa;* to — (in singing) *rum-bu „dzugs-pa.*
Joined *sbyor-ba, żor-ba.*
Joint s. *„brel-mtsams* 409; *ḟaig* 448.
Jointly *skyes* 39.

Joke s. *ku-ré, kyal-ka, ka-ldga, ga-ba.*
Joke vb. *rtse-ba.*
Journey s. *lam* 544; a day's — *dpoin, dpoin-ldg.*
Journeyman *las-grogs.*
Joy s. *dga-ba* II 83, *dga-bdé, dga-tsér; ño-sé, spro-ba* II 387, *brtsal-pa.*
Joyful, to be — *mga-ba.*
Joyous *dga-mo.*
Judah *ya-ku-da.*
Judge s. *khrim-dpon*; district — *yul-dpon.*
Judgment-hall *bka-yiga.*
Jug *ču-snod, ben.*
Juggler *sgyu-ma-mkan.*
Jugglery *„prul, ča-„prul.*
Juice *bcud, rtsi.*
Jump vb. *„krab-pa.*
Juniper *spa-ma.*
Jupiter (yza) *phur-bu.*
Just adj. *drań-pa, tsul-čan* 150.
Just adv. v. *rań* no. 3 592; — before *ka-drań* 36; — by *„grem-du* 98; — he, the very, *ko-na* 48; — now *ma-ldg* 297; — so *de-ka-ltar* 255.
Justice v. *khrim* 50; *rkaga* 554; chief — *kag-dpon W.*
Justification *rnam-dag rtsi-ba* 314.

K

Kalpa s. v. *bskal-pa* 33.
Keep vb. s. *„čań-ba, srung-ba, skyoń-ba* 33; to — back *„gegs-pa, skyil-ba*; to — in mind *„čań-ba*; vb. n. *rten-pa* 213.
Keeper *rdzi-bo* 188; *srung-mkan* 583.
Kernel *rkań*; *rtsi-gu, ldi-gu.*
Kettle *zań, zańs-ba*; — drum *rńa.*
Key *lde-mig*; (*jin-*) *ku-ley W.*
Khams v. *khams* 29.
Khatmandu v. *ko-bóm* 43.
Kick s. *rdog-pa, „jra-dogs.*
Kick vb. a. *„jra-ba*, v. also *rdog-pa.*
Kid *ra-gu, ri-gu W.*
Kidney *mkal-ma.*
Kill *ysod-pa, srog ysód-pa*, resp. *„gum-pa, „gem-pa.*
Kind s. *ryań-pa, rigs, sna* 316; *rnam-pa* 318; *byes-drag*; of every — *ma-tsad.*
Kind adj. *drin-čan, byams-pa*; to be — *mčam-pa byed-pa.*
Kindle *dugs-pa, sbor-ba.*
Kindness *drin, bka-drin, bdag-rkyén, brtse-ba.*
King *rgyal-po, rje-ba.*
Kingdom *rgyal-khams, rgyal-ldg.*
Kiss s. *„s, „u.*
Kiss vb. *„o byed-pa, ka ysegs-pa, "ka lan-čé" W.*
Kitchen *bkad-sa, yges-čań*; *tab-čań W.*, *sal-čań C.*; — garden *ldum-ra W.*
Knag *mdzer-pa.*
Knapsack *ldab-ka-ba, lam*; *či-ka W.*
Knead *rdzi-ba.*
Knee *pus-mo*; — joint *sgyid-pa*; — pan *tha-sid.*
Knife *gri.*
Knit *sté-ba.*
Knock s. (the sound of knocking) *tag-tig*; there is a — *tag-tig zer W.*
Knocker *ysun.*
Knot s. *mdud-pa* 275; *mdzer-pa* 103.
Know *śes-pa, ño-śes-pa, rig-pa*, resp. *mkyen-pa, ses-pa C.*; to — by heart *ka-ton-du śes-pa.*
Knowledge *rgyas, rig-pa, śes-pa.*
Known adj. *rgyas-yod-pa, ča-yod-pa*; not *ytal-méd, rgyas-med-pa, ča-med-pa.*
Knuckle s. *sor-ldga*; knuckles used as dice *bkań-mo.*
Kunawar v. *ku-nu* 40.

L

Label s. *byań-ba, byań-ma.*
Labour s. *las*, resp. *jrin-las, bzo.*
Labour vb. s. *las byed-pa.*
Labourer *las-pa.*
Laconic *ka-nyńń, tsig-nyńń.*
Lad *byis-pa.*
Ladder *skad, skas-ka.*
Lade (water) *„ču-ba.*
Ladle s. *čań-ba, ysar-ba, ču-ysar, skyogs.*
Lady *jo-mo, bzań-mo*; — of rank *rje-ma*, col. *ie-ma*; young — *bem-čhé W.*
Lahul *gar-ba* 67.
Lair *tsań.*
Lake *mtso.*
Lama *bla-ma*; Grand — *bla(-ma) čen-po.*
Lamb *ba-gu, lug-gu.*
Lame adj. *ka-ba, ka-ba, rkań-rdzim.*
Lamed *grum-pa.*
Lament vb. n. *smre-ba, mya-ńan byed-pa, ča-śe deba-pa.*
Lamentation *ča-śe, „o-dód.*
Lamp *mar-me, sgron-ma, 'oń-gu, "ḥrum-mar-pa" C., skyoń-ba W.*
Lampblack *sgron-dreg.*

Lampoon s. *spo-yig*.
Land s. (cultivated) *khoṅs*; (dry land) *skam-sa*; — owner *žiṅ-bdag*.
Landlord (of a house) *khaṅ-dpon*; (of the ground) *sa-bdag*.
Landscape *sa-yaṅs*.
Landslip *sa-rdul*.
Lane *lam-sraṅ*.
Language *skad, sgra*: — master *skad-pa*.
Languid *sgraṅs-čuṅ, sgraṅs-log-pa, ṗhoṅ-ba* (?), *ded-mdzid W.*; to get — *rgyal-ṗa*.
Lantern *sgron-ma*, paper — *gsoṅ-žu*.
Lap s. (coat-tail) *gyoṅ*; (bosom) *ṗaṅ*, resp. *sku-ṗaṅ*.
Lard s. *grol-thiḃ*.
Large *rgyas-pa, čen-po, rgya-čen-po, yaṅs-pa*.
Lark *čo-ga, lčo-ga; ča-čir Ld.*
Larynx *lhol-mdzod, 'ol-mdzod*.
Last adj. *rjes* 161, *ta-ma* 236, *jyi-ma, rtsa-ma W.*; — night *mdaṅ*; — will *ta-čima, bka-čima*; — year *ta-mdzo, sna-la, na-mdzo*.
Last vb. n. *ṗsa-ba*.
Lasting adj *rtag-po*.
Lastly *mtar* 240.
Latch s. *ṗkor-gyig, ṗkor-gya*.
Late *phyi-mo*; later (subsequent) *jyi-ma*; to be late *ṗjyi-ba*.
Lately *da-ci, 'da-zag-la'* 275.
Lath *lčam, ṗjam*.
Lathe *skor-gyaṅ*.
Latter *jyi-ma*.
Lattice *dra-ba*.
Laudable *stod-ṗa*.
Laugh vb. n. *dgod-pa, rgod-pa, bkad-pa*.
Laughter *gad-mo, rgod*.
Laurel, — leaf *"dzi-ṗag la-ma" W.*
Law *khrims, bka-khrims*; to go to — *"ṗim ba-ce" W.*
Lawsuit *khrim, khrim-čaṅs*.
Lawyer *khrims-pa*.
Lax adj. *kyoṅ*.
Laxative s. *bčad-sman*.
Lay vb. s. *snyel-ba, sgyel-ba, bsnyal-ba bčag-pa; ṗgrems-pa*; to — aside *skyuṅ-ba, ṗjud-pa*; to — on *ṗgel-ba, stud-pa*; to — out (to expend) *skyag-pa, ṗdzum-pa*; (to plan) *ṗgod-pa*: (to display) *ṗčal-ba*; to — over (to spread over) *sgrem-pa*; to — up *ṗkri-ba, bdag-pa*.
Layman *khyim-pa, gaṅ-zag; mi-nag skye-bo* 25.
Laziness *le-lo, le-lo-nyid*.
Lazy *le-lo-čen, kyaṅ-khyaṅ W.*
Lead s. *ka-nye, ka-ne, ra-nye; rin-di W.*; — pencil *yim-thig, ṗbri-snying*.
Lead vb. s. *khrid-pa, bag ṗdren-pa, sna ṗdren-pa*.
Leaf *lo-ma*.
Leak vb. n. *rdul-ba*.
Lean adj. *skam-ki, skam-po, bog-mdzi*.
Lean vb. (against) *snyo-ba*.
Leap vb. *mčoṅ-ba, ṗjar-ba*.
Learn *sloḃ-pa*.
Learned adj. *mkhas-pa*.
Learning s. *rig-pa, ses-pa*.
Lease s., to take a — *nyo-ba*.
Leather s. *ka-ba, ka-lpags, lag*; — shoe *la-khrdzi*; — sieve *ka-ṗbug*.
Leave s. *ṗraṅ-ba*; — of absence *bka-ṗkrol, dgoṅs-pa*; to take — v. *ṗjag* 347.
Leave vb. *ṗjoṅ-pa, ṗtaṅ-ba, ṗbor-ba*.
Leaven s. *ža-ri W.*; v. *sa-ma* 531.
Lecture s. *ṗkhrid-ṗbjod, ṗtaṅ-mo*.
Lecturer *sgrog-pa-po*; 's chair *čos-khri*.
Leech s. *khrag-ṗčuṅ-ṗba W.*; *srin-bu ṗsul-ma*.
Leek *sgog-pa*.
Left adj. *gyon-pa*; — hand *gyon-ma*; — handed *gyon-log-byed-pa; gyog-po*.
Leg *rkaṅ-pa*.
Legalize *bkar-ṗdogs-pa*.
Legend *sgruṅs*.
Legendary tales *rnam-ṗthar*.
Leisure *loṅ, ṗdzo-ba*; to have — *ṗčog-pa*.
Lemon *gsem-bu-ra, rgyod-ṗdzi*.
Lend *ṗgyar-ba*.
Length *dkyus, rin-khyid, sriḃ*.
Leopard *ṗzig*; snow — *gra*.
Leprosy *rnu, mdze*.
Lessen vb. n. *ṗgriḃ-pa; ja-nyuṅ ja-nyuṅ-bar ṗgyur-ba*.
Lesson s. *ka-ta*, resp. *bsal-ta; rgyags W.*
Lest conj. v. *dogs-pa* 258.
Let vb. (to — in, to — loose etc.) *ṗtaṅ-ba; ṗjug-pa* II, no. 2 178
Letter (of the alphabet) *yi-ge*; (epistle) *yi-ge*, resp. *bka-ždig*; — case *yi-ge-i ṗsuba*.
Lettuce *lhwa*.
Level vb. s. *snyoms-pa*.
Lever *ṗlo-mo*.
Liar *ṗrdzu-pa, rdzu-čen*.
Libation *mčod-pa, mčod-ston* 166.
Libel s. *spo-yig*.
Liberal *mig-ṗdzu*.
Liberate *ṗgrol-ba*.
Liberty *ṗar-pa, rnam-ṗbaṅ*; to be at — *ṗčog-pa*.
Libidinous *ṗčags-sraḃ-čen, ṗčol-pa*.
Librarian *deb-ṗer-pa*.
Library *kun-dga-ra-ba; yig-khaṅ*.
Lick vb. *ldag-pa*.
Lid *ka-ṗkhoḃ, ka-ṗaḃ, ka-ṗčod, ka-ṗleḃ; ṗčab-ma*.
Lie s. *rdzun, ṗtob, ṗtab-ṗtoḃ W.*
Lie vb. (to tell a lie) *rdzun smra-ba* or *byed-pa*.
Lie vb (down) *nyal-ba*; to — with *"ṗig-pa ṗa-ṗa" W., bla-ba*.
Life *srog, ṗsoṅ-ba, gsoṅ-pa, ṗse* 150; — long *mam ṗdzoṅ ṗsar-ba*.

Lift vb. *krü-ba*, „*ḡyag-pa*, „*deg-pa*, *spar-ba*, „*ḡyar-ba*, *sel-ba*.
Light s. „*od*, *snaṅ-ba*.
Light adj. (not heavy) *yaṅ-po*; (not dark) *skya-ba*; — blue *sño-skya*; — gray *dkar-skya*; — green *ljaṅ-skya*; — red *dkar-dmar*; — yellow *ser-skya*.
Light vb. n. *sgron-pa*, *skor-ba*.
Lightning s. *glog*, *ylog-ka*, *log*.
Like adj. (similar) *mnyam-po*, *mtsuṅs-pa*, *ḡsoṅ-se W.*; adv. (in the same manner) *lta*, *ltar*, *saṅ-tar W. C.*
Like vb. a. . . . *la dga-ba*.
Likelihood *ṅo*.
Likeness *bzo*, *za*.
Likewise *yaṅ*.
Limb *yan-lag*.
Lime *rdo-ṡel*.
Limit s. *mta*, *ma*.
Line s. *ṡig*; *yig-phrèn*.
Lineage *brgyud*, *rigs*, *rigs-brgyud*, *rus*, *rus-pa*.
Linger „*gor-ba*.
Lioness s. *saṅ-ka*.
Lion *seṅ-ge*; lioness *seṅ-ge-mo*.
Lip *ka-ljaṅs*, *mču*, *ka-mčut*.
Liquid s. *ku-ba*, *rlan-rlon*.
List s. *ṡo*; — of goods *rjed-byaṅ*.
Listen *nyan-pa*.
Literature *ḡsu*, *rig-pa*.
Litter s. (palanquin) *ḡad*, *ḡyogs*, „*ḡyogs*; (bier) *dgu-ḡri C.*
Little adj. *čuṅ-ba*, *nguṅ-ba*, *ḡrwa-ba*, *jwan*, *jran-ba*, *dmaṅ-po*.
Little s. (a little) *čig*, *čuṅ*, *čuṅ-čig*, *ṡig-ṡaṅs*, *ḡsa-ṡig*, *'a-čig W.*, *a-li C.*; adj. *čuṅ-ba*.
Live vb. n. (to be alive) *ysoṅ-pa* 591; (to dwell) *ysas-pa* 810, „*ḡug-pa* 277, „*ḡsol-pa* 36; (to behave) „*grul-ba* 100; to — by or on *za-ba* 486, „*ḡsa-ba* 460.
Lively *ṡèṅ-po*, *ḡram-pa*.
Liver *mčin-pa* 165.
Lizard *skyin-ydr*, *da-byid*, *rgaṅ-čig Ld.* 102, *ma-la-la-ṡel' Ld.* 449.
Load s. *ḡol*, *ḡur*, *rgyab*, *rgyab-ḡad* 107, *sgal* 114, *dos* 260.
Load vb. a. „*gel-ba*, „*ḡel-ba*.
Loadstone *ḡuk-lèn*.
Loaf *kor-ldèr*, *dog W.* 251.
Loan s. *skyin-pa*, resp. *kar-skyin*.
Locality *ynas*, *skye-ynas* 99.
Lock s. (of hair) *ral-pa*.
Lock s. (of a door) *lḡag*, "*go-čag*" *C.*, *ka-lig W.*
Look vb. n. *ycèl-pa*; to — up „*geṅs-pa*; *gar-te* or *gyaṅ-du bor-te W.*, v. *sgyoṅ-ba* 119.
Locust *ta-ga-*„*ba*, *ča-ga-*„*ba*.
Lodging *ynas-ṡaṅ*, „*bras-sa*.
Log *dog W.*
Logic *ḡsal-ba*, *rigs-pa*.
Loins *rked-pa*.
Loiter „*gor-ba*.
Lonely *dben-pa*.
Long adj. *ṡiṅ-ba*, *dkyus-ṡiṅ*; as — as v. *bar* 365.
Long vb. n. *rkam-pa*, *skèn-pa*, *ydzaṅ-ba*, *ḡsa-pa*.
Look vb. (to view) *lta-ba*, resp. *yzigs-pa*; (to appear) *snaṅ-ba*; to — at or on *ltos-pa*; to — down upon „*gyiṅ-ba*; to — upon as *sgom-pa*.
Look = *lta-stain*, *ṡo*; — out *so*, *bsa*.
Loose adj. *kyon*, *thad-pa*.
Loose, **Loosen** vb. a. *glod-pa*, „*gral-ba*.
Looseness „*ḡrwa-ba*.
Lop vb. a. „*grem-pa*.
Lord s. *nyon-po*, *jo-bo*, *rje-bo*, *dpon-po*, *dbaṅ-po*, *ylo-ba*; — of the manor *yzi-bdag*.
Lose *rlog-pa*, „*bud-pa W.*; to — colour *dkyag-pa*; to be lost *mur-ba*.
Loss *gud*, *gnas*, *god*, *god-pa*, *god-ma*.
Lot s. (fortune) *skal-ba*, resp. *ska-skil*; *lots-bakos* (v. *sko-ba*); *ylyo*; to cast lots *mo* „*debs-pa*, *rgyun rgyub-pa* 107, *rtags-ril btaṅ-ba W.* 212.
Lotus *ku-mu-da*, *pad-ma* 622.
Loud *mčon-po*, *skad čen-po*.
Louse s. *ṡig*.
Love vb. a. *čags-pa*, "*čags-ḡen ḡo-ṡe*" *W.*, *ydaṅ-ba*, „*yreṅ-ba*, *brtse-ba*, *mdza-ba* 461, "*ḡen-*„*dzin ḡo-ṡe*" *W.*, *ydza-par byed-pa* or „*dzin-pa*.
Love s. *ḡaṅs-pa*, *snyiṅ-brtse-ba*, resp. *ḡsa-brtse-ba*, *dkaṅs-pa*, *dmaṅ-ṡèṅs*, *byams-pa*, *byams-ṡèṅs*.
Lover „*dod-yoṅs*, *mdza-yoṅs*, *bzaṅ-yoṅs*; „*dod-mkan*.
Low *dmaṅ-mo*, *dmaṅ-pa*; *ṡnyan-pa*.
Lower adj., — part of a thing *smad*, *ḡam*, *ydam*, *ṡoṅ*; — — of the body *ro-smaṅ*.
Lowland *smad*, *mam-čaṅ*.
Luck s., good — *ḡa*, bad — *rkyen*.
Lucky *bkra-ḡis-pa*.
Luggage *ča-lag*.
Lukewarm *mal-la-mul-le*.
Luminous „*od-ḡsal*.
Lump *gaṅ-po*, *goṅ-bu*, *gog*, *dog*.
Lunar *zla-ba*; — mansions *rgyu-skar* 111.
Lunch, **Luncheon** s. *dro* 204.
Lungs *glo-ba*.
Lurk *sgog-pa*, „*jab-sta sdod-pa*, *lkog-*„*jab byas-te lta-ba*.
Lurking-place *bskuṅs-sa*.
Lust s. „*dod-pa*, „*dod-čags*, *čags-pa*, *ro-laṅ*.
Lustful *čags-sred-ḡan*, „*čol-pa*.
Lustre *bkrag*, „*ḡer-ba*.
Lynx *dbyi*, *pyi*.

M

Mace (club) *ga-da.*
Machine „*jirul-„ŝor.*
Mad *smyon-pa*; to be — *smyo-ba.*
Madam, dear — *bkin-bzuŝ-ma.*
Madder *bmal.*
Madness „*Krul pa, smyo-„bag.*
Magazine *ŝon-ŝaŝ, mdzad.*
Maggot *ŝa-„ba.*
Magic s. „*jirul*; adj. „*jirul-gyi*; — sentence *yzuŝ*; — tricks *ŝo-„jirul*; — wheel „*jirul-ŝor.*
Magician „*ba-po.*
Magistrate „*go-pa.* „*go-gal Lal.*; village — *gal-dpon.*
Magnificence *rŝam-pa, dpal, dpal-byor, byin.*
Magnolia *tsam-pa-ka.*
Magpie *skya-gu, ku-ta Kru-ba.*
Maid, Maiden *bu-mo*; lady's — *żal-ta-ma*; — servant *kol-mo, yyog-mo.*
Mail (armour) *krab, ga-ldal.*
Maim vb.a. *jman ycal-pa, sup-pa „drep-pa.*
Main adj. *mŝog*, v. also *ydun*; — dogma *yzuŝ-mŝog*; — point *dun* 250, *ymal*; — substance *ŝo-ba-nyid.*
Maintain *sura-ba, „dod-pa*, resp. *bŝed-pa*; *smras-pa-la brtan-par ymu-pa.* [*bdb* 375.
Maitreya *byams-pa mgon-po* 100; *rgyal-*
Majestic *rŝam-bay-ŝan, yzi-brjid-ŝan.*
Majesty *rŝam-pa, rŝam-brjid.*
Make vb. a. *byed-pa*, eleg. *bgyid-pa*, resp. *mdzad-pa, sgrub-pa, „ŝu-ba, bzo-ba, „bug-pa, bŝo-ba*; to be made „*grub-pa.*
Maker *mdzad-po.*
Malabar *ma-la-ga.*
Male adj. *pho*; — child *kyes*; *bu*; — person *skye-pa.*
Malediction *byad, byad-ŝam(s).*
Malice *ymod-sems.*
Malicious *bdo-nyda.*
Mallow *ŝam-pa ta-la.*
Man s. (human being) *mi, rkan-yagis-pa*; *bdag-gro, skye-bo, skyes-bu, gaŝ-zag*; (male) *pho, skyes-pa*; — servant *kol-po, brim-ldl*; waiting — *żal-ta-pa.*
Mane *rnag, lhag-spu.*
Manger *kyi-yŝaŝ*; *bres.*
Manifest adj. *mŝim-pa.*
Manifestly *dos-su.*
Manifold *sna-tsogs, sna-maŝ-ba*; *yal ŝer.*
Mankind *skye-bo, skye-dgu, skye-rgu*; *mi-rabs, mi-rigs.*
Manly *kya-gal*; — age *dar-ma.*
Manner *tsul, lugs, rŝam-pa* no. 4,313; *stabs, stoŝ, sgrom, ŝos* no. 5, 168.
Mansion, lunar — *rgyu-skar* 111.
Manufacture v. *bzo.*
Manufacture vb.a. „*god-pa, sgrub-pa, bŝo-ba, bzo-ba.*
Manure s. *bud*; vb. a. *bud ycaŝ-ba.*
Many *mang-po, du-ma, dgu*, a good — *gaŝ-ŝa*; how —? *ŝu*; so — *de-snyed.*
Map s. *bkod-pa, żiŝ-bkod W.*; "*sa-ga*" *C.*
Maple *ygu-ti Sik.*
March vb.n. „*grod-pa, „grul-ba*; to — about „*grim-pa.*
March s. *rkan-grda.*
Mare *rgyal-ma, mo-rta.*
Margin *ŝos, zur, mŝa.*
Marigold *gur-kum.* [*bkur-sti.*
Mark s. *rtags, mtsan(-ma)*; — of honour
Market *ŝoŝ-„dus*; — place *Kron.*
Marmot *yigi-bu, „gyi-ba.*
Married adj., a — man or woman *kyim-ŝab*; a — woman *bdag-tu byas-pai bud-med*; to get — (both of man and woman) *kyo-sug-tu „du-ba* 276; (of a woman) *mi żig-gi ŝnâ-mar byed-pa* 159.
Marrow *rŝas*; *ŝa-bo-nyid*; spinal — *bdud-yżuŝ.*
Marry vb. a. (to take a wife) *ŝuŝ-ma len-pa*; (to unite in matrimony) *kyo-sug-tu sbyd-pa.*
Mars *mig-dmar.*
Marsh *grum-pa*; „*dum.*
Marvelous (*ne*) *mtsar-ba* 400; v. also *ya-mtsan-po* 506.
Mask s. „*bag.*
Mason *rdzig-bzo-pa.*
Masquerade „*bag-„ŝam.*
Mass (lump) *goi-po*, (heap) *phuŝ-po*, (bulk) *tbun*, (multitude) *krod-pa.*
Mast (flag-staff) *dar-po-ŝé.*
Master *mgon-po, mŝa-bdag, bdag-po, dpon-*
Mat s. *stan.* [*po.*
Match s. (equal) *ka-ya*, do; v. *ŝar* 356; v. *ya* 504; (lunt) *pu-til, pa-til.*
Matchless „*gran-zla-med-pa*, „*gran-ya-med, do-med, mtsuŝ-med.*
Mate s. (companion) *do-zla*; *ya-do W.*
Material s. *rgyu.*
Material adj. *dŝos-ŝan, yaugs-ŝan.*
Mathematician *rtsis-pa.*
Matter s (substance) *rgyu, dŝos-po, rdzas, sañ-ziŝ*; (in physics) *bsam-po, yzugs*; (pus) *ŝu-ser, ŝu-rnag, rnag.*
Matter vb. n.; it does not — *ŝaŝ mi sig*; what does it —? *ŝi sig.*
Mattock „*ŝor, tog-ŝa.*
Mattress *sab-stim.*
Maw *lhag-sby, ze-bag.*
Maxim *bka-rtags.*
Meadow *sprel, sprel-pa, ne-ldin, ne-ma.*
Meagre *skem-pa, rid-pa.*

Meal (flour) *phye*.
Mean adj. *gyi-ma, ŝem-pa, bsog-pa*.
Mean vb. *go-ba, sgyem-pa, ¸du-ŝes-pa*; *yid-pa* 510.
Meaning s. *bsam-pa*, resp. *dgoŝs-pa*; *don*.
Means s. *grabs, ŝabs*; by all — *ŝes-par, gsal-gŝis kyaŝ, ĉiŝ kyaŝ*; by no — *re-ŝkôn*; by what — ? *ĉiŝ*; by — of *ŝyo-nas* 115
Measure s. *ŝkar-ŝâd, bre, ŝad, ŝed*; to take — *ŝkal-ŝe, ŝed ¸dzin-pa*; measures (arrangements) *grabs*; to take — *grabs byed-pa*.
Measure vb. a. *¸jal-ba, dpag-pa, ŝed ¸dzin-pa, ŝyam-ŝen-pa, ŝŝor-ba*.
Meat s. *ŝa*, resp. *ŝkrum*; *za-ba*, resp. *bsim-pa*; dried — *ŝkam-saŝ*; — and drink *bza-bŝaŝ*; — jelly *ŝa-spyin*; — pie *mog-mog W*.
Mecca *ma-kkâ*.
Mechanic s. *bzo-pa*; mechanics' institution *bzo-grwa*.
Meddle *ŝa ¸jug-pa, ŝa-ba*.
Mediator *bar-ma*.
Medicine *sman*.
Meditate *sems-pa*, resp. *dgoŝs-pa, ŝta-ba, sgom-pa, bsam-mno byaŝ-pa*, resp. *ŝugs-bsam ŝŝoŝ-ba*.
Meditation *sgom, sgom-pa, rnal-¸byor*.
Medley *ŝag-ga-ŝog-gê*.
Meet vb. a. *ŝug-pa, ¸prad-pa, mjal-ba*; vb. n. *¸dzom-po*; to go to — *ŝdan-¸dren-pa*.
Meeting s. *¸du-ba, ¸dus-pa*; — house *¸dus-kkaŝ, ŝogs-kkaŝ*; — place *¸dus-sa*.
Melody *mgur, dbyaŝs*.
Melon *ga-gôn*.
Melt vb. n. *¸ju-ba, ŝu-ba*; melted, molten *ŝun-pa, ŝun-mo*; melting-spoon *ŝu-kyog*.
Member *yan-lag, ŝaŝ* 448.
Memorandum-book *rjeŝ-ŝa*.
Memorial stone *rjed-rdô*.
Memory *dran-pa*.
Menace vb. *¸gam-pa*.
Mend vb. a. *gsoŝ-pa*.
Mendacious *ŝkam-sems-ŝan*.
Mendicant adj. *sprad-po*; — friar *sprad-bda*.
Menses, Menstruation *ŝrag ¸dzag-pa, ŝa-mkân*.
Mention vb. a. *¸god-pa*; to be mentioned (in a book etc.) *¸byaŝ-ba*.
Merciful *mgyiŝ-rje-ŝan*, resp. *ŝugs-rje-ŝan*.
Mercury (planet) *ŝkug-pa*; (metal) *dmul-ŝu*.
Mercy *mgyiŝ-rje, ŝugs-rje*.
Mere *¸ba-ŝig*.
Merely *ŝa-stag, ŝa-dog*.
Merit s. *bsod-pa*.
Merry *ŝrol-po, sems-spro-ba, spro-sems-ŝan*; *dga-ba, dga-mo*.
Mesh *¸gyo(s) W*.
Mess (dish) *skyu-rŝan, spogs*.
Message *prin, ¸jrin, lon*, resp. *bka-prin*.
Messenger *pho-nya, mi-snâ*.
Metal *ŝu-bai ŝaŝ*; cast — *bluga-mo*.
Metaphor *ŝag-sgyin, ¸dra-dpe*.
Meteor *ŝe-ŝu*.
Method *ŝo-ga, ŝabs, ŝul, lugs*.
Metropolis *rgyal-sa, mkâl*.
Mewing s. (of a cat) *mea¸o*.
Mid-day *nyin-gsâ, dgsâ, ydugs*.
Middle s. *dkyil, rked-pa, ŝoŝs, gsâ, dgsâ, dbus, ybsâ*.
Middle adj. *bar-pa, bar-ma, brŝ*; — finger *ŝan-ma, gsâ-ma, bar-mdzub*.
Midnight *mam-ŝyâl, mŝam-dkyil, mŝam-gsâ, mŝam-ŝyed, dgsâ*, v. *gsâ* 69.
Midriff *mčin-dri*
Midst s. *ŝoŝs, dbus*.
Might *mŝa, mŝa-ŝbs, dbaŝ, dbaŝ-ŝâ*.
Mighty *ŝa-drag, rgyas-pa, dbaŝ-ŝen, bsam-po*.
Migrate *¸pho-ba*.
Milch cow *bŝos-ma*.
Mild *dul-ba, srun-pa, bsrun-pa*.
Mile *dpag-ŝâd*.
Milk s. *ŝe, ¸o-ma*; sour — *ŝo-ri W, ma-ma C.*; — pail *¸o-ŝô*.
Milk vb. a. *¸jo-ba, ¸o-ma ¸jo-ba, ¸o-ma ¸ŝâr-ba*.
Milky-way *dgu-ŝigs*.
Mill s. *ŝaŝ-¸ŝog*.
Millet *ŝre, ĉi-ne*.
Million *ŝa-gu*; ten — *bye-ba*.
Millstone *ŝod*.
Milt *mčer-pa*.
Mind s. *sems, blo, yid, nyams, mgyis, mgam-pa, ŝe*, resp. *ŝugs*; to have a — *dga-ba, ¸dod-pa*; to keep in — *drem-pa, ysa-ba*.
Mind vb. a. *ŝta-ba, ynyer-ŝa byaŝ-pa* 194; never —! v. *ĉiŝ kyaŝ* 141.
Mine s. *ŝaŝs, yter-ŝa*.
Mine pron. *ŝaŝ* 124.
Minister s. *blon-po*; prime — *bla-blôn*.
Mint (plant) *dag-ĉi LH*.
Minute s. *ŝe-sraŝ*.
Minute adj. *jra-ba, žib-pa*.
Miracle *ŝŝa, ya-mŝan*.
Mirage *dri-zaŝ grok, mig-sgyu*.
Mischief *skyo, ŝan*; — maker *bsam-ŝig*.
Miserable *gyi-ma, ŝam-pa, ŝu-ba, mŝug-bsnal-ŝan*.
Miserly *bŝren-pa*.
Misery *nyon-mons-pa, zag-pa*.
Misfortune *bkra-mi-ŝis, rkyen, skyon, ŝem, byar, byas*.
Mishap *gal-rkyên*.
Miss s. (young lady) *ŝem-ŝiŝ W*.
Miss vb. *ŝul-ba, mi ŝes-pa*.
Missive s. *bka-rgya, ŝe-dôn* 180.

Mist *na-bèn, rmugs-pa.*
Mistake s. *ʼkrul-pa, ʼkrul-yèl, ʼgal-sa, nor-ba, ʼdzol-pa.*
Mistake vb. *nor-ba, ʼkrul-ba.*
Mistaken adj. *ʼkrul-ba, ʼkrul-pa.*
Mistress (instructress) *mkhan-mo*; (head of a household) *ho-mo, dpon-mo*; (lady) *bdun-mo* 495.
Mix *sdeb-pa, spel-ba* 331, *ne-ba*; to be mixed with *ʼdre-ba.*
Mixture *spel-ma, skyur-ba* II no. 3, 406.
Mock vb. *ho-ʼkam-po.*
Mode (manner) *skabs, stabs, lugs.*
Model s. *dpe* 337.
Moderate adj. *ʼbrin, ʼbad-ʼbum.*
Moderately *ʼbrin-gis; rim-par.*
Modest *ʼkun-snan, ʼkum-pa, ʼdzem-bag* ʼbum.
Modesty *ʼkrel, ʼkrel-yod, ʼkrel-ʼdzin.*
Mohammedan, Mohammedanism *klu-klo.*
Moisture *ʼbèud, baul.*
Moment *skad, bagnil, yud.*
Monastery *dgon-pa, ʼbras-ldè, grwa-so.*
Monday *yza-zla-ba.*
Money *dngul, nor*; ready — *rnga*; *mar-ba, mar-rkyan*; — changer *nor-bdog.*
Mongol *sog-po.*
Monk *grwa-pa, sngo-rby, ʼbras-pa.*
Monkey *spra* 336, *spre, spreu* 337.
Month *zla-ba*; intercalary — *da-ʼjèl W.* 51.
Moon *zla-ba, zla*; full — *nya-rgyas zla-ba*; half — i. e. first and last quarter *da-ʼjèl W.*; new — *zla-sdig* 401; waxing and waning — *ʼsa, ʼsas* v. *ʼsa* no. 5, 129.
Moral adj. *ʼbad-ʼbum, ʼbad dan mthun-pa; mthul-krims-kyi; dge-bsñen; ʼbras-kyi*; also *sems-kyi, yid-kyi*; — doctrine ʼbras no. 2, 168.
More *ʼdag* 600.
Moreover *dèi steb-ʼdu* 292.
Morning *ʼsa-dro, ʼsa-mo W., nam-mo*; the next — *ʼa-rdzis, nam-par*; this — *da-ndà*; yesterday — *ʼka-mdè*; — twilight *skya-rdzis, skya-ʼdd W.*
Morrow, to — *sang, ʼa-re W.*
Mortal s. *mi(ʼi)-bu*; adj. (perishable) *ʼchi-pai*; *mi ring-po*; (deadly) *srog-ʼtsin.*
Mortar (for pounding) *mčig*; (short cannon) *sgyogs*; (cement) *ʼjim-pa, ʼka-lug W.*
Most *kun-las ʼdag* or *mam-po*; v. also *phal-ʼčèr* 342.
Moth *smug-pu.*
Mother *ma*, resp. *yum*; *ʼa-ma*; — in law *sgyug-mo, gyos-mo.*
Motherless *mas dbon-pa.*
Mother-of-pearl *nya-phyis.*
Motion *ʼgul-ba, ʼgyo-ba.*
Motionless adv. *ma ʼgyo-bar, ma ʼgul-bar, ma ʼgyems-par.*
Motive *rgyu.*
Mould s. (form) *par* 333; (fungus) *ʼbum-pa.*
Mould vb. n. *ʼgod-pa, ʼčos-pa, ʼdag-pa* 274.
Mouldy *ʼbum-por ʼtugs-mdzan W.*
Mound *dur-phyè* 254.
Mount vb. *ʼbon-pa*, resp. *ʼčib-pa.*
Mountain *ri*; — pass *la*; — pasture *ʼbrog.*
Mourn *mya-ʼnan byed-pa.*
Mournful *mya-ʼnan-gyi*; — song *skyo-glu.*
Mouse s. *byi-ba, ʼbi-ʼbi*; *sa-bi-lig W.*
Mouth *ka*, resp. *žal.*
Mouthful s. *ʼčor-gan, ʼčor-ʼbig.*
Move vb. n. *skyod-pa, sgul-ba, ʼgyo-ba*; to — to and fro *ʼgyel-ba* 518; *ʼkrul-ʼa* W. (v. *sgul-ba* 583); vb. n. *rgyu-ba, ʼgal-ba*, resp. *ʼčags-pa* 107; to — a little *mar-ba* 306; to — on *ʼgro-ba*; to — quickly to and fro *ʼgyu-ba* 90; to — round *skor-ba.*
Mow *rdzo-ba, rdzub-pa.*
Much *drugs, sman-po, rab*; as — as *ga-tsam W., tsam* 430; so — *ʼdi-snyèd, de-snyèd*; very — *man-drugs, ʼdzu-ʼu mnan-po.*
Mucus *smbi, lud-pa.*
Mud *ka-lug, ʼjim-pa, ʼdam, mer-ba, rdzub, ʼjam-rdzib*; — floor *skyur-mèl.*
Muddy *man-mèn.*
Mulberry *ʼa-so.*
Mule *dre, dre-pa, dre-mo.*
Multiply vb. n. *sgyur-ba, sgril-ba, sgre-ba, sgul-ba, ʼgel-ba.*
Multitude *ʼkrod-pa, ʼkrom, dmag, yeb.*
Murder vb. a. *ʼsod-pa*; s. *ʼsod-pèd.*
Murderer *ʼsod-byed.*
Muscle (anatomy) *ka, sya.*
Muse vb. n. *rtog-pa.*
Mushroom *ka-mo, mog-ka W.*
Music *rol-mo.*
Musk *gla-rtsi*; — bag *gla-baʼi ka-ba*; — deer *gla-ba.*
Musket *me-dd C.*; — ball *rdeu, rde.*
Mustard *skr-ʼbu, skye-ʼbu, yuns* 512.
Mute adj. *lhugs-pa, han-ldàn W.*
Mutter vb. n. *sam (-ma) sem (-mo) ser-ba W.*; to — prayers *ma-ni ʼbar-ʼa W., zla-ba, zla-ba* 401.
Muzzle s. *ka-mtsid, mtsul-pa.*
My pron. *nai*, ēleg. *bdag-gi, ʼnai-kyi.*
Myriad (*ʼčig-*)*ʼbum.*
Mystic s. *rgyud-pa.*

N

Nail s. *yzer, zer, ḟzer-po*; a little — *yzi-ru, rzer-ba*; — of a finger or toe *sen-mo*, resp. *ḟyag-sen, ḟala-sen*.
Naked *sgren-mo, ṗtsi-ba, rjen-pa*.
Name s. *miṅ*, resp. *mtsan*.
Name vb. *miṅ ṗtogs-pa, skad-pa, „grag-pa, zer-ba*.
Namely *de-yaṅ, de „ni*; *„di-lta-ste*.
Nape *ltag-pa*.
Napkin *ka-ḟyis, lag-ḟyis, paṅ-ḟlab*.
Narcotic adj. *smyo-byed*.
Narrative s. *ṅo-rgyus*.
Narrow adj. *ḟal-mid, ḟeṅ-mid, dog-pa*.
Nasty *btsog-pa, (b)rtsog(s)-pa*.
Nation *miṅ-brgyud* 124, *sde* 295, *rigs* 527.
Native s. *yul-pa*
Native-place *ṗtsu-ba*.
Natural *dbon-mo, ma bcos-pa*.
Naturally *raṅ-bżin-gyis, ṗtsu-kyis* 505.
Nature *ṅaṅ, ḟos-nyid, ṅo-bo-nyid* 129.
Naught (cipher) *mkhs*.
Naughty *ṅa-rgyal-ḟan*.
Nausea *skyug-bro-ba, ḟkam-ldg, ḟkams-rmyd*.
Navel *lte-ba*.
Near adj. *nye-ba*; adv *nye-bar, rtsar* 437, *grim-du*; *rgyas ḟuṅ-ba*; *ldem-la, ldem-du* 299; to be — *nye-ba, rten-pa* 214.
Neat adj. *sdug-pa, sdug-gu*.
Necessaries s. *yo-byad*.
Necessary adj. *dgos-pa, rigs-pa* 528; to be — *dgos-pa*.
Necessity *dgos-pa*.
Neck *ska, mgur, mgul, mgrin-pa, „ṅiṅ-pa*; *ṗtsya-ba*; — cloth *ka-dkri, ka-ras*.
Neckerchief *dkri-ma, mgul-ḟiṅ*.
Necklace *ska-ḟu*.
Need s. *gyoṅ*.
Needful *dgos-pa*
Needle *ḟab, „ḟam-ḟab*.
Negative s. *dgag-pa* 34, *„gag-paṅ sgra*.
Neglect vb. *„gyiṅ-ba, . . . la mi lta-ba*.
Neigh *„ḟsu-ba*.
Neighbour *ḟyim-mḟuṅ, ye-rol-po*.
Neighbourhood *sa-ḟyogs, yul-ḟyogs*.
Nepal *bal-po, bal-yul*.
Nephew *ḟsa-bo*, resp. *dbon-po, dbon-sras*.
Nerve *ḟu-rtsa*.
Nest *ḟsaṅ*.
Net *rgya, rgya-ma, dol*; — work *dra-ba*.
Nettle *sma*.
Neutralize *„ḟiṅ-ba*.
Never v. *mam-yaṅ* 303.
Nevertheless *yin-kyaṅ, yin-na yaṅ W.*
New *so-ma, gsar-ba, gsar-po*.
News *ḟa, skad, ḟrin, „ḟrin, lon, ḟsun W.*; good — *ḟan-bzaṅ*.
Nice *sdug-pa*.
Night *mam, mtsan-mo*; — quarters *„brub-sa, sleg. mḟiṅ-brdi*, resp. *ḟzim-brdi*; — watch *ḟun*.
Nimble *skyen-pa*; — footed *rkaṅ-mgyogs-pa*.
Nine num. *dgu*; ninth *dgu-pa*; nineteen *bcu-dgu*; nineteenth *bcu-dgu-pa*; ninety *dgu-bcu*; ninetieth *dgu-bcu-pa*.
Nip vb. a. *gcum-pa*.
Nipple *nu-ma* 305, *pi-pi*.
Nitre *ḟo-ra*.
No, none v. *gaṅ* 65.
Nobility *dpal* no. 4, 526.
Noble adj. *dvag-pa, btsun-pa, skye-mtḟo*.
Nobleman *rje-bo, miṅ-drag-pa, no-sd* 306.
Noblewoman *btsun-mo, ḟe-ma W.*
Nod vb. n. (beckon) *lag-brda byed-pa*; *"go lag taṅ-ḟe" W.*
Node, ascending — *sgra-ṗtsu*; descending — *ka-tu*.
Noise *klag-ḟiṅ, grag-pa, sgra, „ur, ku, ḟu-sgra*; — made by thunder etc. *ḟsum-ḟsum* 161; to make a — *„ḟrul-ba*.
Noisome *ṅam-pa*.
Nominate *skyo-ba, „ḟol-ba*.
Nonsense *ḟub-ḟob, ḟal-ḟdi*; to talk — *ḟal-ḟdi smra-ba*.
Nook *ḟug, ḟuga*.
Noon *dpuṅ*.
North *byaṅ*.
Nose *sna, "nam-ḟul" W.*
Nostril *sna-ḟuṅ*.
Not *ma* 408, *maṅ* 413, *med* v. *med-pa* 417.
Notch s. *ḟram-ka, nya-ga, ltoṅ-ga*.
Note s. *mḟan-ba, yi-ge* no. 2, 508.
Nothing *ḟaṅ mi* 188, *ḟi mi* 140; — but *ḟa-stag*, col. *ḟa-rkyaṅ* (v. *rkyaṅ-pa*); *„ba-ḟig* 301.
Notice s. *rgyus, ḟa, lon*; to give — *ḟon sprin-ba*.
Notion *du-ba*.
Notwithstanding *„on-kyaṅ* 503.
Noun substantive *dbon-miṅ* 101
Nourish *„ḟo-ba, yo-ba*.
Nourishing adj. *nyams-brtas byed-pa*.
Nourishment *zas*.
Novice *dge-bsnyen* 85.
Now *da, da-lta, ṗzed, „o-ṅd* 500; — and then *bar-bar-du* or *la*; just — *ma-ḟdg* 227; not until — *da-ṗzed* 247.
Nowhere v. *ḟir* 141.
Noxious *mi-dgos-pa, nyes-pa, ṗdug-pa*.
Null adj. *ṅob, ṅog, ṗsul, ṗsog*.
Number s. *grans*.
Number vb. a. *bgraṅ-ba, rtsi-ba*.

Numberless *bgrai-yiu.*
Numerous *rgyas-pa.*
Nun *čos-ma, bčun-mo, ma-bčuin* 483; *jo-mo* 173.
Nurse s. (children's) *mi-ma.*
Nurse up vb. a. *yon skyed-pa, skyed ucin-ba* 80.
Nutriment *bzud.*
Nutritious *bzud-čan, lci-ba.*

O

Oak *ča-ra, be-žiń*; — forest *be-ŝrdel.*
Oar *skyu, gru-ŝyim*
Oath *yi-dam*, resp. *ŝuge-dam, mna, bro.*
Oats *ka-ŝisam, yug-pa.*
Obedient *bka nyan-pa.*
Obey *ka-la* (or resp. *žal-la*) *nyan-pa.*
Object s. *ynas, rdzas, zań-ŝiń, dnos-po* 131; — of perception *yul* 510; mental — *dmigs-ytiń.*
Oblation *mčod-pa, sbyin-pa* 405.
Oblige (compel) v. *nan-gyis* 308.
Obliged, to feel — *drin-drun-pa.*
Oblique *kyom-kyim, yo-ba, čan-ka.*
Oblong *nar-ma, kyuń.*
Obscuration *sgrib-pa* 190.
Obscure adj. *mun-pa, go-dka-ba* 71.
Obscure vb. a. *sgrib-pa*; obscured *dkrigs-pa, rmoń-ba, rmoń-pa.*
Obscurity *mun-pa.*
Observe *srań-ba, . . . la ltu-ba* I no. 3, 216.
Obstinate *kyon-po, yo-log-čan W.* (lit. *mgo-mkrego-čan*).
Obstruct *„gegs-pa, bčur-ba.*
Obstruction *bgegs, „gug.*
Obtain *sgrub-pa, rnyed-pa, ŝob-pa, len-pa.*
Obviate *ycod-pa, zlog-pa.*
Occasion s. *rkyen, glagn, skabs*; on — of *ŝkabs-su.*
Occupy *„dzin-pa* no. 3, 465.
Occur *„gyur-ba, „ŝon-pa, „oń-ba.*
Occurrence *rkyen, dnos-po.*
Ocean *rgya-mtso.*
Odour *dri, dri-ma.*
Oesophagus *lkog-ma.*
Of prep. *kyi* 6, *nas* 304, *las* 546.
Off adv. *par* 341, *yas* 508.
Offence *sdig-pa*; to commit an — *nyes-pa, sdig-pa byed-pa.*
Offend *„ŝań-ba, „ŝu-ba.*
Offensive *ŝin-tu ŝu-ba, mi ŝim-pa; yid-du mi „oń-ba.*
Offer *sbyin-pa.*
Offering s. *mčod-pa, „bul-ba, yon*; — lamp *mčod-sroń*; — table *mčod-ŝriń, mčod-stiń*; house or place of — *mčod-ŝań.*
Office *„gań-po.*
Officer *„go-pa, blon-po.*
Official s. *bka-blon, bka-ybaga.*
Official adj. *blon-poi, bka-blon-gyi*; — papers *bka-ŝog.*
Offspring *brgyud, ba-rgyud.*
Oh interj. *ka, ka-ye, kye, kye-ma* 7; oh very well! *„o lags-so.*
Oil *mar, mar-ndy W.*; — cake *mar-yyi ŝiga-ma*; — lamp *'ań-yu.*
Ointment *skud*; *byug-pa.*
Old *rgad-pa, čen-mo W., rnyiń-pa, bzod-po*; — age *rgas-ka*; — man *rgad-po*, — woman *rgad-mo*; — squire *ga-ga* 63; to be — *rga-ba*; to grow — *bgro-ba.*
Oleander *ka-ra-bi-ra.*
Olive *skyu-ru, ka-skyur-po Sik.*; — tree *skyu-ru žiń, ka-skyur-poi žiń Sik.*
Omen *ŝka-ŝiń, ltas, rtags.*
Omit *bzol-ba.*
Omniscient *kun-mkyen.*
On prep. *ka-ru, ŝar* 54, *ka-tog-la, ka-tod-la* 55, *dgań-la, dgań-la, sgań-la* 114, *ŝog-tu* 257, *na* 299.
Once (one time) *lan-ycig*; — more *čad-du, da-ruń, ŝyir, yań, slar*; at — v. *čar* 139; (at the same time) *ŝyogs ycig-la* 358.
One num. *ycig*, — at a time *ycig-ciy* 144; — eyed *mig-žiń*; — footed *rkań-ycig-pa*; the one — the other *ycig . . . ycig, ycig-pa.*
One pron. (French 'on') *skyes-bu* 31; — another *ycig-gis ycig* 148; by one's self *ycig-ŝiń.*
Onion *bzań.* [*ycig* 144.
Only adj. *ycig-ka, ycig-pu* 144; *zad* (v. *„dzad-pa* 464).
Only adv. *ka-rkyań* (v. *rkyań-pa* 17), *ka-stag* 555; *ŝo-na* 48, *ycig-tu* 144; *„ba-žig* 391, *mun-na mi* 411, *tsam* 420; not — *ma zad-da* 445.
Open adj. *ŝyes-pa, ŝyes-te*, vulgo *ŝe-te*; *bkag-pa ma yin-pa.*
Open vb. a. *ŝu „byed-pa, bgrad-pa*; vb. n. *„bye-ba, ŝa „bye-ba.*
Opening s. *ŝa, bu-ga.*
Openly *ŝos-su* 130, *mion-mun-du* 129; *'a-yral-la W.* 606.
Opinion *grub-mtá, lta-ba, snań-ba*; in my — *nas bltas-pas* 216.
Opportunity *skabs, glagn, rgyu, skabs, ŝabs, su.*
Opposite *ka-dran, go-ldog*; — side *par-ka, ŝa-rol, ŝar-ŝos.*
Opposition, to be or act in — *„gal-ba* or *las* or *dań.*
Oppress *nón-pa.*

Optical deception *mig-ḟrul.*
Or *yaṅ-na* 306.
Oracle *gra-ḟdri-sa.*
Orally *ḟa-ma*, col. *ḟa-na.*
Orange *ḟa-lam-pa.*
Orb *ḟor-lo*; — of transmigration *ḟor-ba* 38.
Orchard *bza-śiṅ-ra-ba, ldum-ra.*
Ordain *bsnyen-par rdzogs-pa, bsnyen-rdzogs mdzad-pa* 418.
Order s. (succession) *go-rim* 71; to put in — *ḟoṅ-pa, ytan-la ḟebs-pa*; (command) *bka, bka btaṅs-pa, bka-ḟaṅ, bka-ynaṅ-ba*; *ḟal-ydaṅ*; *ka-ḟiṅ W.*; (purpose) in — to *don-du* 250, *ḟgyir-du* 251.
Order vb. a. (command) *bka ynaṅ-ba* 18, *ago-ba* 116.
Orderly adj. *ḟal-mḟin.*
Ordinarily *rgyun, ḟal-ḟer.*
Organ (of sense) *dbaṅ-po.*
Orifice *ḟa, bu-ga.*
Origin *ḟuṅ, byaṅ-ḟuṅs, go-ma, ḟog-ma, ḟogs-ḟaṅ, rtsa-ba.*
Originate vb. n. *ḟruṅ-ba, ḟags-pa.*
Ornament s. *rgyan, ḟan-po.*
Orphan *da-ḟrig.*
Orthography *ḟag-yig, yi-gei mdzb-sbyor, brda-sprod.*
Other *ytan, ytan-pa, ytan-ma, ḟos, ḟèg-ḟdu.*
Otter *sram.*
Ought v. *rgyu* 110.
Ounce *sraṅ.*
Our, ours *ḟaṅ* 124, *ḟeṅ-ḟyi* 127.
Out adv. *ḟgyir* 251, *ḟgyi-vol-tu* 349; to be — (mistaken) *ḟrul-ba*; out of prep. *nas, ḟaṅ-nas.*
Outcast s. *ytsal-pa.*
Outcry *grags-pa.*
Outlet *sgo.*
Outside s. *ḟa, ḟgyi-vol.*
Outside adv. *ḟgyi* III 449.
Outward adj. *ḟgyi*; — appearance *ḟa-byaṅ.*
Over prep. *ḟoṅ-du, bar-snaṅ* or *ḟa*; *bla*; — against *ḟa-ḟraṅ, ḟaṅ(-ḟu)*; adv. to be — (past) *ḟal-ba* II nu. 5, 251.
Overcome vb. a. *ḟub-pa, nom-pa*; vb. n. *mam-pa.*
Overflow vb. a. *ygeṅ-ba*; vb. n. *ḟuṅ-pa.*
Overhasty *ha-ḟaṅ rtsa-ba, ha-ḟaṅ mynr-ḟan-pa.*
Overseer *skul-ḟan, do-dam-pa, mgo byed-pai mi.*
Overshadow *„ḟeb-pa.*
Overtake *myoṅs-pa, ytug-pa.*
Overthrow vb. *sgyel-ba, rtsg-pa.*
Overturn vb. *sgyel-ba, rtib-pa.*
Owl *„ug-pa.*
Own adj. *raṅ-gi, nyid-kyi.*
Own vb. (possess) *bdag-pa, dbaṅ-ba*; owning *mdza-ba.*
Owner *mdza-bdag.*
Ox *glaṅ, ba-glaṅ.*

P

Pace s. *gom-pa*; *„ḟag-pa, gom-„ḟag-pa.*
Pace vb. *gom-pa „bor-ba*
Pack vb. a., to — on *„ḟel-ba*; to — up *ḟeg-pa.*
Paddle-wheel *sku-ra.*
Padlock *dod-pa.*
Page s. (waiting-boy) *go-ra-bdaṅ; sku-drung-pa, sku-mdun-pa*; — of a book *ḟog-ḟoga.*
Pail *za-ba.*
Pain s. (bodily) *sug, ysug; ysor*; (mental) *mya-ṅan* 420, *sdug-bsṅal* 204; to take pains *„gra-ba, „bad-pa*; *brtson-„grus byed-pa.*
Pain vb. a. *„ḟe-ba*; to be pained *ydaṅ-ba.*
Paint s. *ḟam*; vb. a. *skud-pa.*
Painter *ri-mo-mḟan.*
Painting s. *ri-mo, ḟaṅ-ba.*
Pair s. *zuṅ, dor.*
Pairing s. (copulation) *„ḟrig-pa.*
Palace *pho-brang.*
Palanquin *„ḟyoṅs*; "*ḟyoṅ-ḟdzi*" *W.*, "*ḟeb-ḟdzi*" *C.* (v. *dpyaṅ-ba* 238).
Palate *dkar, rkan.*
Pale adj. "*kya-ko-ré, kya-le-ré*" 95.
Palm s. (of the hand) *ḟag-mḟil, ḟal-ma.*
Pan (large) *sla(ṅ)-ḟan*, (small) *dra-ma*; (flat) *ta-ba.*
Pancake "*ḟul-ta-gur*" *W.* 234.
Pankah (fan) *bsil-ydab.*
Pannier *yred-ma.*
Pant vb. n. *rlam-pa, dbaṅ-ba.*
Pap (porridge) *skyo-ma, ḟo-ḟag.*
Paper s. *ḟog-bu* 503; a sheet of — *gra-ga*; official — *dku-ḟog.*
Parable *dpe* 227, *„dra-dpe.*
Paradigm *dpe-brjod.*
Paradise *mḟo-ṅs.*
Paragraph *rnam-bcad-pa.*
Paralyze *„ḟiṅ-ba*; *ngoms-par byed-pa.*
Parasol *ydugs.*
Parcel s. (package) *ḟams* 234.
Parch *rsnal-pa, slam-pa.*
Pardon vb. a. (to use forbearance) *bzod-pa* 428; (to leave unpunished) *„gyol mi rmo-ba, ḟal-pas mi ycod-pa.*
Pare *bsg-pa ḟu-ba.*
Parenthesis *yi-gei mḟan-bu.*
Parents *pha-mai.*
Park *skyed-mo-ḟdul.*

Parrot *ne-ne.*
Parsimonious *iri-ten-ten W.*
Parsley *yże-ra C., la-mi-lig W.*
Part s. *ča, ča-ida, ias, rnam-pa, Ka, Kag, ga-ias, lhu*; in — (partly) *ča „dra tsam*; at equal parts *ča-mnyam.*
Part vb. a. *„jral-ba*; vb. n. *„gye-ba, „bral-ba.*
Partake *ča tab-pa, čob-ča „dzin-pa, byo-ykul čob-pa.*
Partaker "*go-ten*" *W.*
Partial (biased) *nye-rik.*
Particle (grammatical) *čig-jral.*
Particularly *čyal-par-du, mčog-tu.*
Partition *dbye-ba*; — wall *čod, bar-skya.*
Partizan *jigsyo-pa.*
Partly *ča tsam, ya-ias*; v. also *la-ld* 541; *ča-čig* 84.
Partner *ka-ya, ya, ya-de W., grogs, zla-ba.*
Partridge *ser-pa.*
Party (part) *jigsyo* 276.
Pas (in dancing) *gma-pa.*
Pass vb. n. *skyod-pa, „grul-ba, rgyug-pa, rgyal-pa, „čor-ba, ful-ba*; to — away *„čur-ba, „da-ba, „bud-pa W.*; vb. a. (to cross) *rgal-ba, zla-ba*; to — over a certain space *„da-ba.*
Passage (entrance or exit) *sgo, tam.*
Passion *čags-pa, „dod-čags, bag-čags.*
Passport *lka-log, tam-yig.*
Past adj. *„das-pa*; — ages *sna-rol*; to be — *yol-ba.*
Paste s. *skyo-ma*; vb. a. *skyor-ba.*
Pastry *„čur-ba.*
Pasturage *bzas.*
Pasture s. *sen-yaii*; — land *„ol-čaii, „brog-yaii.*
Pat vb. a. *byug-pa.*
Patch s. *lhan-pa*; vb. a. *lhan-pas „deb-pa, glan-pa.*
Patience *bzod-pa.*
Patient adj. *bzod-pa-ican.*
Patron *sgo-skyob, sgo-„dren, sgom-po.*
Pattern *dpe, ma, ri-ma.*
Pauper *dbul-phoa; med-pa, med-ma.*
Pavement *skyai-nal.*
Paw s. *spor-ba.*
Pay vb. a. *sprod-pa, „jal-ba.*
Pay s. *gla, phogs.*
Pea, peas *sran-ma, sral-ma.*
Peace *žol, dul-čhe, ži-bde.*
Peach *ka-la ra, Kam-ba, kam-ču li.*
Peacock *rma-bya.*
Peak *rtse(-ma).*
Pear *nyo-li, nyo-li.*
Pearl *mu-tig.*
Peasant *grog-pa, grog-mi; kyim-pa-pa, žiš-pa.*
Pebble *rdo, rde; ču-rdo; lag-ma.*
Pedestrian *rkaii-čaii-pa.*
Peel s. *log-pa, ban-pa.*
Peel vb. a. *log-pa ba-ba, ba-ba.*
Peep-hole *so-kun* 518.
Peg *rtod-pa, ydaii-ba, ydar-pa.*
Pen s. *smyug-gu*; — knife *smyug-gri.*
Pen vb. a. (sheep etc.) *skyil-ba, „gogs-pa.*
Penalty *rgyal, stob.*
Penance *dka-čub, dka-spyod; brtul-žugs.*
Pencil *yya-lig, „bri-smyig; pir.*
Pencil-cedar *šug-pa.*
Penetrate *čyub-pa, „dzugs-pa.*
Penis *mje, sgro-ba C.*
Penitent adj. *dka-čub, brtul-žugs.*
Pent-roof *čar-skyib.*
People s. *skye-bo*; common — *dmaii, smad-rigs.*
Pepper s. *po-ba-ri*; Guinea — *pyer-ma C.*, "*nyer-ma*" or "*tsan-te*" or *su-ru-phan-čai W.*
Peppermint *po-to-ki W.*
Perambulate *„grim-pa.*
Perceive *rtogs-pa, ther-ba, yid-la byed-pa, rag-pa W., rig-pa.*
Perception *go-ba, rtogs-pa*; object of — *yul* 513.
Perfect adj. *grub-pa, phun-tsogs, yul-byaii, tsaii-ma, rdzogs-pa.*
Perfection *dngos-grub*; state of — *grub-pa.*
Perfectly *tsaii, rdzogs-par.*
Perform *byed-pa, sgrub-pa, bco-ba W., spyod-pa.*
Perfume s. *spos.*
Perhaps *gal-te-na, gran; su les, ci les W.*
Peril s. *nyen, ban-čhd, „krul-sa.*
Perimeter *mta-skor.*
Period *dus-tsigs, dus-mtsams; ynas-skabs*; former — *snon-rol.*
Perish *„jig-pa, med-par „gyur-ba.*
Permission *dgons-pa, bka ynaii-ba*; with your — *ku W.* 476.
Permit *bka ynaii-ba*; to be permitted *čog-pa, rnai-ba.*
Pernicious *ngan-pa; ma-rnai-ba.*
Perpendicular *gyen-du drangs-po W.*
Perpetual *rtag-pa.*
Perpetually *rgyun-du.*
Persecute *smyeg-pa, „dred-pa, „tse-ba.*
Perseverance *yid yons-su mi skyo-ba* or *mi „gyur-ba.*
Persia *ta-zig.*
Person *gaii-zag.*
Personal *dngos.*
Personally *mion-sum-du, dngos-su.*
Perspiration *rnul.*
Pertinacious *mgo-mDrego-čan.*
Peruke *skra-čub.*
Perverse *go-ldog.*
Perversity *ñjin-či-log.*
Pervert *slog-pa.*
Pestle *ytun, dpyg-čiii C.*
Petting adj. *mnyo-mnyo-čan W.*

Petroleum *rdo-smim.*
Petticoat *mo-gdo, lam-gdo.*
Pewter *dkar-yyó.*
Philology *sgra-rig-pa.*
Philosophy *mnó-don-rig-pa* 592.
Phlegm *bad-kan, lud-pa.*
Phlegmatic *sném-bryagud rlú-ba*; — disposition "*ñe-gyó'-dkal-ma*" *C.* (lit. *ñe-rgyud dal-ba*).
Physician *smen-pa*; '*em-ñi, em-ñi*; *yso-ba-po* 590.
Piccolo-flute *jired-glin.*
Pick vb. a. „*byed-pa*; to — up *sgrug-pa.*
Pickle s. *skyu-rím.*
Picture s. *bro, zo, ri-mo*; *ñní-ka*, resp. *ñel-ñní*; — of a saint *bris-sku, sku-bris.*
Piebald *kra-bo.*
Piece s. *čog-kram, čag-dum, dum, rnam-pa*; a single — *zuó* 488; a small — *ñel-bu*; to fall to pieces *rdib-pa.*
Pierce „*big*(*s*)*-pa.*
Piety *krel*; *čos-la dga-bai sems.*
Pig *phag.*
Pigeon *phu-rdo, phug-rdo.*
Pigtail *ču-ti W.*, *lčaú-to C.*
Pilaw *pha-la, pho-la.*
Pile vb. a. *sgrú-ba, bkor-ba, rtsog-pa.*
Pilfer *byi byed-pa.*
Pilgrimage, to go on a — *mjal-ba.*
Pill s. *ril-bu.*
Pillar *ka-ba.*
Pillow *snaa, snye-stán, snye-„bdé.*
Pin s. *zur-pa.* „*dzin-yya C.*, *sum-ñéb W.*
Pincers *skam-čúú.*
Pinch vb., the shoe pinches "*ñab-ka dam dug*" *W.* 297.
Pious *skul-ldan*; *krel-čan, čos-čan, čos-sem-čan W.*; *čos-la dga-ba.*
Pisé *gyaú, gyaú* 74.
Pistol "*me-dá*" *C.*, "*raú-„bdr*" *W.*
Pit s. *kuú, kuúa, daú.*
Pitcher *ču-mód, ču-rdzá, bem, rdza-bum.*
Pitchfork *zur.*
Pith *ynad.*
Pitiable *dman-pa.*
Pity s. *snyiñ-brtse-ba.*
Place s. *ñag*, sa, *sa-ñyal, go, yul-gru, yul, ynas*, sa-*ča, gnas*; to take — „*gyur-ba*, „*byuú-ba.*
Place vb. a. „*jog-pa*, „*bar-ba*, „*dzugs-pa*; to be placed *ñod-pa.*
Plagues *ynyam*, „*go-bai nad*, „*go-bai rims*; *dam-rims, rims-nád.*
Plaid *yzan-gdo.*
Plain s. *ñaú*; *sna.*
Plain adj. (without ornament) „*jam-saú, rgyan-méd.*
Plaintiff "*ñin ču-ñan*" *W.*
Plait s. *lam-bu*; vb. a. *lam-bu sle-ba*; *ycud-pa.*
Plan s. *bkrab-ldu, bkrad-pa*; vb. a. „*gad-pa.*
Plane s. *jag-ste W.*; vb. a. "*jag-sti ñrdi-ba*" *W.*
Planet *yza* 492.
Plank *spaú, spaú-ldó.*
Plant s. *sáo, rtsaa*; vb. a. „*dzugs-pa.*
Plantain *skya-sdóú*; *ta-la*
Plaster s. (in surgery) „*byar-sman.*
Plaster vb. a. (to pave) *skyaú-nad byed-pa.*
Plastering s. *ñal-ba* 474.
Plate s. *glegs, gru-ti Ld.*, *ta-bag W.*; tin — *ta-ñi W.*; iron — *lcags-ldú.*
Plate vb. a. *ñu ytoú-ba* 160.
Play vb. (to sport) *rtse-ba, rtsed-pa*; to — on an instrument „*krol-ba, skrog-pa*; to — a trick *ynod-pa skyel-ba.*
Play-fellow *rtse-grógs, grogs-ñyen.*
Play-ground *rtse-sa*
Pleasant *sdug-pa, yid-du „aú-ba*; to be — „*ñod-pa.*
Pleasantness „*ñyer-ba.*
Please vb. a. *dga-bar byed-pa*; vb. n. v. *mñyen-pa* 55; if you please *ñu* 476; to be pleased *dgyes-pa, bsod-pa.*
Pleasing adj. *dga-mo, bsod-pa.*
Pleasure *dga-ba, rtsed-mo, ryyaú-rtsel, rtsed-„ja*; *snyiñ dga-ba* or *bde-ba*; at — *raú-dgár*; *yid bzin-du.*
Plebeian *ma-rabs, yiaú-pa.*
Pledge s. *rgyan, yta-ma, yte-pa.*
Pleiades *smin-drug.*
Plentiful *ñrigs, rgyas-pa, ucud-pa*; to be — „*dzom-pa.*
Plenty s. *loúa-spyód.*
Pliable, Pliant *mnyen-pa, mnyen-ldug, ldug-pa.*
Plough s. *yhol*; vb. a. *yhol-mda „dzin-pa*; *rnio-ba.*
Pluck s. (of an animal) *snyiñ-laú.*
Pluck vb. *sgrug-pa.*
Plummet *ka-myi ytiñ-rdo.*
Plump *lbab*; *rom-po W.*
Plunder vb. „*gog-pa*, "*log-te ñyer-ba W.* 98.
Pock s. „*brum-pa*; — marked *mdzar-ra-mdzer-ra Ld.*
Pocket s. *čam-da, dku-mda, ñud-pa*; — book *yi-gei ñuba*; *sum-ta, sdi-dra*; — kra *sa-čaga*; — handkerchief *na-ñi C.*, *na-pil W.*
Pocket vb. a. „*ñur-ba.*
Pod *gaú-bu, bgaú-bu.*
Poem *ñag-mydn*; *snyan-ñlags.*
Poetry *sñeb-sbyór.*
Point s. *ñag, nag-ñag*; main — *don, snyiñ*; to be on the — *ña-ba*; v. also *ñe* II extr. 546.
Poison *dug.*
Poker *yog-po.*
Polecat *sul-byi.*
Polish vb. *bdar-ba.*

Polished adj. *„ol-čen.*
Politeness *ke-ne.*
Pollute *„bag-pa.*
Pollution *grib.*
Pomatum *kra-skid;*
Pomegranate *se-„bru,* see.
Pond *rdzid.*
Ponder *sems-pa,* resp. *dgoṅs-pa; bsam-blo ṗtoṅ-ba.*
Pool *ču-ḳyil, ltoi-ka.*
Poor *dbul-ba, ṗoṅs-pa, ṅon-po, gyi-na, ḳa - dmin, ḳas - ḳdu;* the poor people! *snyiṅ-re-rjo.*
Poplar *dbyar-pa; wa-gil W.; ṗiol-po.*
Popular *mon-ka-ḳan W.*
Popularity *mon-ḳa W.*
Porcelain *kar-ṗol, dkar-ṗol;* — clay *ḳam-pa.*
Porch *ṅgo-ḳdi.*
Porcupine *ṙyai, byi-ḳar, yzig-mo.*
Pore *spui ḳuṅ-bu, ba-spuṅ bu-ga.*
Porridge *zan* 486.
Portal *ṅgo-ḳdi.*
Portion s. *skal-ba, ḳa* 180, *ḳa-ḳde; ḳod, ḳu* 601; — of meat *ṙyga-ṙi, sdeu-gdi.*
Position *ge* 70.
Positive adj. *dṅos.*
Possess, to be possessed of *bdag-pa.*
Possessing adj. *bcas-pa* 146.
Possession, to hold in — *„dzin-pa* 465.
Possibility *glaṅs, ge-skabs, ṙyga, sa.*
Possible, to be — *srid-pa.*
Post s. (pillar) *ka-ba.*
Posteriors *rkub, mjug, ṗum-ṗim, ḳul-pa.*
Postillion *rta-zam-pa.*
Postpone *bsol-ba, srin-ba.*
Postscript *ṗaṅ-skyde.*
Post-service *„u-ldg* 490.
Post-station *rta-zdm.*
Pot s. *ḳog-ma, rtza-ma, ṗam-dil W.;* — cloth *ḳa-ḳbibs;* — house *ḳaṅ-ḳaṅ.*
Potato *skyi-ba, "kyi-u" C., "dho-ma, gya-dho" C.* 75; *'a-la W.*
Potency *dbaṅ.*
Potsherd *ṗyo-ma, ḳag-pa.*
Pouch s. *skyal-ba, ḳag-ma, ḳab-ta-ka Ld.*
Poultry *ḳyim-bya.*
Pound vb.s *rdzuṅ-ba, ḳram-ḳram byed-pa.*
Pour *ldugs-pa, „byo-ba, „lo-ba.*
Poverty *ṗoṅs-pa, dbul-ba.*
Powder s. *ṗye-ma.*
Power *mṅa, mṅa-ṅdi, mṅu, mus-pa.*
Powerful *ṙyugs-pa, ṙar-ma, bsam-pa.*
Powerless *dbaṅ-med;* to render — *dbaṅ-med-du „ḳol-ba.*
Practice s. *lag-ṅdu,* resp. *ṗyag-ṅdu; ḳob-ḳdid W.*
Practise vb. s. *sbyoṅ-ba.*
Praise s. *sdag-ṗul;* vb. s. *sdug-pa, stod-pa.*
Prattle s. *ḳol-ḳdu.*
Pray vb. n. *ṗsol-ba, žu-ba.*
Prayer *ṗsol-ba;* — mill *ḳor-ḳor, ma-ni-ḳor-ḳor.*
Preach *ṅgo ṙgog-pa,* resp. *ṅgo-ḳyi ṙgog-ṗlen mdzad-pa.*
Precede *sṅon-du „gro-ba.*
Preceding *sṅa-ma, sṅon - „gro.*
Precept *bka-bgro, bka-ṙtags, ḳrims, ḳos, ṗlems-pa, bslab-bya.*
Precious *dkon-pa, ṗiza-pa, ṙin-čen, ṙin-po-ḳe;* the most — thing *dkon-mčog* 50.
Precipitous *ṗzar-ba.*
Precisely *ṙaṅ, ḳe-ma.*
Preface s. *sṅon-„gro.*
Prefect *ṗul-dpon, mi-dpon.*
Preferable *bla.*
Prefix s. *sṅon-ṗig, „ṗul(-ṗig).*
Pregnant *sbrum-pa; sems-ḳan daṅ ldan-pa* 280.
Preparation *grabs, ṙgyu, sta-gdn.*
Prepare *bsoṅ-pa, sbyor-ba* I, no. 2, 400; *bčeb-ba W., dgar-ba C., „ča-ba* 168; to — victuals for the table *ṗyo-ba, ṗyo-ma byed-pa.*
Prepuce *mdun-paga, „dom-paga.*
Prerogative *dbaṅ.*
Presage s. *sṅa-ltda.*
Presence, in — of *mdun-du,* resp. *spyan-sṅar.*
Present s. (gift) *sbyor, rten, žu-rten,* resp. *ṗziga-rten, „ḳyon-ṗu, bya-dgd, sbyiṅ-pa.*
Preserve vb. *skyoṅ-ba, skyob-pa, srung-ba.*
Press vb. *bkam-pa, bčar-ba, ṗlem-pa C., mon-pa, „ṗir-ba,* to — hard (in an inquest) *tsir tag jhe'-pa C.*
Pressingly *mna-gyis* 103.
Presume (arrogate) *ḳas-len-pa* 34.
Pretty adj. *mčor-po, sdug-pa, dga-mo.*
Prevail on *„jug-pa.*
Prevent *„gog-pa, ṗcod-pa, zlog-pa.*
Preventive s. *srung-ba.*
Previous adj. *sṅon-„gro.*
Previously *sṅa-ma, sṅa-goṅ, sṅan, sṅar, sṅon.*
Price *goṅ, ḳaṅ, ṙin.*
Prick vb. n. *mum-pa, „dzuga-pa* 458.
Pricking (pungent) *rtsub-po.*
Pricks fastened to the feet for climbing mountains *rkaṅ-mdzer.*
Pride s. *ṅa-ṙyal, dregs-pa, ṗo-so, rlom-pa, ṙlom-sems.*
Priest *bla-ma.*
Priestcraft *čos-zog.*
Priesthood *dge-„dun.*
Primary adj. v. *rtsa-ba.*
Prime minister *bka-blon.*
Prince *ṙgyal-bu, ṙgyal-srid.*
Principal adj. *mčog, ṗtso-bo;* — part *mgo.*
Principal s. *mgon-po, „go-ṗon.*
Principally *ṗtso-bor.*
Print vb. *par-du „deb-pa, par ṙgyab-pa W.*

Printer *par-pa.*
Printing-office *par-khang.*
Prison *khon-khang, khri-sman.*
Prisoner *khon.*
Private, Privately *ngos.*
Privilege s. *gnas-ba.*
Privities *gdong, sha-ba.*
Privy s. *čab-khang, yang-spyod.*
Prize s. (reward) *dpa-mčhan.*
Probationer *dge-bsnyen.*
Proboscis *glan-mo.*
Proceed *gye-ba, spro-ba*; to let — *gyed-pa* 97.
Proclaim *bka bkod-pa, bka gdags-pa, sgrog-pa, sgyur-ba W.*
Proclamation *bka bkod-pa, bka bkrag-pa, bka-gdags-pa.*
Procreate *skyed-pa, bčo-ba.*
Procure *sgrub-pa, phyer-ba, sbyor-ba, ĉhol-ba.*
Produce s. *ldog.*
Produce vb. *skyed-pa*; to be produced *čags-pa.*
Product s. (sum total) *brtsis-ziu.*
Professor *mkhan-po.*
Profit s. *skyed, ke, kye, don, snyan; phan-pa, phan-togs, bsod.*
Profitable *drup, phan-gdags-pa.*
Profound *zab-pa.*
Prognostic s. *mčha-ltas.*
Progress s. *skyed.*
Prohibit *ĉkeg-pa, gegs-pa.*
Project vb. s. *gcod-pa*; vb. n. *ĉhal-ba.*
Prolong *bsal-ba, srid-ba.*
Prolongation *sted-ma.*
Prominent, to be — *ĉhal-ba.*
Promise s. *ĉad*; vb. *ĉad-pa, ĉe-ba, khas-len-pa, dam ĉa-ba.*
Promulgate *sgrog-pa, rjod-pa.*
Pronounce *gsol-pa, rjod-pa.*
Pronunciation *ĉkog, zer-ĉkog, zer-ĉhal W., khag-ĉhal, rjod-dbyans C.*
Proof s. *mngon-rtags, rtags, rgyu-mčhan.*
Prop s. *rgyab-rten*; vb. s. *skyor-ba.*
Propagation *sa-bon*; *dar-ba.*
Propensity *bag-čags.*
Proper *dngos* 151; — place *go*; — time *bgsal.*
Property *yon-tan, longs-spyod*; — left *bzhi* 561.
Prophesy vb. *lung ston-pa.*
Prophet *lung-ston-pa.*
Prophetic sight *mngon-shes, gsol-ysal*, resp. *thugs-mkhyen.*
Propitious *bkra-shis-pa, dge-ba.*
Proportion *khy-ĉhal, bgad.*
Propound *rjod-pa, ston-pa, ĉhal-pa.*
Proprietor *bdag-po.*
Prospect (likelihood) *mo* 129, *ĉa* 151.
Prosperity *bkra-shis.*
Prosperous *yang-ĉan.*
Prostitute s. *phyem-ma, smad-ĉhod-ma.*
Protect *skyob-pa, gsha-pa, srung-ba, skyabs byed-pa.*
Protection *skyabs.*
Protector *skyabs-mgon*: *mgo-skyong, mgo-gdong, mgon-po*; — of religion *ĉos-skyong* 31.
Proud *ĉeu-pa, grags-ĉan, rgyags-pa, dregs-pa*; to be — *snyems-pa.*
Proverb *ĉa-dge.*
Provide *skyor-ba, yod-par byed-pa.*
Provided with (having, possessing) *ĉan* 138, *bčan-pa* 200.
Province *khag, khul, sde, sde-srid*; *yul-gyi kyad-par.*
Provincialism *grong-ĉkeg.*
Provisions *rgyags*; *srog-rtsis*, resp. *bsnos*; store of — *ytad-mo.*
Provoke *ngums, brda-ba, ĉkad, bsu-ba.*
Provost *dge-bskos.*
Prudent *mkhas-pa, grub-ba, cyad-pa, sgrib-pa.*
Prune vb. *gsum-pa.*
Ptarmigan *gol-mo.*
Public s. *yul-pa-mums* 513.
Publication *bkar-bkrag-pa, bka bkod-pa, grags-ygo.*
Publicly *mion-mna-ba.*
Publish *bkar-gdags-pa, sgyur-ba, sgrog-pa.*
Puddle s. *ĉa-ldyil*
Puff s. (ostentation) *yan* 513.
Puff-ball *lpe, pha-ba-dpe-dgd.*
Pull vb. s. *dren-pa, ĉen-po*; to — along *gsad-pa*; to — down *mgil-ba, rtib-pa, gsal-ba*; to — off *ka-ba*; to — out *bgim-pa, gog-pa.*
Pulpit *ĉos-khri.*
Pumpkin *yon, čad.*
Pungency *ber.*
Pungent *ber-čan, rtsub-pa, ĉan-ba, ĉum-ba.*
Punish *gnon-pa, čad-pas ycol-pa* 150.
Punishment *čad-pa, khrel, pa-sir ĉal, gsal, dgra, lan* 548.
Pupil (scholar) *mkhan-ba*; *slob-ma, slob-grub, slob-bsnyen, ba-slob.*
Puppy *khyi-gu.*
Purchase vb. *nyo-ba.*
Pure *dag-ba, ytsang-ba, ĉaris-pa*; *lug-ma W.*; *ysal-ba, dpe-ma, thal-mkhal.*
Purgative s. *bsal-sman.*
Purge vb. *bsal-ba.*
Purity *ytsang-ba.*
Purpose s. *dgos-pa, don*; on — *bsnon-par.*
Purpose vb. *dgons-pa, sems-pa.*
Purposely *ĉed-du.*
Purr vb. n. *ĉug-pa, v. ma-ni.*
Purse s. *sgrim, sgrim-gu, sgye-mo.*
Pursue *rdzin-pa, mnyeg-pa, gsad-pa.*
Pus (matter) *ĉu-rnag, rnag, ĉu-ser.*
Push vb. n. *rdeg-pa, gbal-ba, ung-pa.*
Pustule *bsum-po.*

Put vb. a. *bkon-pa*, *„god-pa*, *„jug-pa*, *„jog-pa*, *„bor-ba W.*; to — astride (e.g. in impaling) *skyon-po*; to — down *grems-pa*, *„grol-ba*, *sgyel-ba*, *„jog-pa*; to — in or into *sgyol-ba*, *čud-pa*, *„jug-pa*, *ley-pa*, *„dzul-pa*; to — in order *sgrig-pa*; to — off *bud-pa*, *blol-ba*; to — on *„gebs-pa*, *gon-pa*, resp. *ysol-ba*; to — together *mol-ba*.
Putrid *rul-ba*.
Putty s. *bug-skyin* 364.

Q

Quadrangle *dkyil-„kor gru-bži-pa*.
Quadrate s. *ka-gži*; adj. *ka-gži-ba*.
Quadruped *rkaŋ-bži-pa*.
Quail s. *big-bi-lig W.*
Quality *čos-nyid*; good — *yon-tan* 516.
Quarrel s. *ka-mču*, *„dzin-ma*, *hab-ka*, *rtsod-pa*.
Quarrel vb. *„krug-pa*, *rgol-ba*, *„gras-pa*; quarreling words *„gras-tsig*.
Quarrelsome, — temper *„gras-sems*.
Quarter of the heavens *phyogs* 302.
Quarters *yuŋ*, *yuŋ-tsam C.*, *brul-sa W.*
Quartz *čag-dkar*.
Queen *rgyal-mo*; — consort *btsun-mo* (*rgyal-poi*).
Question s. *dri-ba*, *ka-ba*.
Queue (pigtail) *lčam-le C.*, *ka-ti Ld.*
Quick adj. *mgyogs-pa*, *myur-ba*, *skyem-pa*, *krum-pa*; be —! "*vid-pa ton*" *W.*
Quickly *mgyogs-par*; *myur-du*.
Quicksand "*be-ruf*" *W.*
Quicksilver *dmul-ču*.
Quiet adj. *dal-ba*, *gyu-mu-gyis*, *sems-po*; to become — *ži-ba*.
Quill *rkaŋ*.
Quilt s. *ka-yig-ma C.*
Quintessence *so-ba-nyid*, *bsud*, *snying-po*.
Quit vb. a. *„bor-ba* 186, *„jog-pa* 170, *skyur-ba* 28; *„gye-ba*, *ytoŋ-ba*.
Quite *ye*, *ye-nas*, *yons-su*; *khin-ne Ld.*
Quittance *„grad-„dzin*.
Quiver s. *mda-dbu*.
Quiver vb. n. *„dar-ba*.
Quotient *čob-mór*.

R

Race s. (generation) *mi-rud*, *rabs*.
Race s. (contest in running) *bsaŋ* 664; to run a — *dkyu-ba*.
Radish *la-phug*, *gsuŋ-la-phug*.
Rafter *lčam*, *grul-ma*.
Rag *krul-ba*.
Rage vb. n. *rlom-pa*.
Ragged adj. *čad-po*, *krul-po*.
Rail s. *lag-rgyags* 541.
Rain s. *čar*, *čar-pa*; — cloak *čar-čeba*; — water *čar-ču*.
Rain vb. n. *čar „bab-pa*, it rains *čar „bab W.*
Rainbow *„ja*, *„ja-čoŋ*.
Rainy *čar-čan*; — season *čar-dus*.
Raise *sgreŋ-ba*, *„don-pa*, *ker-ba*, *„jgyar-ba*, *„dzugs-pa*, *bsen-ba*, *ser-ba*, *slaŋ-ba*.
Raisin *rgun-rydl*, *rgun-„brims*.
Rake s (gardening) *ka-ysé W.*, *rgya-ysé C.*
Ram s. *lug-tsig*.
Ramble vb. *„ŋyum-pa*, *„kor-ba W.*
Rampart *„kor-yig*.
Range s. (row) *gral*, *rim-pa*; — of vision *mtoŋ-„kor*, *mtoŋ-sta*.
Range vb. n. *rgyu-ba*, *„grim-pa*.
Rank s. *go*, *go-ŋaŋ*, *go-ši*, *go-grdl*, *go-grda*, *riga*.
Ransom s. *glud*, *blud*, *glud-čaŋ*; *blud-pa*; vb. a. *blu-ba*.
Rare *dkon-pa*.
Rash adj. *yid-čaŋ* 570.
Rashness *bab-col*, *yza-lom*.
Rasp s. *sa-bdar*, *sag-ydar C.*; *dbi-rdog W.*, *dbi-sdd W.*
Rasp vb. a. *bdar-ba*, *sag-ydar rgyag-pa C.*
Raspberry *čar-tsa Sik.*, *la-ma-ard Kun.*
Rat s. *byi-ba*, *sa-bi-lig W.*
Rather *ča-law*; v. *bla* 382.
Ration *zas-skal*.
Raven *ka-ta*, *bya-rog*, *ja-rog*, *bya-nag*.
Ravine *grog-po*, *rud*, *sul*.
Raw *rjen-pa*.
Ray s. *yzer*, *„pá-yzér*.
Razor *spu-gri*.
Reach vb. a. *ytug-pa*, *čug-pa*, *sriŋ-ba*; to — down *smad-pa*.
Reach of hearing *rgyaŋ-grags*.
Read vb. *klog-pa*, *sgrog-pa*, "*nil-ce*" *W.*
Reading-desk *čos-khri*.
Ready *jral-gyig* 358; to be made — *grub-pa*, *„grub-pa*; — money *ŋuŋs*, *ŋmar-ba*, *ŋmar-rkyaŋ*.
Real *ŋes-pa-čan*, *dŋos*, *dŋos-čan*; *ŋo-rtog W.*
Reality *dŋos*; *ŋaŋ-tag-pa-nyid* 248; *ŋnaŋ-ŋul* 449.
Really *ŋes-pa-čan-du*; (bodily) *dŋos-su* 151.
Realm *ŋaŋs*; *rgyal-ŋaŋs* 108.

Reap *rña-ba.*
Reaper *bin-mkan.*
Reaping-hook *zor-ba, rgya-zor.*
Rear vb. (bring up) *srel-ba, yso-ba.*
Reason s. (intellect) *blo, blo-gros*; (cause) *rgyu.*
Reasonable *tsul-mthun* 450.
Rebel vb. *no-log byed-pa* 555, *"gyab-log jhe'-pa" C.*
Rebel s. *no-log-mkhan.*
Re-born, to be — *skye-ba* 98.
Rebound vb. n. *„gar-ba.*
Rebuke s. *bka-bkyón, brgyad-kdig*; vb. a. *brgyad-kag byed-pa.*
Receipt *„grod-„dzin, zin-bris.*
Receive *len-pa*, resp. *bzes-pa*; *tab-pa*; *rjes-su „dzin-pa.*
Receptacle *rten* no. 2, 218.
Recite *skyor-ba, sgrog-pa.*
Reckon (count) *rtsi-ba.*
Recline *bkyed-pa, snye-ba.*
Recommend *skag-pa*; *stod-pa.*
Recommendation, letter of — *mthun-„gyur-gyi yi-ge.*
Recompense s. *rtsan-pa, gnas-skyón, bya-dga.*
Recompense vb. a. *brlan-pa.*
Reconcile vb. a. *sdum-pa*; to — one's self *ño-tág ybod-pa.*
Record vb. *„god-pa* no. 5, 95.
Records s. *deb-ther, yig-ča.*
Recover vb. n. *ño-ba, ybyir lais-ba.*
Recreation *skyo-sdir*; *ygeńs-pa W.*; to take — *rtse-ba*; *skyo-sems-la „gro-ba*, resp. *byon-pa.*
Rector *„go-dpón C.*
Red *dmar-po, dmar-ba*; light — *dkar-dmar.*
Redeem *„grol-ba, blu-ba.*
Redeemer *skyabs-mgón.*
Redemption *blud-pa.*
Reduce (the wages) *ybod-pa.*
Reed *„dam-bu*; — pen *snyug-gu, snye-gu, "di-nyig" W.*
Reel vb. n. *„khyam-pa, „khyor-ba.*
Reflection (consideration) *sgom, rtog-pa.*
Refuge *skyabs-gnas.*
Refuse s. *gal-ró.*
Refuse vb. *„dor-ba, mi gnaś-ba.*
Regard vb. a. *yzigs-pa*; to — as *dgońs-pa*; as regards *dbaś-du byas-na, -la* 340.
Regard s., to have — to *lta-ba* I, no. 3, 216.
Regardful *ybaś-po.*
Regent *rgyal tsab* 108; *sde-srid, srid.*
Region *ldems, yśiń, ljońs, sa-ybyóg, gnas-ybyóg.*
Register s. *dkar-čig*; *ča.*
Regular *tsul-čum.*
Reign s. *rgyal-srid.*
Reinforcements *dmag-tsógs mon-ma.*
Reins (of a bridle) *srab-skyóg, srab-mdá.*
Reins (kidneys) *mkhal-ma.*
Reject *spoń-ba.*
Rejoice vb. n. *ldya-ba*, resp. *dgyes-pa*; *mgu-ba, rjes-su yi-ruń-ba* 182.
Relate vb. a. *skul-ba, „čad-pa, smyal-pa.*
Relation (kindred) *brgyud*; *nye-du, nye-brel*; (reference) *rgyud.*
Relative s. (kinsman) *nyen, gnyen, gnyen-bśes.*
Relax vb. a. *glod-pa.*
Release vb. a. *„grol-ba*; to be released *„grol-ba.*
Release s. *blud-pa, tar-du „jug-pa.*
Relic *rin-bsrel* 522.
Religion *čos, čos-lugs.*
Religious *čos-kyi*; *čos-la dga-ba*; *brel-ldan W.*
Religiously, to live — *čos byed-pa.*
Reluctantly *ñan-ñags* 154.
Rely *rten-pa.*
Remain *„dug-pa, lhags-pa, has-pa.*
Remainder *ha-ma, lhag-ma.*
Remains (dead body) *ro.*
Remedy s. *gnyen, rdzas, yso-byéd.*
Remember *dgońs-pa, dran-pa, rjes-su dran-pa*; *yid-la byed-pa*; *ńes-pa* 128.
Remind *yid skul-ba.*
Remove vb. *„grol-ba, sgrol-ba*; *„byin-pa, skyoń-ba.*
Rend *ybod-pa, „drul-ba, ybeg-pa, hral-ba.*
Renounce *spoń-ba.*
Renown *grags-pa, snyan-pa.*
Renowned *grags-pa-čan, grags-čan, sgra-čé.*
Rent adj. *čad-po*; to be — *„gas-pa.*
Rent s. (fissure) *val*; (house-rent) *ñaś-gla.*
Repair vb. a. *yso-ba.*
Repay *„jal-ba, ysob-pa.*
Repeat *skyor-ba, sgrá-ba, stad-pa, ldab-pa.*
Repent *„gyod-pa.*
Repentance *„gyod-pa.*
Repertory *čod-yig.*
Reply s. *ła-lan, lan*; vb. *lan „deb-pa, glan-pa.*
Report s. (of a gun) *sgrá*; (rumour) "(s)lob-lo" W.
Representative s. *tsab-po.*
Reprimand s. *bka-bkyón.*
Reproach vb. a. *ño „dri-ba, smad-pa, smad-ra ybeb-ba.*
Reproach s. *brgyad-kdig*; *smad-pa.*
Reproduce *skyed-pa.*
Reproof *smad-pa.*
Repulse vb. *slog-pa.*
Reputation *grags-pa.*
Request s. *ha-ba, ybel-ba*; vb. *ha-ba.*
Require *bsad-pa* 484.
Requisite s. *ñes* 156; requisites *rdzas* 452.

Requital *ka-lan*; „*bran-ba*.
Rescue vb. a. *sgrol-ba*, *skyob-pa*, *skyabs byed-pa*, *ker-bar byed-pa*.
Resentment *kon-pa*.
Reserved adj. *yya-ma-yya* TB.
Reside *bzugs-pa*.
Residence *ñab*, *rgyal-sa*; *yzi-ma*.
Residue *ro*.
Residuum *ñiga-ma*.
Resign *lo-ldog ydad-pa*.
Resin *ñaí-ča*.
Resist *rgol-ba*.
Resolute *lo-na tuí-se W.*
Resolve vb. n. (decide) *byro-ba*, *ñag-ytad-pa*.
Resound „*Krol-ba*.
Respect s. *blur-ba*, *blur-ati*; *sku-rim*, *gus-pa*; *jo-dud*, *ari-ba*; to pay one's respects *ydje-sa* or *ka-sa byed-pa*; best respects! *ka W.* 476; in every — *rnam-pa kun-tu*; with — to *la* 540.
Respect vb. a. *rtsis byed-pa*.
Respectable *bzun-pa*.
Respectful *gus-pa*.
Respiration *dbugs*.
Respire *dbugs rñub-pa dañ „byin-pa*.
Responsibility *ñag*.
Rest s. (remainder) *sata*, *lus-ma*, *lhag-ma*.
Rest s. (repose) *ati-ba*; vb. *ati-ba*; *ñal yno-ba* 127.
Resting-place *lus-stigs*.
Restless „*dug mi ñugs-pa* 458.
Restore *yso-ba*.
Restrain „*dul-ba*; „*jun-pa*; to be restrained *dog-par „gyur-ba*.
Restrict vb. **skar-tág tañ-če* W.*
Retain *skyil-ba*, „*geg-pa* 94, *sgyoñ-ba* 119.
Retaliation *rnam(-par) smin(-pa)*; *lan* 543.
Retinue „*ker*, „*ker-rgyg*, „*ker-„dab*; *ñabs-pyi*, *ulan*.
Retribution „*bras-bu* 450, *la-yiga* 541; *lan*; doctrine of — *bgo-skal* 80.
Return vb. a. *lan byed-pa*, *lan „jul-ba*; to — an answer *glon-par*; vb. n. „*ker-ba*, *log-pa*, *yjig „gro-ba*.
Revenge s. *dugs*, *lan*; to take — "*dug*" or "*lan ker-če*" *W.*
Revere *mos-pa*.
Reverence *sku-rim*, *gus-pa*, *bangen-bkur*, *bag-yod(-pa)*, *ke-su*.
Reverend (title) *rje-bsun*, *bsun-pa*, *dbu-rje*.
Reverse s (sideopposite) *rgyab-ldog*; (contrary) *ches-phyo-ba*; *bclag*, *go-ldog*, *go-ldog*.
Revile vb. a. *smad-pa*, *yke-ba*.
Revise vb. a. *sgyur-ba*, *ltos-ba*.
Revision *ñal-ta* 478.
Revolt vb. *gyab-ldog byed-pa*, *ño-ldog byed-pa*.
Revolver "*rañ-bar ñug-rdg*" *W.* 525.
Reward s. *rñon-pa*, *ñag*; vb. *rñon-pa*.
Rheumatism *grum-ba*, *grum-nad*; *grum-pa W.*, "*ser-ni*" *C.*
Rhododendron *ba-ba*, *da-li*.
Rhubarb *ču-ča*, *la-ču*.
Rhyming adj. *ruñ-ldan*.
Rib *rtsib(s)-ma*.
Ribbon „*čaí-ba*, *ñi-ma*.
Rice „*bras*; boiled — „*bras-čaí*; parched — „*bras-yos*.
Rich adj. *yiyug-po*; — in *rgyas-pa*, „*dzom-po*.
Riches s. *dbor*, *nor*, *dbyig(s)*, „*byor-pa*.
Rick *yñub-rags*.
Riddle s. (enigma) *ldem-po*.
Ride vb. (on horseback) *rta-la ñon-te „gro-ba*; (in a carriage) *ñiñ-ta-la ñon-te gro-ba*.
Riding-beast *bzon-pa*.
Right adj. (right-hand) *yyas-pa*; (not wrong) *drañ-po*, „*ca-pa*; all right! *ñaí-yig*; — measure *ñag-ñaul*; to be — „*grig-pa*, *ran-pa*.
Right s. *Prima* 50.*
Righteous *čos-drañ-po*.
Rim *Kyal-ma*.
Rind *log-pa*.
Ring s. *a-lda*; — dove *ku-ku*; — worm *Er.*
Ring vb. a. (a bell etc.) „*Krol-ba*.
Rinse *bsal-ba*.
Ripe adj. *smin-pa*.
Rise vb. n. (to get up) *ldañ-ba*, *laí-ba*, *ker* or *ker-laí-ba*, resp. *bzeñ-pa*; (as the sun) „*čar-ba*; (in the air) „*yag-pa*; (to come forth) „*bur-ba*, „*byuñ-ba*.
Risk s. *nyen*, *bar-čad*.
Risk vb. n. *skyel-ba*, *sdo-ba*, *blos-ytoñ-ba* 550.
Rival s. „*gran-zla*.
River *ču*, „*bab-ču*, *ču-klud*, *ču-bo*, *ytsaí-po* 485.
Rivet s. „*brel-mkhan*.
Rivulet *ču-yiran*.
Road *lam*, *lul*, *lul-lam*, „*gro-sa*; — book *lam-yig*.
Roam „*ker-ba*, „*ylyo-ba*, „*grim-pa*, *yar-ba*.
Roar vb. n. „*krog-pa*, *ru-ba*, *lkhu-ba*, *ra-ra* „*sgrog-pa*.
Roar, Roaring s. *ru-ra*, *nur-skad*, „*ur* 459.
Roast vb. a. *rñod-pa*, *srey-po*.
Roast-flour *rtsam-pa*.
Rob *rku-ba*, „*phrog-pa*, "*log-ta ñyur-če*" *W.*
Robber *mi-ser*.
Robbery *čoms*, *bkom-pa*.
Rock s. *brag*; — salt *rdo-tsva*.
Rock vb. n. „*ñyom-po*, *dpyaí-ba*; vb. a. *dpyaí-la ytoñ-ba* 538.
Rod *ldag*, *lcug-ma*, *dbyug-pa*.
Roll s. *gril*, *ker-la*; paper — *ñog-gril*, *log-ril W.*

Roll vb. a. *sgril-ba, sgre-ba*; to — one's self *ʼgri-ba, ʼgre-ba*; vb. n. *ldir-ba*; the rolling of thunder *ldi-ri-ri*.
Roof s. *ʼog*.
Room s. (apartment) *khaṅ-pa, khaṅ-bu, khaṅ-sněg, naṅ-sněg C. W.*; (space) *gu, go*; to find — v. *ʼgro-ba, ʼbrel-ba*.
Root s. *ba-lag W.*; *rtsa-ba, rtsad*.
Root up vb. a. *rtsad-nas ʼbod-pa*.
Rope *sgroṅs, lag pa*.
Rosary *ʼphreṅ-ba*.
Rose *se-ba, ʼpe-ba, bse-ba*.
Rose-coloured *dkar-rgyd*.
Rot vb. n. *ʼdrul-ba, rul-ba*.
Rouge *skeg-ṭaṅs*.
Rough *gyaṅ-po, rtsub-po, rags-pa, rtsaṅ-ba*.
Roughness *sad* 120.
Round adj. *kor-kor*; *kyir-kyir W.*; *gor-mo, sgor-mo*; *zlum-pa*; *ril-ba*: to make — *sgoṅ-ba*; to be made — *ʼgril-ba*.
Round about adv. *kun-nas, phyogs bkir*.
Round s., the — of transmigration *ʼkhor-ba* 58.
Rouse *dkrag-pa*; "*snaṅ skul-ba*" *W.* 23.
Rove *ʼgrim-pa, rgyu-ba*.
Row vb. *skya rgyab-pa*.
Row s. (series) *gral, rim-pa*.
Row s. (fray) *ʼtab-mo, ʼdzin-mo*.
Royal *rgyal-poi*; — family *rgyal-rigs*; — residence *rgyal-sa*.
Rub vb. *bdar-ba, ʼdrud-pa*.
Rubbish *gal-ro, rdo-ro, sa-ro W.*
Ruby *pad-ma-ra-ga*.
Rudder *skya-mjug*.
Rude *ʼbob*; *rtsis-ba*; *gyon-po*, very — *ʼbagyon-ĉe*.
Rugged *ytsaṅ-ytsaṅ, rtsub-po*.
Ruin vb. a. *ʼgud-pa*; to be ruined *ʼjig-pa*.
Ruinous *gog-po*.
Ruins s., a house in — *khaṅ-mul, khaṅ-gog*.
Rule s. (regulation) *khrims* 51; (special direction) *spyad-mdaḥs* 456.
Rule vb. a. *ʼgod-pa, dbaṅ sgyur-ba* or *byed-pa*.
Ruler (governor) *mna-bdag*; *dbaṅ-po*; *srid*; (instrument) *ʼbig-khu*.
Rumination (chewing the cud) *skyug-lděd*.
Rumour s. *grag-pa, ytam, bkod-pa*; "*ser-ba*" *C.*; *ʼbor-lo W.*
Rump *byaṅ-ĉog*.
Run vb. *rgyug-pa*, *ʼbor-ba*; to — about *ʼphyam-pa*; to — (flow) off *rdol-ba*; to — a race *dkyu-ba*.
Rupee *dṅul*; *kyir-mo Ld., gir-mo* 68, *gor-mo W.*; Tibetan — "*ḍo-ṭaṅ*" *C.* 145.
Rupture *ĉag-ĉěd*.
Rush s. (reed) *smyug-ma*.
Rush vb. *ʼkrag-pa, rgyug-pa*.
Russia *rgya-sér*.
Russian s. *rgya-ser-pa*.
Rust s. *bsa, ysa, lhaga-ysa*.
Rut (track) *mal, ṭul*.

S

Sable s. *bka-blon sram W., brag-sram W.*
Sack s. *ytad*.
Sacrament *dam-bca* 230.
Sacred *dag-pa*.
Sacrifice vb. a. *mčod-pa* 196.
Sacrificial, — ceremony *sku-rim* 22; — feast *mčod-ston*.
Saddle s. *sga, rta-sga*; — cloth *ka-lě, sga-ṭěbs*; — girth *glo W.*
Saddle vb. a. *sga bstaṅ-pa*, resp. *ĉhu-sga bstad-pa*.
Safe adj. *brtan-po, btsan-po*.
Saffron *gur-kum*; *ka-ĉa-skyes* 50.
Saiga-antelope *rgya-ra*.
Sail s. *dar, pyor-mo*.
Sail vb. *gru-la ʼbon-te lam-du ʼgro-ba*; v. also *rgal-ba* 103.
Saint *grub-ṭoḥ* 78; *skyes-bu dam-pa* 51; *rnal-ʼbyor-pa* 215.
Sake, for the — of *phyir* 551.
Sal ammoniac *rgya-ṭsi*; *ṭsa-ṭsi C.*
Salary *phogs*.
Salt s. *ṭsha, lan-ṭsha*; vb. a. *ṭsha ʼdebs-pa*.
Saltpetre *sa-ṭsha, bo-ra*.
Salutation *phyag*.
Salute vb. a. *phyag ʼtsal-ba, ʼbul-ba* or *byed-pa*.
Same adj. *nyid*; at the — time *ytsig-ĉar*; of the — kind *ytsig-pa, ytsig-ytsig W.*; one and the — *ytsig*; the very — *de-ĉo-na, de-ka*; *de raṅ, de-ka raṅ*.
Sample *bkod-pa*.
Sanctuary *sčod-ynas*.
Sand *bye-ma*.
Sandal-tree *tsan-dan*.
Sanskrit *na-ga-ri*.
Sap s. *bsud, ḥu-ba*.
Satiate *ʼgraṅ-ba*.
Satisfaction *skaṅ-ba*.
Satisfied *ṭsim-pa*.
Satisfy vb. a. v. *graṅ-ba* 98; v. *dom-pa* 130.
Saturday. Saturn *ysa-spen-pa*.
Sauce *skyu-ram, spogs*.
Sausage *sgya-ma*.
Save vb. a. (deliver) *skyabs byed-pa, skyaṅ-ba, sgrol-ba, skyob-pa, ʼjaṅs-pa, srung-ba*; (lay up) *sri-ba* 581, *ḥaṅ-ba* 340; to be —d *ʼbar-ba* 280.

Saviour *skyabs-mgon* 88; *srog-skyob* W.
Savour s. *bro-ba*.
Saw s. *sog-le* C., *čad-* or *rgya-sog* W.; vb. a. "*čad-sog krul-čé*" W.
Say *ejo-ba*, resp. *mol-ba* W.; *smra-ba*, *zer-ba*, *bšad-pa*, resp. *gsuń-ba*; *bka-rtsol-ba*; he says, he said *sa-ve* 300; to — nothing of (let alone) *lta ci smos*.
Scale s. (of a fish) *krab*; (of a balance) *ku-le*; (for measuring) *skar-čaid*; pair of scales *srań*.
Scale off vb. n. *yog-pa*.
Scar s. *rmai-rjes*, or *ňul*, or *mal*.
Scarce adj. *dkon-pa*.
Scarf *ska-rags*; — of salutation *ka-btags* 37.
Scatter vb. a. „*grems-pa*, *ytor-ba*; to be scattered „*tor-ba*.
Scene *groń-ḳyer*, *ltad-mo*; v. *gleń-ybl*.
Scenery *snań-tsal*.
Scent s. (odour) *sad*, *dri-bsuń*.
Scholar (pupil) *grwa-pa*, *slob-ma*, *slob-bais*, *slob-phrug*, *ḳrid-phrug*, *mkhan-po*, *rgyud-pa*; (man of letters) *mkhas-pa*.
School s. *grwa*, *slob-grwa*, *čos-grwa*; — boy *grwa-phrug*; — house *grwa-khań*; — master *grwa-dpon*; — room *bsad-grwa*; — table *čos-ḳri*.
Science *rig-pa*; sciences *ytsug-lag*.
Scientific, — work *bstan-bčos*.
Scissors *čań-pa* 155, *čem-tse* C., *grim-tse* Sik.
Sclerotic of the eye *gońs*.
Scold vb. *bka-bkyon-pa*, *spyo-ba*.
Scoop s. *skyogs*; vb. a. „*ču-ba*.
Scope „*gro-sa*, *spyod-yul*.
Scorn vb. *to-*„*dmon-pa*.
Scrap *čag-dkas*.
Scrape vb. „*brad-pa*, „*drad-pa*.
Scratch vb. *rpar-mos* „*brul-pa*.
Scream vb. *sgrag-pa*.
Screaming s. *skad-ndań*, *skad-lag*.
Screw s. *ytsu-ba*.
Scripture, Holy scripture, *ysuń-rdo*, *ysuń-mčog*.
Scrotum *ytsig-bu*, *ytsig-ḳula*.
Scruple s. *rtog-pa*, *rmam-rtog*.
Sculfion *sna-ysig*, *lab-ysig*.
Sculpture *bkos-ma*.
Sea *rgya-mtso*; — captain *dań-dpon*; — monster *ču-srin*.
Seal s. (stamp) *rgya*, resp. *ḳyag-rgya*; *ta-ma*, col. *ta-ba*; *dam-ka*, resp. *ḳyag-dam*; vb. a. *dam-ka brgyab-pa*.
Sealing-wax *la-ca*.
Seam s. *mta-ma*, *sna-ma*, *tsem* (*-pa*).
Search vb. „*ňul-ba*, *ytsig-pa*; to — into *sar-* or *ňar-ytsol-pa*.
Season *dus* 255, "*nam-da*, *nam-la*" 304.
Seat s. *ḳri*, *rten*, *ytsi-ma* 480.
Seclusion *dben-pa*, *dben-gnas* 330.
Secrecy *lhag*.
Secret s. and adj. *gsań-ba*.
Secretary *yig-mkhan*; *bka-drań* C.
Sect *čos-lugs*, *bstan*.
Section *ḳag*, *skabs*, *skor*, *rnam-pa*, *bum-po*, *dbye-ba*; *yan-lag*.
Sedan-chair „*ḳyogs*, *ḳyogs-dpyań*, *yeb-dpyań* C.
Sediment *mgyin-pa*, *ḳsig-ma*, *ro*.
Seduce *rnod-pa*, *sla-ba*.
Seducer *mi-dge bsen-gyin*.
See vb. *mthoń-ba*, resp. *gzigs-pa*; to be seen *snań-ba*.
Seed s. *sa-bon*.
Seek „*ḳoń-ba*.
Seize „*jug-pa*, „*ḳam-pa*, „*ḳogs-pa*, „*dzin-pa*, *len-pa*, resp. *bkes-pa*.
Seizure „*dzin*.
Select vb. „*dom-pa*, *byed-pa*.
Self *so* 120, *ses*, *ngid*, *bdag*, *raṅ*, I myself *ned-raṅ* 128, *sa-raṅ* 552; — dependent *raṅ-dbaṅ*.
Selfish *dmu-*„*dzin-ḳan*; to be — *ser* „*dzin-pa*.
Selfishness *dmu*"„*dzin*, *raṅ-*„*dzin*.
Sell „*ḳoń-ba*; to be sold „*gyog-pa*, „*grim-pa* W.
Send *skur-ba*, „*ḳal-ba*, *mnag-pa*, *ytsol-ba*, *rdzesi-ba*, *zlog-pa*; to — for „*gugs-pa*; to — forth „*bsiń-pa*; to — word *spyiń-ba*.
Senior (elder) *rgad-po*.
Sense s. (intellectual power) *blo-gros* 380, *dbaṅ-po* 687; (meaning) *dgońs-pa* 87, *don* 356.
Sensible *ḳsal-mkhas*.
Sentence *ḳal-čé*; to pass — *ḳal-čé ytod-pa*; *ḳag-čod-pa byed-pa*.
Sentiment *blo* 384; false — *lta-ldog* 217.
Sentinel *mel-ba*, *bya-ra*.
Separate vb. a. *dgar-ba*; vb. n. „*gol-ba*, „*gye-ba*, „*ḳral-ba*; so-so *byed-pa*; to be separated „*bral-ba*.
Separate adj. *sgos*; so-so.
Separation *gud* 88.
Sepulchre *bań-so*.
Series *grat*, *gras*, *rim-pa*.
Serpent *sbrul*; — demon *klu* 8.
Serrated *čań-čań*.
Serum *ču-ser*.
Servant *yyog-po*, *yyog-mo*; *ḳol-po*, *ḳol-mo*; *bran-po*, *bran-mo*; *bran-ldil*; *mi-ldog*; *ḳabs-ḳyi*, *mnag-phug*; your servant! *da čos ka* W. 159.
Serve vb. *ḳol-ba byed-pa*; to — up „*dren-pa*.
Service *ḳabs-ldog* 472; at your — '*oń-le*, a 'a W.
Sesame *til*; — *čil til-mar*.
Set vb. a. to — about *rtsom-pa*, *čes-pa*; to — at *ḳyo-ḳyi*; to — forth *ḳjod-pa*; to — in order „*god-pa*, *ytsa-la* „*leb-pa*; vb. n.

to — (of the sun) *nub-pa*, *skyod-pa W.*; to — out (depart) *ĉu-pa*.
Settle vb. a., to — a business *go ĉad-pa*; vb. n. „*ñugs-pa* 150.
Settled adj. (decided) *zad-pa*; (at an end) *zin-pa*, *rdzogs-pa*.
Settlement (colony) *babs-sa*.
Seven num. *bdun*; seventh *bdun-pa*; seventeen *bcu-bdun*; seventeenth *bcu-bdun-pa*; seventy *bdun-ĉu*; seventieth *bdun-ĉu-pa*.
Several *ka-ĉig*, *ga*, *mi-„dra-ba*.
Severe *ynyan-pa*, *drag-pa*.
Severity *ñad W.*
Sew „*ĉem-pa*.
Sex *rten* no. 4, 313.
Sexual *rten-gyi*.
Shackle s. *ĉags*, *ĉags-sgrog*.
Shade s. *grib*.
Shadow s. *grib-ma*.
Shake vb. a. *skyed-pa*, *skyom-pa*, *sgul-ba*, *sprug-pa*; vb. n. „*gul-ba*, *ĉogs-pa*.
Sham, to perform a — work *bĉos-su byed-pa*.
Shame s. *Kred*, *ño-ĉa*, *bag-yod(-pa)* 364, *ĉabs-„dren* 479; it is a —! *Kred-ba yod W.* (*"fel-wa yod"*).
Shamefaced *ño-ĉa-ĉan*.
Shameless *Kred-med*; *ño-ĉa-med-pa*.
Shape s. *dbyibs*, *rnaga*, *ĉas*, *bkod-pa*.
Share vb. *bgod-pa*; s. *bgo-skal*, *skal-ba*; *ĉa*, *ĉa-ĉas*.
Sharer *go-ĉan W.*
Sharp adj. (not blunt) *rno-ba*; (to the taste) *ĉu-ba*; *ber-ĉan*.
Sharpness (of an edge) *ña* IV, no. 6, 86.
Sharpsightedness *mig-sál W.*
Shave „*breg-pa*, *bĉar-ba*.
Shawl *do-ba-lá*.
She pron. *ño*, *Kon* 41, *de* 255.
Sheaf *ĉag-bód*.
Shears v. *ĉan-pa* 156.
Sheath s. *ĉubs*.
Shed s. (slight building) *bkad-sa* 19.
Shed vb. a. *ldug-pa*, *blug-pa*; (tears) *beil-ba*.
Sheep *lug*; flock of — *lug-ĉyu*; — fold *lug-yul*.
Sheet of paper *gra-ga C.*, *log-ba*; *log-gdá W.*
Shelf *sdaá-ka*.
Shell s. (husk) *log-pa*, *gaá-ba*, *lgaá-ba*; (mollusk) *dwá* 258, „*gron-ba* 109; vb. a. *bgrud-pa*.
Shell-lac *rgya-skyégs*.
Shelter s. *skyibs*; *skyabs-ynás*; *ryam*; *ĉar-skyibs*.
Shepherd *lug-pa*.
Shield s. *ña-lá*, *phub*.
Shift vb. n. „*po-ba*.
Shine vb. n. *ĉar-ba*, „*ĉer-ba*, *snaá-ba*; s. „*od*.
Shining (bright) *ĉen-mo-ba*, *ĉam-ma-ba*; *Krel-Krol W.*
Ship s. *gru*, *gru-ba*, *ynáis*; — master *gru-dpon*.
Shirt s. *ngo-ĉár Lá*.
Shiver vb. „*gul-ba*.
Shoe s. *ĉam*; soft — *ba-ba*; — of plaited straw *ba-la*; — strap *ĉam-sgrág*.
Shoot s. *ĉug-ma*; vb. n. „*Kruá-ba*; vb. a. „*jra-ba*.
Shooting-star *ka-ta*, *skar-mdá*.
Shore „*gram*, *ĉam-sa*.
Short *ĉuá-ba*; in — *sgril-ba* 120, *mdor-na* 271; cf. also *zur-ĉam* 489.
Shortsighted *mig-rgyan-ĉuá*.
Shoulder s. *dpuá-pa*, *prag-pa*; — blade *sog-pa*.
Shout vb. „*grags-pa*, *sgrag-pa*.
Shovel s. *ĉyem*; coal — *me-skyogs*.
Show vb. a. *stan-pa*, *ñon-pa*, *sdaá-pa*.
Showman *ltad-mo-mkan*.
Shrewd *mkas-pa*.
Shrine *rten*.
Shrink vb. n. (to be contracted) „*ĉum-pa*, (to recoil) „*dem-pa*, *ĉum-pa*.
Shriveled, Shrunk, *ĉumu-pa*.
Shudder vb *rya-ba*.
Shun *spoá-ba*, „*dzem-pa*.
Shut vb. n. (a door) „*gegs-pa*; (the eyes) „*dzum-pa*; to — off or out „*ĉegs-pa*; to — up *skyil-ba*, *sgyaá-ba*.
Shuttle *dmá-po*.
Shy vb. n. (of horses) „*drog-pa*.
Shy adj. „*drog-ĉan*.
Sick *nad-pa*; v. also *yi-ga ĉas* 508.
Sickle *zor-ba*, *rgya-zór*.
Sickly *nad-bu-ĉan*.
Side s. *loga*, *ño*, *ñon*, *ñoga*, „*daba*, *rol* 598, *Kud-ma*; (of the body) *dku*, *rkaga*, *glo*, „*gram*, (direction) *ĉyoga* 358.
Sieve *ĉaga-ĉuga*.
Sigh s. *ĉog-ĉáys W.*, *ĉugs-nár*, *sugs-rlá*.
Sight *ltad-mo*, *snaá-ba*, *mkaá-snáá*.
Sign s. *rgya*, resp. *ĉyug-rgya*; *mtsan-ma*, *mtsan-nyid*, *rgya-mtsan*; *rtags*; *brda* 297.
Signature *rgya-rtags*.
Signification *don*.
Signify v. *ynin-pa* 510.
Sikim „*bras-ljóns*.
Silence *ĉem-mu-ba*.
Silent, to be — *ka-rog-pa*; *ĉan mi smra-ba*.
Silk *dar*, *gos*; — cloth *za-„dg*; — thread *gos-skud*; silks *gos-ĉés*, col. *go-ĉés*.
Silk-worm *dar-rtin*.
Silver s. *dnul*; — in bars *gag*.
Similar „*dra-ba*; "*ĉoga-se*" *W.*
Similitude *dpe*.
Simple *rkyaá-pa*.
Simultaneously *ĉig-ĉar*.

Sin s. *sdig-pa*, *nyes-pa*, *ngon-mong-pa* *skyon*, *ngrib-pa*; heinous — *rnam-ba* 425; deadly — *mtshams-med-pa* 456.
Since adv. (ever since) *bzung-ste*; conj. *pas*.
Sincere *drod-po*.
Sinew *ca-ba*.
Sinful *sdig-can*, *skyon-can*.
Sing *glu len-pa*.
Singed, Singeing *me-ydeb*.
Single adj. (separate) *ycig-ka*, *ycig-pu* 144; *ngag-ma*, *rkyal-pa*; (unmarried) *kyo-med*; *ban-ma-med*; — combat *drug-pa*, „*dzin-mo*.
Sink vb. n. *ngud-pa*, *nub-pa*. „*byin-ba*.
Sinner *sdig-po*, *ngrib-pa*.
Sir *yse-bo* 494; *su-heb*, col. *sab* 571; *'a-jo* 606; dear Sir *bkin-bzdi* 488.
Sister *srin-mo*, *mcid*, resp. *lcam-mo*; elder — *'a-ce* 609; younger — *nu-ma* 506.
Sit *sdod-pa*, resp. *bzugs-pa*; „*dug-pa*, „*ldal-pa*; sitting cross-legged *skyil-krun* 27.
Site *mal*.
Situated, to be — towards *lta-ba*.
Situation *yan-skabs*.
Six num. *drug*, sixth *drug-pa*; sixteen *bcu-drug*, sixteenth *bcu-drug-pa*; sixty *drug-cu*, sixtieth *drug-cu-pa*.
Size *ce-kyad*, *ce-can*, *tsad*, *bsi*, *kyam*, *rgya*.
Skeleton *keu-rus*.
Sketch s. *bkod-pa*; *zur tsam bcu-ba* 480.
Skilful *mkas-pa*, *sprin-po*, *tsha-ba-po*; *tsha-can W.*; *skyem-pa*, *spyan-po*.
Skill *sgyu-rtsal*.
Skin s. *paga-pa*, *ka-ba*.
Skirt s. *yos-sgab*, *gos-mta*, *ku-ba*.
Skull *thod-pa*.
Sky *nam-mka*, *rnam*.
Slab *span*, *rya-mo*.
Slacken vb. a. *glod-pa*.
Slackened adj. *thad-pa*, *thod-po*.
Slander s. *phra-ma*, *smad-sgra*.
Slander vb. *phra-ma byed-pa*, or *smra-ba*, or „*jug-pa*, resp. *ynol-ba*, *bu-ba*.
Slanderer *phra-ma-mkan*.
Slanting *yo-ba*, *yam-po*.
Slate *rya-ma*.
Slaughter s. *ynod-ydod*; vb. a. *ynad-pa*, *skye ydod-pa*, resp. „*gson-pa*.
Slave s. *bran*, *mkag-gzug*.
Sleep s. *rnyid*, resp. *mnal*.
Sleep vb. *nyal-ba*, *rnyid-log-pa*, resp. *ysun-pa*.
Sleeping-room *ysun-khab*.
Sleet s. *ka-ma-ldir*.
Sleeve *pa-dkab*.
Slender *kyab-po*; *kyab-kyab rin-mo W.*
Slide vb. n. „*drad-pa*.
Slight adj. *phra-ba*.
Slight vb. a. „*gyin-ba*, „*gyin-bag byed-pa*; *bo-„dri-ba*.
Sling s. *sgu-rdo*; — stone *rdo-yying*.
Slip in vb. n. „*krib-ba*, „*kyud-pa*, „*dzul-ba*.
Slope s. *gud*, *skya*.
Sloping *gyin-mo W.*
Slow *bal-po*, *dal-ba*; (irresolute) "*la-ma mai-ba*; *la-ma rin-mo*" *W.*
Slowly *sam-yin*, *gal-gil*; *gu-le W.*, *ga-le C.*
Slowness *dal-ba*, *dal-ba*.
Smack vb. *la brdab-pa*; *dkar-sgra „deb-pa W.*
Small *cun-ba*, *cud-tsu W.*; *phra-ba*.
Small-pox „*brum-nad*.
Smart adj. (gaily dressed) *rnam-„gyur-can*; *ycab-mo*, *ycab-sprul*; *mdar-po*.
Smash *ying-pa*, *rdul-ba*.
Smear *skud-pa*, „*byug-pa*.
Smell s. *bsun*; vb. a. *snom-pa*; vb. n. *mnam-pa*.
Smile s. „*dzum*, vb. n. „*dzum-pa*.
Smith *sgar-ba*.
Smoke s. *dud-pa*; vb. n. (tobacco) „*bun-ba*.
Smooth adj. „*jam-pa*.
Smooth vb. a. *dbur-ba*, „*ur-ba*, *'ur-ba*.
Smoothing-iron *lkaga-bard*.
Smuggle *pag-tsam byed-pa*.
Smut s. *sra-nag*, *'ra-mag W.*
Snail *skyogs-lto-ba*; - clover „*al*.
Snake *sbrul*, „*bu-rin*, *lta-„gra*.
Snap s. (with the fingers) *skud-dig* 10.
Snare s. *rnyi*, *snyi*.
Snatch vb. „*gog-po*.
Sneak vb. „*lub-pa*.
Sneeze vb. *skrid-pa*.
Snipe *skyar-po*, *ca-skyar*; *tin-ti-lin Ld.*
Snivel s. *snabs*.
Snore vb. *ung-pa*, *snur-ba*.
Snow s. *ka-ba*, *gans*; — ball *ka-gon*; — bridge *rud-zam*; — fall „*bab*; — leopard *yu. ba*; - shoe *dkyar*; — slip *ka-rud*; storm *ka-tsub*, *rlun-tsub*, *bu-yug*.
Snuff s. *sna-„dug W.*
So *des* 142, *de-ltar* 254, *„di-ltar* 275, *de-bzin-du* 256, *de-„dras* 282; just — *de-ka-ltar* 255; so as *tsam* 430; so that *tsam-du*; so then *yan* 606.
Soak *sbon-ba*.
Soap s. *glan-gzhi C.*, *sa-bon W.*
Soar *lding-ba*, „*byo-ba*.
Sob s. *sud-mo*.
Socage „*u-lag* 490.
Society, human — *tsogs* 451.
Socket of the eye *mig-khab*.
Sod *skam-ba*.
Soda *bul*.
Soft „*jam-pa*, *mnyen-pa*, *snyi-ba*, „*bal-po*.
Softly *ga-le C.*, *gu-le W.*
Soil s. *sa-yzi*.
Soil vb. *bsgo-ba*.
Solder *kro-cus sdom-pa*; "*kur-ya dan bar-ba*" *W.*
Soldier *dmag-mi*.

Sole of the foot *rkań-mčil.*
Sole adj. *yčig, yčig-pu* 144.
Solely *ka-ma, „ba-čig.*
Solid adj. (not hollow) *kań-gań, gar-ba, pa-ri mań-čan W.*; (not liquid) *reńs-pa*; (firm) *mčhrań, „čag-čan W., sra-ba.*
Solitary adj. *dben-pa*; — place *dgon-pa.*
Solitude *dben-pa, „brog, gud.*
Some *ka-čig, ya-čen, ga-čag, gań-čig, „ga, ma-„ga; či yłoń W., čig, čań-čig; ča-čam; re-čig; la-ld.*
Somebody, some one, *yčig, yčig-čig.*
Somerset *ma-čdg.*
Something *či čig; či-yłoń W.*
Somnambulism *ynyid-rdol.*
Son *bu, bu-po, bu-ma W.*, resp. *sras*; — in-law *mag-pa*; — of man *mań bu, mań-sras.*
Song *ylu, mgur, dbyańs.*
Sonorous *sgra-čan, sgra-ldań.*
Soon *ma, mgyogs-pa*; *myur-du*; as — as *ma-ślad, ma łag-tu* 227, *čam-gyis* 451; sooner or later *ma-jigs.*
Soot *drug-pa, me-nag.*
Soothe *ši-bar byed-pa.*
Soothsayer *ča-mčan, rtsis-pa, mčan-mčan.*
Sorcerer *„gos-po, „ba-po*; sorceress *„ba-mo.*
Sorcery *rmam-ýrul, pra-mda*; to practise — *sprul-ba, rol-ba.*
Sorrel adj. *ldem-pa.*
Sorrow s. *kań-„krugs*, col. "*log-ýig*".
Sorrowful *mi dga-ba.*
Sorry *kań-du čud-pa, mi dga-ba, blo mi bde-ba, sems skyo-mo.*
Sort s. *ślyad-par, sna, rigs*; of what — *ci lta-ba.*
Soul *sgyuma*, resp. *ćugs-sgyuma, dgońs-pa; rgyud; rnam-śes, sems.*
Sound s *skad, ślrol; sgra, sgra-skad.*
Sound vb.n. *ślrol-ba, „grags-pa*; vb.a. *sgra*
Sound adj. *rem-pa, bde-ba.* [*sgrog-pa.*
Soup *ćug-pa.*
Sour adj. *skyur-ba, skyur-po C., skyur-mo W.*
Source *ču-mig, ču-mgo; ćuńs, „go-ma.*
South *lho.*
Sovereign s. *dbań-po.*
Sow s. *ýag-mo*; — thistle *ślal-pa.*
Sow vb. a. *sa-bon „deb-pa.*
Space *gu, go.*
Spade *lhags-ślyim.*
Span s. *mło.*
Spare vb. *ćań-ba.*
Spark *me-ldg, me-ldg.*
Sparkle *„ślol-ba W., sag-sdg ser-ba C.*
Sparrow *bya-po skya-bo W.*; — hawk *ślra, mčil-ślra.*
Spasm *rtsa-ćus* or-*„ćus*; *„ćil-ba C.*
Spawn s. *sgo-ma, sgoń.*
Speak *smra-ba*, resp. *bka-stsal-ba; mol-ba W.; lab-pa*, resp. *ynań-ba, ser-ba.*
Spear s. *mdań.*
Specimen v. *ýad* 344.
Speck *rme-ba, sma-ba.*
Spectacles *ścl-mig*; snow — "*mig-lta*".
Spectator *ltad-mo-pa.*
Speech *skad, ńag, ytam, ćig, brjod*, resp. *bka*, resp. *ynań*; *dpe-sgra W.*
Speed, good — ! "*ýam-pa ćo*" *W.*
Speedily *myur-du, mgo-bar.*
Speedy *mgyogs-pa, mgyogs-ćńs W.; myur-ba, ćńs-pa.*
Spell s. *ynańs, ynańs-mtags.*
Spend *skyag-pa, čud ysoń-pa*; to be spent *ča-ba, „gro-ba, „gyag-pa, „čam-ba, „dzad-pa.*
Sphere *dkyil-„ćor* 11; *grok* 79, *skal* 196; — of activity *spyod-yul.*
Spice *sdor, spod; čań-te W.*
Spider *ćags-gra-„ba, „bag-rdg.*
Spin *„ćal-ba, „ćel-ba.*
Spindle *ýań.*
Spirit *sems, sems-mńid; čań-ýśl* 4; evil — *ydoń* 207. *„goń-po* 36.
Spirited *ćar-po.*
Spit vb. *ću gyab-ćo W., ćo-le „deb-pa W.*
Spittle *mčil-ma*, resp. *ćal-ćab.*
Spleen (milt) *mčer-pa.*
Splendid *„od-čan, grags-čan.*
Splendour *rnam-pa, dkon-pa, rnam-brjid, brjid, dpal, byin, zil, yzi, yzi-brjid.*
Splint (for a broken limb) *čag-ćńs.*
Splinter s. *ćral-pa, ćńl-ćral; ćńs-zil W.*
Split vb. a. *„ges-pa, yćog-pa, ýćog-pa, čog-pa*; vb. n. *„gas-pa.*
Spoil vb. a. (plunder) *„jems-pa; yćil-ba.*
Spoiled (corrupted) *ćag-po*; to be — *sań-ba.*
Spoke *rtsib-ma.*
Sponge s. *ču-„ćir.*
Spontaneously *ran, ran-bżin-gyis, ćugs-kyis, rgyu med-du* 110.
Spoon *ćur-ma*; tip of a — *ćur-mgo.*
Spoon-bill *skyar-lib.*
Sport vb. n. (frolic) *rtse-ba.*
Sportsman *ćyi-ra-ba.*
Spot s. (locality) *go*; (stain) *grib*; (mark) *ćig-le.*
Spouse (wife) *ćań-ma, bżań-mo, ćab.*
Spout s. *ica-mńń.*
Sprain vb. a. *ćags „bud-pa* or *„bog-pa*; to be sprained *„ćrul-ba.*
Spread vb. a. *rkyoń-ba, „geb-pa, „ćab-pa, yćal-ba, rdal-ba, spel-ba, „dań-ba, „bre-ba, „greńs-pa*; vb.n. *mčeł-pa, „gye-ba, rgyas-pa, dar-ba, ldań-ba.*
Sprightly *ytań-po.*
Spring up vb. n. *čags-pa* 128.

Spring s. (fountain) *ču-mig, čren-pa*; (season) *dpyid*.
Sprinkle *„grems-pa, čag-čag byed-pa*.
Sprout s. *sbal-mig, mya-ga, skyug*.
Sprout vb. n. *skye-ba, „črub-ba, rdol-ba*.
Spunk *spra-ba*; *sa Ld*.
Spur s. (of horsemen) *rtsi-lčags*; mountain — *sgań*.
Spy s. *lta-ngul-pa, mal-ma*; — glass *dur-bin, tel-mig*.
Spy vb. *so-byed-pa*; to — out (another's faults) *„čań bru-ba*.
Squander *ysan-pa*.
Square s. *ka-gań*; adj. *ka-gań-ba, ka-gań-ma*.
Squash vb. *glem-pa*.
Squat vb. *tsog-pur sdod-pa* 432.
Squeeze vb. *glem-pa, bčer-ba*.
Squire v. *ga-yd*.
Stack s. *pub-rags*.
Staff *mčar-ba, „ßar-ba, ber-ka*.
Sting *ła-ba* 556.
Stage (of a journey) *„brań-ra*.
Stain vb. (sully) *bsgo-ba*; stained *nyams-pa*.
Staircase *čem-pa, rgya-skas*; *gya-ireła W*.
Stairs *čem-pa*; up — *ya-čog*, down — *ma-čog*.
Stake s (in the ground) *rtsd-pa*; (in a wager) *rgyal-rgyan*.
Stalk s. *rkań, sdoń-pa, ba-čag, rtsa-ba, sog-ma*.
Stallion *ysab*.
Stammerer *ka-ldig-mkan W*.
Stamp s. *rgya, resp. ßyag-rgyá*.
Stamp vb. *„k'rab-pa* 61.
Stanch vb. (the flowing blood) *sdom-pa*.
Stand vb. a. (bear) *bzod pa* 498; to be able to — *ßub-pa, čag-pa*; vb. n *grań-ba, lańs-te sdod-pa*.
Stand s. *steps* 221.
Star *skar-ma*; shooting — *skar-mda*.
Start vb. (set out) *rgyug-pa*; (from alarm) *„drog-pa*.
State s. (condition) *yma-skabs, yma-tsál*.
Stately *„od-čan*.
Statue *sku, rdo-sku*.
Stature *spo-po, sgo-ba*.
Stay vb. n. *„dug-pa, sdod-pa, yma-pa, bźugs-pa*.
Steadfast *brtań-po*.
Steady *„ßugs-pa*.
Steal vb. a. *rku-ba, ma-sbyin-par len-pa*; vb. n. (slip) *„jab-pa, nyul-ba, „ltul-ba*.
Stealth, by — *sbas-te W*.
Steam *rlaňs-pa*.
Steel *"čag-zań"*, *ya-ldá*.
Steelyard *rgya-ma, nya-ga*; *pur, spor, spo-ral, mań*.
Steep adj. *ytań-ytań, yzar-ba*.
Steer vb. a. *ka-la sgyur-ba*.
Stench *dri ma-pa, dri ma-ba, dri-mnam*.
Step s. *gom-pa, rdog-pa*; — of a ladder *kral-dań* 21; vb. n. *bgom-pa, gom-pa „bor-ba, „grul-ba, „čeg-pa*.
Stepfather *yá-yyár*; stepmother *ma-gyár*.
Stick s. *ber-ka, dbyug-pa*.
Stick vb. n. *ßad-pa, „byar-ba*; vb. a. *sbyar-ba, „dzugs-pa*.
Sticky *rtsi-čan*.
Stiff *rcań-pa*; to be — *rcań-ba*.
Still adj. (quiet) *dal-ba, mi ßyo-bar*; (silent) v. *ka rog-pa*.
Still adv. *da-rtsá, yań*.
Sting s. *mdań*; vb. a. *„lig(s)-pa, „dzug-pa* 466.
Stingy *lag-dam-pa, čsgn-„dod-čan*.
Stink vb. *mnam-pa*.
Stir vb. a. *dkrug-pa, mub-pa*; to — up *rnyog-pa, sprug-pa*.
Stirrup *yob, „ab*.
Stitch vb. *sbrel-ba*.
Stocking *rkań-ßabs*, resp. *ßabs-ßóba*.
Stomach *grod-pa, ßo-ba*.
Stone s. *rdo*; — of fruits *rus-pa*; vb. a. *rdo-rub-la btań-ce W*.
Stool *steps* 221.
Stoop vb. *mgo dgu-ba, mgo dgur-ba* or *gug-pa*.
Stop vb. a. *mub-pa, „gegs-pa*; vb. n. *„gag-pa, sdod-pa*.
Stopple, stopper *ka-„dig*.
Store s. *mdzod*; — room *mdzod-ßań, ban-ba, ban-ßań, ßoń-ßań*.
Storm s. *ßub-ma, rlań čem-po, drag-pa*.
Story s. (floor) *ßog*; (tale) *yma-tsál, lo-rgyus*.
Stout adj. *sbom-pa, rcom-po*; (of cloth) *ßugs-dań*; to grow — *brta-ba*.
Stove *ßab, me-ßab*.
Straight adj. *drań-po, grońs-po, bzańs-pa*.
Straighten *sroń-ba*.
Strain vb. a. (filter) *„ßag-pa*.
Strainer *ßu-ßags*.
Straits *sa-ßór, mßo-lag-„brél*.
Stranger *ßyi-mi, byen-pa*.
Strangle *ske ßadam-sta ysod-pa*.
Strangury *ylin-„gag*.
Strap s. *ko-ßáy, nyog-gu, rog-ba W., ińs*.
Stratagem *dku-lto*.
Straw *sog-ma, ßub-ma*.
Strawberry *dpal-byór W*.
Stray v. *yan-pa* 506.
Street *rgya-srás, lam-srás*.
Strength *nyams-stobs, stobs-po*; *ßed*; — of spirits etc. *bsu*.
Strengthen *ßed ßug-ce W*.
Stretch vb. *rkyań-ba, sriń-ba*.
Strew *ytor-ba, „ßiń-ba*.
Strewing-oblation *ytor-ma* 210.

Strict *dam-po.*
Stride vb. *bgom-pa.*
Strike vb. „*pog-pa*, *rgyab-pa*, *rdub-ba*, *rdeg-pa.*
String s. *rgyud*, *sgrog*, „*ŝiŝ-ba*, „*jrwa-ba*, *ta-gu.*
Strip vb. *su-ba*, *goe* „*bud-pa.*
Strive for vb. *sngegs-pa*, „*grub-pa*, *brtson-pa.*
Stroke s. *bag*, „*jrwa-pa.*
Stroke vb. *bgil-ba*, „*bgag-pa.*
Strong *gar-ba*, *drags-pa*, *btsan-pa*, *rtsa-pa* 535, *ŝel-ŝam.*
Structure *bkod-pa.*
Stubborn *mgo-ŝkrogs-pa.*
Student *slob-gnyer.*
Studious *brtson-*„*grus-ŝan.*
Study s. „*bad-pa.*
Stuff s. (cloth) *rus.*
Stuff vb. a „*ŝam-ba.*
Stunned *ŝul-ŝol.*
Stupid *glen-pa*, *bkun-pa*, *blo-gros-med.*
Style s. *bca*, *za-sta W.* 487.
Subdue „*joms-pa.*
Subject s. *skor*, *gleŝ-yŝi*, *mŝa-ŝdus*, *bran*, „*baŝ.*
Subject vb.a. „*joms-pa*, *ŋg-tu* „*jug-pa* 601.
Subsequent *phyi-ma.*
Subside *ŝi-ba.*
Subsidy „*ŝul-ma.*
Subsistence „*ŝa-ŝaba.*
Substance *dŝos-po*, *rdzas* 458.
Substantive *dŝas-min.*
Substitute s. *ŝab.*
Subtract „*dor-ba*, *sbyon-ba*, „*bud-pa.*
Succession *ŝar*, *rabs* 535, *rim-pa* 330.
Such „*di-*„*dra-ba* 283, *de-lta-bu* 256.
Suck „*jib-pa*, „*ŝul-ba.*
Suckling baby *bo-*„*ŝeŝ.*
Suddenly *glo-bur*, *glo bur-du*, *ŝar(-gyis)*; *yan-med-la W.*
Suet *grod-ŝul*, *ŝaŝ-ŝul.*
Suffer vb. n. *myoŝ-ba*, *brod-pa*; vb. n. *mŝur-ba*, *yzir-ba.*
Suffice „*lyed pa*, *ldan-ba*; *ŝog-pa.*
Sugar *ka-ra*, *ŝa-ra*; raw — *bu-ram*; — cane „*dam-bur W.*
Suit s., a complete — of clothes *mgo-ŝus ŝa ŝaŝ.*
Suitable, to be — „*ŝi-ba* 552, „*sa-pa*, *rus-ba.*
Suitor „*dod-mkan.*
Sully *bsgo-ba.*
Sulphur *mu-zi.*
Sum s. *brtsis-ŝis*; vb. to — up *sgrul-ba*, *sdom-pa*, *sre-ba.*
Summary s. *sdom.*
Summer *dbyar.*
Summit *mgo*, *spa*, *rtse(-mo).*
Summon vb. a. „*gugs-pa.*
Sun *nyi-ma*; — beam *nyi-yŝer*; — dial *nyi-tadd.*
Sunday *gza-nyi-ma.*
Superficies *ŝos*, *ŝa*, *yloŝ.*
Superintend *ŝul-ta byed-pa.*
Superintendence *do-dam.*
Superior adj. *ŝyad*, *yoŝ-ma*, *rgyal-ba*, *bla*, *rab*; s. *goŝ-mu*, *bla-ma.*
Supernumerary adj. „*ŝeb.*
Supine adj. *gan-lyal.*
Supper *dgoŝs-ma*; Lord's — *ŝyal-ma* 588.
Supple *mnyen-pa.*
Supplement *ŝa-sbsil*, *ysen-lag*, *bsan-ŝibs.*
Supply vb. *sgrub-pa.*
Support vb. *skyoŝ-ba*, „*dgas-pa*, „*dmin-pa*; s. *rten-pa*, *rgyab-rten.*
Supposition resp. *bsam-pa*, *snaŝ-ba*, *bŝad-pa*, *bŝad-ŝul.*
Suppress *nom-pa*, „*joms-pa*, *snub-pa*, *sab-pa*, „*gags-pa.*
Sure *gar-ma-ŝig*, eleg. *gar-ma-bkam* 78; *btsan-po* 484; to be sure! **ŝig*, *dig*, *da-ka yod** 256.
Surely *ŝes-par*, *nan-ŝiga* 108.
Surety *brtan-pa*, *yden-ŝad.*
Surface *ŝa*, *ŝos*, *loys*, „*ŝod*, *rdaŝ-pa.*
Surpass „*da-ba.*
Surround *skor-ba.*
Suspend *dpyaŝ-ba*, *spyan-ba* 588.
Swaddling-cloth *ŝa-sŝin W.*
Swallow s. *ŝug-ta.*
Swallow vb. *mid-pa*, *ŝyar-mid-pa.*
Swamp s. *gram-pa.*
Swan *bŝad*, *bŝad-pa*; *naŝ-pai rgyal-po.*
Swear *bro* „*ŝal-ba*, *dmod-mo* „*bar-ba* 422.
Sweat s. *rlaŝ.*
Sweep vb. *ŷyag bdar-ba*; ■ — together *sdud-pa.*
Sweepings *pyag-dar.*
Sweet *dŝar-ba*; — scented *ŝim-pa.*
Sweet-heart *ŝad-grogs*, *mig-grogs*, *mdza-grogs*, *bzaŝ-grogs.*
Sweet-meats *ŝim-zi*, *ŝim-ŝim C.*, *ŝim-zig W.*
Swell vb. n. *skrain-ba*, „*bo-ba.*
Swift adj. *skyen-pa*, *myur-ba*, *rŝis-pa.*
Swim *rkyal-ba*, „*ŷyo-ba.*
Swine *pag.*
Swing vb. a. *dbyug-pa*, *ŷyob-pa.*
Switch s. *ŝbag.*
Swoon vb. n. *brgyal-ba.*
Sword *ral-gri.*
Syllable *sgra* 119, *ŝeg-bar* 450.
Symbol *rten* 219.
Symmetry *dpa-byad*, *byad.*
Symptom *mŝan(-ma)*, *rtags.*
Synonym *ŝad-dod* 258.
Syphilis *pa-rdzi*, *reg-dug.*
Syria *ram-ŝam.*
Syringe *ŷeŝ.*

T

Tabernacle *gur-mčog* 60.
Table *čog-ste* 150, resp. *ysol-čog* 159; *ysol-steg*; European — *rgya-čog*.
Tablet, bearing an inscription *byaṅ-bu*, *byaṅ-mo*.
Taciturn *mara-myaṅ*.
Tail *rdo-ma*, *mjug-ma*.
Tailor *ṅem-pa*.
Take vb. a. *len-pa*, „*ḡoṅs-pa*, „*dzin-pa*, resp. *blem-pa*; "*main-če*" *W*; to — fur „*dzin-pa* *dzin*, *nem-pa*; to — off „*bud-pa*, *ku-ba*; to — out „*goṅ-pa*, „*don-pa*, „*byin-pa*; take away! *ḡur soṅ* *C.*, *ḡur ḡyer* *W.*
Tale *lo-rgyus*, *sgrub(s)*.
Talent *bla*, *rig-pa*, *gon-tam*, *ses-rab*.
Talk s. *ytam*, „*ur*; vb. *mara-ba*, *lab-pa*, *gleṅ-ba*, „*bar-ba*, „*ur ytaṅ-ba*.
Talkative *mara-„dbal*, *rgya-lab-tam*.
Tall col. *ṅgo-po rin-mo*, *kyaṅ-kyaṅ rin-mo*, „*joṅ-„jöṅ*.
Tallow-candle *teil-sdaṅ*.
Tamarisk „*oṅ-bu*.
Tame adj. *dul-ba*, „*dri-pa*, *ysuṅ-ba*; vb. a. „*dul-ba*, *tul-ba*.
Tan vb. a. *mnyed-pa*.
Tanner *ko-ba mnyal-mkhan* *C.*
Tardy *bal-po*.
Target „*ben*.
Tarry vb. „*gor-ba*.
Tartar (incrusting the teeth) *so-dreg*.
Task s. *ḡag*; *rgyugs* *W.*
Taste s. (savour) *bro-ba*, ro; vb. a. *myoṅ-ba*; vb. n. *bro-ba*.
Tattered *čaḡ-po*.
Tavern *čaṅ-ḡaṅ*.
Tax s. *ḡral*, *dpya*; „*bob* *Sp*; vb. a. (appraise) „*jal-ba*.
Tea *ja*, resp. *ysol-ji*; — pot *tib-ril*, resp. *ysol-tib*; — party *ja-mgrin*.
Teach vb. *skom-pa*, *slob-pa*.
Teacher *stan-pa*, *slob-pa*, *slob-dpon*; *rgyud-pa*.
Team of bullocks *glaṅ-dor*.
Tear s. *mči-ma*; to shed tears *mči-mo blag-pa*.
Tear vb. a. *yleg-pa*; to — out „*ysed-pa*, „*byin-pa*; to — to pieces „*dral-ba*, *bral-ba*.
Tease *gol-mdo čo-če* *W.*
Tedder vb. *bled-po*; s. *bled-ḡag*.
Tell „*čad-pa*, *smyod-pa*, *mara-ba*, *ser-ba*, *zlo-ba*, *zlos-pa*.
Temperate *bod ses-pa*.
Temperature *grad-dra*.
Tempest *rlud čen-po* or *drag-po*, *rlud-dmar*, *yul-ldin*.
Temple *mčod-ḡaṅ*.
Temporal *ṅe* „*dir*; — life *ynas-skabs*.
Tempt *myams sad-pa*, *bod* „*dzin-pa*.
Ten num. *bcu*, *čig bcu*; — thousand *ḡrit*; tenth *bcu-pa*.
Tenant *ḡaṅ-pa ynar-mkhan*.
Tend vb. a. *skyoṅ-ba*.
Tender adj. *smyi-bu*, „*jam-pa*; *byams-pa*.
Tendon *rtsa-ču*.
Tent *ču*.
Tent *gur*, resp. *bkrag-gur*.
Term s. (limited time) *čod-mo*.
Terminate vb. n. *cin-pa*; vb. a. „*ḡcod-par*.
Termination *mtha* 239. [*byed-pa*.
Terrace *steṅ-ka*, *steṅ-ma*.
Terrify „*jigs-pa*, „*jigs-skrag* „*don-pa* *C.*; "*jig-ri skul-če*" *W.*; to be terrified *skrag-pa*.
Test vb. a. *nyams sad-pa*; *bod lta-ba* 218.
Testament *bka-čems*, *ka-čems*.
Testicle *rlig-pa*, resp. *ynaṅ-rlig*, euphem. „*bras-bu*.
Testimony *ča-bdi*; v. *dpaṅ(-po)* 286.
Texture *ḡaṅ*.
Than *las* 546, *pas*, *kaṅ* *W.* 571.
Thank vb. *ytaṅ-rdzu byed-pa* or „*bul-ba*.
Thanks s. *ytaṅ-rdzu*, *leṅs-ysol*; many — ! *bka-drin-čé*, *ṅo-mtsar-čé* 436; *ku* *W.*
That pron. *de* 256; *so-ci-ltar* 218.
The def. art. v. *de* 256.
Theatre *lhad-mo lta-bai sa*, *lhad-mo-ḡaṅ*.
Theft *rkun-ma*.
Theme *skor*.
Then *de-ṅa-na*, *der* 256.
Theory *lta-ba* II, no. 3, 217.
There *de-na*, *de-ru* 256, *ḡa-gir* 339.
Therefore *de-bas-na*, *des-na*, *des* 256.
Therein *nas-na*.
They *ḡo-po*; *ḡo-rnams* *W.*; *ḡo-ba*, *ḡo-rag* *C.*; *de-dag*, *de-rnams*.
Thick „*tug-pa*, *stugs-po*, *skom-pa*, *rom-po*; (of fluids) *ska-ba*, *rmyog-pa*.
Thicket *ḡaṅ-ldaṅ* 444.
Thickness *srab-„ḡag* 944.
Thief *rkun-ma*.
Thimble *lcuṅ-mo*, *mdzub-rčen*.
Thin adj. *ḡra-ba*, *rim-bu*, *sim-po* *W.*; *srab-pa*, *sla-ba*, *sla-mo*.
Thing *dños-po*, *ča*, *ča-byad*, *ḡas*, *rdzas*; things (goods) *ča*, *ča-tag*.
Think (suppose) *snyam-pa*; (meditate) *sem(s)-pa*; *bsam-mno byed-pa* or *ytaṅ-ba*, resp. *dgoṅs-pa*; to — of *dran-pa* 261, *dgoṅs-pa*.
Third num. *sum-pa*; thirteen *bcu-gsum*; thirteenth *bcu-gsum-pa*; thirty *sum-cu*; thirtieth *sum-cu-pa*; a third, third part *sum-ba*, *sum-par*.
Thirst s. *skom*, *skom-pa*, *skom-ldad*; vb. *skom-pa*.

This „di 925.
Thither *de-ru, der* 956; *pyogs der* 852.
Thong *ka-lug.*
Thorn *ser-ma.*
Thoroughly *Eyam-nas.*
Thou *kyed, kyod,* resp. *ngöl.*
Though v. *kyi* 6.
Thought *bsam-pa,* resp. *dgons-pa, snyam-pa, snaü-ba, dmigs-pa,* „*ser sgo, nyams.*
Thousand num. *stoü*; ten — *Kri, Kri-krag, Kri-tso*; hundred — „*bum,* „*bum-tso.*
Thrash vb. *rgyal-ba rdog-pa, rgyu byed-pa* C., "*ka-yu skoo-ie*" W.
Thread s. *skud-pa,* „*tsem-skud*; *snal-ma* 811, *nyag-tog* 185.
Threaten *gsan-pa* W.
Three num. *gsum, sum.*
Threshold *kun-pa, sgo-tem.*
Thrifty *yuü-sems-can.*
Throat *mgul,* resp. *mgur, tkog-ma, skr, gro-ba, mgrin-pa,* 'o-le W.; sore — *mgul-nad.*
Throb vb. „*gur-ba.*
Throne s. *rgyal-sa, Kri, sen-ge-Kri.*
Through *ltaü, lteü* 917; *gyü* 951
Throughout *tog-tog* 287.
Throw vb. a. *rgyab-pa, rgyag-pa, skyur-ba, ptor-ba,* „*jem-pa, dbyug-pa,* „*bor-ba* C.; to — down „*bud-pa,* „*brlu-pa*; to — off *spoü-ba.*
Thumb s. *te-bo, mte-bo.*
Thunder s. „*brug,* „*brug-skad,* „*brug-sgra.*
Thunderbolt *tog, lde, rdo-rje, yamu-tsugs.*
Thursday *yza-pur-bu.*
Thus *de-ltar,* „*di-ltar, de-bzin-du, de-*„*dras* C., *de-teug* W.
Thwart (frustrate) *sgyel-ba.*
Tiara *ĉod-pan.*
Tibet *bod.*
Tibetan m. *bod-pa,* f. *bud-mo*; — language *bod-skad*; — printing-characters *dbu-can* 388; — current handwriting *dbu-med.*
Tick s. *lug-sig.*
Tickle vb. "*ki-ni lug-ie*" W.; *gug-pa* W.
Tide s. *dus-rtsis.*
Tidings *yiriu*; glad — *ytam-snyan*; (gospel) *yiriu bzaü-po.*
Tie s. „*ĉis-ba,* vb. a. „*ĉis-ba,* „*kyig-pa.*
Tiger *stag.*
Tight *dam-po, ĉaü-po.*
Till, until *bar-du* 366, *tug* C.; *tsug-pa* W.
Till vb. a. „*dul-ba.*
Time s. *dus, ĉe, skabs*; (while) *yun*; time, times *lan*; one —, once *lan-ĉig*; ten — *lan-bĉu*; point of —, proper — for *bagaü* 134.
Timid „*jigs-pa,* „*jigs-mĉan,* „*jigs-pa-ĉan*; *sems-ĉuü-ba.*
Tin s. *ĉa-sgo dkar-po, ĉa-dkar, dkar-yu*; — plate *ta-li* W.
Tinder-box *lhag-mog.*
Tire vb. a. *ĉal gyo-pa.*
Tired *dub-pa*; to be — *dub-pa, skyo-ba.*
Tithe s. *ĉu-ĉig* W.
Title s. *mĉan*; (claim) *ĉob-srol.*
To prep. *mĉan* 373, *druü-du,* resp. *ĉabs-druü-du* 203, *rtsar* 437, *gan-du* 96.
Tobacco *ta-ma-ka*; — pipe *gaü-ĉog, ĉal-ĉog.*
To-day *de-riü* C., „*di-riü* W.
Toe *rkaü-sdr, sor-mo*; the big — *rkaü-pai mte-bo.*
Together *yig-tu, lhan-ĉig-tu*; — with *bĉas-pa, mnyam-du.*
Token *mĉan-ma*
Tola (Indian half ounce) *dsul,* col. *sud.*
Toll s. *ĉo-gam.*
Tomb *dur, bai-so.*
Tongs *rkam-pa.*
Tongue *lce,* resp. *lgag.*
Too adv. (too much) *ha-ĉaü*; conj. (also) *yaü.*
Tool *ĉas*; tools *go-byed, lag-ĉa.*
Tooth *so,* resp. *ĉems*; — ache *so-rug*; — brush *so-ĉid*; — pick *ĉems-kiü, so-kaü.*
Top s. *rtse(-mo).*
Topography *yna-ĉbad, yul-ĉbad.*
Torch *gol-mĉ, sgron-mo.*
Torment vb. a. „*ĉse-ba*; *skuy-bsdal* or *yuag stem-pa* W.
Torn adj. *rul-ba, ĉul-po.*
Tortoise *rus-sbal.*
Torture vb. a. *mĉ-la yuag stem-pa* W.
Totter *yam-yam byed-pa.*
Touch vb. *ngug-pa, ytug-pa, lug-pa, reg-pa.*
Toupet *ĉor-ĉig, ĉor-ĉuigs.*
Towards *ĉog-tu* 237, *ĉaü-du, gyogs-su.*
Towel *lug-*„*gyis.*
Tower *mkar dgu-ĉog.*
Town *grod, grom-kyer*; *yul-grus*; *rgyal-sa* W.
Toy s. *rtsed-mo.*
Trace s. *rkaü-rjes, mal.*
Track s. *rjes, ĉul.*
Trackless *rjes-med.*
Tractable *sgrub-ĉa dul-mo.*
Trade s. *ĉoü, ĉom.*
Tradesman *ĉe-pa.*
Trading-place *ĉas-sga.*
Traffic s. *ĉoü.*
Train vb. a. *sbyoü-ba*; to — up *skyed-sriü-ba.*
Trample vb. a. *rdsi-ba, rdog-pas rtsuü-ba.*
Tranquil *ĉi-ba.*
Tranquillity *ĉod.*
Transaction *las.*
Transfer vb. *spo-ba,* „*gud-pa.*
Transform *sgyur-ba*; to — one's self *sprul-ba* 386; to be transformed into „*gyur-ba* 96, „*gro-ba* 101.

Transformation *rdzu-ˌphrul.*
Transgress ˌ*gal-ba*; ˌ*da-ba.*
Transgression ˌ*gal-ltrul.*
Translate *sgyur-ba.*
Transmigration, the round of — ˌ*khor-ba* 58.
Transplant *spo-ba.*
Transport vb. *skyel-ba.* ˌ*khyer-ba.*
Trap s. *rnyi, snyi*; *khwa-pa W.*: — door *yman-sgo*; mouse — *bi-khim W.*, fox *wa-khwa W.*
Travel vb. ˌ*gro-ba*, ˌ*grod-pa*, *bgrod-pa*; *ča-ba W.*
Tread vb. n. *rdzi-ba*; *"čag-čag čo-čo" W.*; vb. n. ˌ*čog-pa*, ˌ*čags-pa.*
Treadle *rkań-čiń.*
Treasure s. *gter.*
Treasurer *dkor-pa, phyag-mdzód.*
Treasury *dkor-mdzód.*
Treat s (feast) *mgron.*
Treat vb. n. (to use) *spyod-pa* 334; (to regale) *mgron-du yaver-ba*; to — medically *bcos-pa*; *sman-dbyud byed-pa* 321; vb. n. to — of *ŷod-pa* 189.
Treatise *rgyud, rgyud-sde.*
Treatment, good — *bzań-ŝiga W.*
Treaty *bzań-sgrig.*
Tree *ŝiń, sdań-po, ŝiń-sdoń.*
Tremble ˌ*gal-ba*, ˌ*dar-ba.*
Trespass vb. n. *bar-du ŷčod-pa* 317.
Trevet *lcags-sgyid.*
Trial (before a tribunal) *ytam-sdúr W.*
Tribe *sde.*
Tribunal *khrim-khań.*
Tribute *dpya.*
Trick s. *bar-čad*; to play tricks *ča-ˌsham-pa.*
Trickle vb. n. ˌ*dzag-pa.*
Trifling adj. *jra-ba.*
Tripod *sgyid-ba, lcags-sgyid.*
Troop s. *khu, pal-po-čę, tso*; troops *dpuń.*
Trophy *rgyal-mtshań.*
Trot vb. ˌ*dar-ba*: s. ˌ*dar-ˌgro.*
Trouble s. *nyon-mońs-pa, dka-sdug, nya-ńań*; vb. n. *dkrug-pa.*
Troublesome *ŝags.*
Trowsers *rkań-snam, gos-khań, dor-ma, byań-rkyań, smad-ygźóg.*
True *bden-pa, ńo-rdog.*
Trumpet *duń.*
Trunk (of a tree) *sdań-po*; (of an elephant) *glań-sna*; (box) *spom, sgrom.*
Truss s *ŷon-po*; vb. to — up *rdzo-ba.*
Trustee *ba-khab.*
Trustworthy ˌ*as-pa.*
Truth *dkn-pa. bden-pa, yin-min* 510.
Try *sgrana sod-pa* 166, *dpyod-pa*, col. *tsad-ŝta-ba.*
Tub *ŷźań-pa, bzom.*
Tube *dań-po, pu-ri.*
Tuck up *rdzo-ba.*
Tuesday *gza-mig-dmár.*
Tuft *ŷon*; — of wool *bal-ˌdab W.*
Tumble vb. ˌ*gyel-ba.*
Tumbler (drinking-glass) *ŝel-khr, ŝel-ŷźr.*
Tumult ˌ*khrug-pa.*
Ton *zem.*
Tone s. *gtu.*
Turban *tod, la-tód.*
Turbid *ska-ba, sgog-pa.*
Turf *spań, spań-po*
Turkey *rum.*
Turkois *ygu.*
Turmeric *gań-ba.*
Turn vb. n. *sgyur-ba*; to — off *slog-pa*; to — out ˌ*byin-pa*; to — round ˌ*khor-ba*; to — up *rdzo-ba*; to — upside down *spub-pa, slog-pa*; vb. n. *ŷźog-pa*, ˌ*gro-ba*, *ba-ba W.*; to — away *bkog-pa.*
Turn s. *ŝair* 458, *rim* 536: by turns *ŝair-la, ŝair-du, ŝair dań, res-la.*
Turnip *sgań-ma.*
Turret *spań, sgań.*
Tusk *sdo-ba, mčo-so.*
Tutelar god *yi-dam-lha, ŝaya-ldem.*
Twelve *bcu-gnyis*; twelfth *bcu-gnyis-pa.*
Twenty *nyi-śu*; twentieth *nyi-śu-pa.*
Twice *lan-gnyis.*
Twilight *srod, srod-ˌjhá.*
Twine s. *skud-pa, ŝ-ri W.*
Twine *"čag-ŝig", mtha-ma.*
Twirling-stick *ja-bkrug.*
Twist vb. n. *sgrim-pa, ŝkul-pa, ale-ba.*
Two *gnyis*; v. also *ńo* 256.
Two-legged *rkań-gnyis-pa.*
Tyrant *dpon-po drag-po* or *drag-śul-ŝan.*

U

Ugly *mi-sdug-pa.*
Ulcer *ku-ba*; *ba-ku W.*; *pol, thop-pa.*
Ultimately *ŷugs-ma.*
Umbrella *nyi-rib, ydugs.*
Unable *mi ŝes-pa, čań mi ŝes-pa.*
Unaccustomed *mi gom-pa.*
Unadulterated *ma-ˌdres-pa, khad-méd.*
Unaware *yan-med-la W.*
Unbearable *mi-bzod-pa.*
Unbecoming *mi-riga-pa.*
Unbelieving *ma-dad-pa, dad-méd.*
Unburton vb. a. ˌ*grol-ba.*
Unchangeable ˌ*gyur-méd*
Unchastity ˌ*dod-log.*

Uncle *ku-ba*; *ĉaŋ(-po)*, *'a-ĉaŋ*, *'a-ĉe W.*
Unclean *mi-ĉaŋ-ba*, *dri-ma-ĉaŋ*; *ĉi-du W.*, *skyug-bro C.*
Uncommon *ĉun-mań*, *ĉun-mońs ma yin-pa* 264; *srol-méd*, *la-mal-pa ma yin-pa* 227.
Undefined *ńes-med.*
Under *„og*, *„og-ma* 501; v. also *ĉam* 357.
Under-garment *'aŋ-ĉań.*
Undergo *mńoń-ba*, *bzod-pa*, *snyoń-ba.*
Understand *mkhyen-pa*, *go-ba*, *ńes-„ĝrod-pa*, *rig-pa*, *ĉoŋ-pa*; *ĉu-go-ba W.*
Understanding s. *blo*, *bla-gróń*; good — (agreement) *mthun* 241.
Undertaking s. *rtsom-pa* 441.
Undoubtedly *yońs-su-ma-ĉa-bar.*
Uneasy *ĉoń-du ĉud-pa*, *mi ĉaŋ-pa*, *mi dga-ba*, *mi dga-ste.*
Unequal *mi-„dra-ba.*
Unequalled *„grań-ya-med.*
Uneven *rtsub-po.*
Unexpectedly *ĉun-med-la W.*, *yań-med-la W.*; *glo-byr-du*, *ĉar(-gyis) C.*
Unfasten *„grol-ba.*
Unfinished *ma-rdzó W.*
Unfit adj. *mi-run-ba.*
Unfold *„bu-ba*, *ĉu „bu-ba.*
Ungracious *brtse-méd.*
Unguent *byug-sman.*
Unhappy *bkra-mi-ĉis-pa*, *sdug-bsnal-ĉan*, *yań-med-pa.*
Unimpaired *ma-nyams-pa.*
Universally *phal-ĉér.*
Universe *„jig-rten.*
Unjust *ĉud-méd*; *ĉos ma yin-pa.*
Unkind *brtse-méd.*
Unmarried (male or female) *ĉyim-ĉalu-méd*; (female) *ĉya-méd.*
Unobserved adv. *ma-ĉań-bar.*
Unoccupied *yan-pa.*
Unquestionable *ĉag-bĉud-pa* 221.
Unquestionably *yońs mi za-bar.*
Unreasonable *mi-rig-pa* 328.
Unripe *rjen-pa.*
Unsought *rtsol-méd.*
Unsteady *„dug mi ĉaŋs-pa* 450.
Unsubstantial *yzugs-méd* 454.
Unsymmetrical *ya-ma-ĉań.*
Untie *„grol-ba.*
Until *bar-du*, *ĉug C.*, *ĉug-pa W.*; *yan-la* 340, *yan-la* 508.
Untoward *mi-„dod-pa.*
Untruth *ĉab-ádh.*
Up to prep. *yan*, *druń-du*, *mdun-du*, *ldan-du W.* 298; *rtsar* 437; adv. *yar*, *gyen.*
Upbraid *bka-bkyon byed-pa.*
Up-hill *gyen-du.*
Upon *ĉa-ru*, *ĉar* 35, *ĉog-tu* 237, *steń-du* 223.
Upper adj. *ya-gi*; — end *ĉog-ma*; — part *stod.*
Upright (erect) *kye-rtsi*; *kroń-króń W.*; (honest) *ĉos-drań-po.*
Up-stairs *ya-ĉog.*
Urge vb. a. v. *nan* 308.
Urgently *nye-bar.*
Urinary organs *ĉu-sd.*
Urine *pĉin*, *ĉu*, *dri-ĉu.*
Usage (custom) *srol.*
Use vb. a. *spyod-pa.*
Use s. *krims*; *phan-pa*; *ĉob-ĉydd W.*
Useful *dgos-pa*, *phan-ĉogs-pa*; to be — *phan-pa.*
Useless *mi-dgos-pa*, *phan-méd*, *don-méd*; *ĉon W.* 163.
Usual *ĉun*, *ĉun-mońs*, *phal-pa.*
Usurp *„grog-pa.*
Utensils *ĉug-ĉa.*
Uterus *ma-sméd*, *jru-ma.*
Utmost v. *bla-ma* 182, *ji* 172.
Utter *rjod-pa*, *„don-pa.*
Uvula *lce-ĉań.*

V

Vacuity *stoń-pa-nyid* 228.
Vagina *mńal-sgo* 182.
Vagrant adj. *yan-pa.*
Vain (fond of dress) *mĉer-po*, *rtsub-pa*, col. *zab-mo.*
Valid *stobs-ĉan.*
Valley *ĉuń-pa*; lower part of a — *mdo*, upper part *ju.*
Valuable *dkon-pa*, *rin-po-ĉe.*
Value s. (price) *goń*, *ĉań*, *rin*; (importance) *„ĉos.*
Vanish *yal-ba*, *mi-snań-bar „gyur-ba* 217.
Vapour s. *ńad*, *rlaŋs-pa.*
Variegated *bkra-ba.*
Various *sna-ĉogs*, *sna-so-sd*, *so-sd*, *rigs mi-ĉyig-pa.*
Varnish s. *rtsi.*
Vegetables *sńo-ĉódd*, *ĉsod-ma*, *ldum.*
Vehicle *ĉog-pa*, *bkon-pa.*
Veil s. *ydoń-ĉeb.*
Vein (of the body) *rtsa*; (of minerals) *ydar-ĉa* 298, *rdo-ĉá* 237.
Venerable *btsun-pa.*
Vengeance *dugs W.*; to take — **dug konĉe*, *lan kor-ĉe* W.*
Venture vb. *spobs-pa.*
Venus *pa(-wa)-sańs.*
Verdant, the ground becomes — *sa „bo C.* 186; or *sńo skyd* 186.

Vermicelli *yiur-je, ĉar-ba.*
Vermilion s. *mtsad, ĉad.*
Vermin *srin-ba, „bu.*
Verse s. *rkad-pa* 15, *ĉiga* 448.
Vertex *mgo-dkyil, ytsug.*
Vertical *gyen-la drań-pa W.*
Very *rab-tu, ĉin-tu; ka-ĉań* 106; *sul W.* 408; the very *ko-nu* 42.
Vessel (receptacle) *snod*; (anatom.) *bu-ga*; (ship) *yzańs, gru.*
Vestibule *sgo-ĉań.*
Vestige *mdź.*
Vice s. *ndig-pa, mi-dge-ba.*
Vice-roy *rgyal-ĉań.*
Vicissitude *„gyur-ba* II 56.
Victorious, to be — *rgyal-ba.*
Victory *rgyal.*
Victuals *ka-ań, za-ba, za-ma.*
Vie with *„gram-pa.*
View s. *mań-ba* 317; point of — (mode of viewing things) *mtsań-mdź* 318, *yzigs-ańdź*; vb. a. *ĉa-ba.*
Vigorous *rem-pa.*
Vile *btsog-pa.*
Vilify *smad-pa, dma-„beńs-pa, ma-bab kal-ba W.* 421.
Village *yul-gru, grań, groń-ĉo, groń-yul, yul-ĉo.*
Villager *groń-pa.*
Vine *rgyań, rgyań-ĉiń.*
Vinegar *skyur-ĉu, skyur-ma Sik., skyur-mo Lh.*
Vineyard *rgyu-ĉań.*
Violate (infringe) *ytsog-pa, „ĉal-ba*; (deflower) *ĉa smad-pa.*
Violent *drugs-po, btsan.*
Virgin *bu-mo, bu-mo yzer-ma.*
Virtue *dge-ba, bsod-pa*; by — of *stobs-kyis* 284.
Virtuous *dge-ba, dge-bsläń.*
Viscid *rtsi-ĉań.*
Vishnu *kyab-jug* 46.
Visible *mtoń-pa, yzal-po, mtoń-ńe rań-ba.*
Vision (act of seeing) *zańs-ba, mtoń-zańs*; range of — *mtoń-„ĉor*; (phantom) *ĉal-yzigs.*
Visit vb. a. *ĉal-ĉa byed-pa*; ... *dań ĉug-pa-la „gro-ba*, ... *dań mjal-ba* or *yzad-pa.*
Visitation (inspection) *ĉal-ĉa, ĉal-ĉa.*
Voice *skad, sgra, sgra-skad*, resp. *yzań*; loud — *skad-ĉe.*
Volcano *me-ri.*
Voluptuousness *„dod-pa, „dod-ĉags.*
Vomit vb. *skyug-pa*; s. *skyugs-pa.*
Vortex *ytsug.*
Vow s. *ĉugs-dam, dam, dam-ĉig, yi-dam*; to make a — *ĉugs-dam bĉa-ba.*
Vowel *dbyańs.*
Vulgar s. *dmańs* 429; adj. *ĉa-mal-po* 227.
Vulture *go-ba, glag, byaṇ-glag.*

W

Wag vb. a. *syril-ba.*
Wages *gla, ńoṇ.*
Waggon *śiń-rta*; — wheel *śiń-rtai ńań-lo.*
Wailings s. *smre-sńigs.*
Waist *skyil-pa.*
Wait vb. n. *syug-pa, sdad-pa, srin-ba*; ■ — on *mjal-ba*; to lie in — *sgug-pa*; to keep one waiting *sgug-tu „jug-pa.*
Waiting-man *sku-ńańs-pa, ĉabs-pyi; drań-ĉór.*
Wake vb. a. *sad-pa, ynyid sad-pa.*
Walk vb. n. *bgrod-pa, „grul-ba, „gro-ba, „ĉag-pa*; resp. *skyod-pa, ytsegs-pa, „byoṇ-pa*; to take a — *skyo-sańs-la „gro-ba* 494; v. also *ynyis-pa* 518; the act of walking *„gros*; manner of — *spyod-„grań.*
Wall s. *ring-pa, lteags-ri, skya.*
Walnut *star-ka, der-sga.*
Wand s. *dbyug-gu, dbyu-gu.*
Wander *„ĉyań-pa, rgyu-ba.*
Want vb. a. *dgos-pa, „ĉal-ba, „ĉo-ba*; I — *ńa-la dgos* 87; I do not want it *„ĉo-ĉe med W.* 56.
War s. *„ĉug-pa*; *mag-ĉiń C., mag-ĉig W.*
Wardrobe *gos-sgań.*
Warm adj. *dro-ba, dron-mo, ĉa-ba.*
Warm vb. a. *sro-ba*; *dugs-pa W.*; to — one's self *lde-ba.*
Warmth *ĉa-grań, drod.*
Warp s. *rgyu.*
Warrior *dmag-mi.*
Wart *mdzer-pa.*
Wash vb. n. *„ĉrad-pa*, resp. *bsil-ba.*
Washing s. *ĉrus*; water for — *ĉrus-ĉu.*
Waste adj. *gog-po, stoń-pa.*
Watch vb. a. *srań-ba.*
Watchman *srań-mkań.*
Water *ĉu*, clog. *ĉab*; — carrier *ĉu-pa*; — channel *rea*; — closet *ybyag-ra*; *ynań-spyod*; — jar *ĉu-rdzd*; — snake *ĉu-sbrul*; — spout *„dre-ybu-ĉub W.*; — tub *ĉu-zem.*
Wave s. *rlaba, dbu-ĉläń.*
Wavering s. *ĉam-ĉam.*
Wax s *spra-ĉil C., mum W.*
Way (road) *„gro-ba, lam*, (manner) *rnam-pa, ĉaba, ĉugs, ĉul*; by or in the — of *sgo-nas* 115; to have the — of *rigs-pa* 529; to give — *„byer-ba*; to make — *„byel-ba, „dzur-ba.*
We prom. *ńo* 124, *ńa-ĉag, ńed, ńed-ran, ńos,* [„°, „u-ĉag.

Weak adj. *ḥan-pa, ḥal-mud, ḥed-ṭhul, ḥab-med W.; nyams-ṭsul, „jam-po W.*
Weal (mark) col. *nya.*
Wealth *nor, dkar, ḥyug-ḥyid, dbyig(s), byor-pa, loṅs-spyod 554.*
Weapon *mṭson.*
Wear vb. n. *gyon-pa, bgo-ba.*
Weariness *ṅal-ba, „o-brgyal.*
Weary adj., to be — *skyo-ba, sum-pa.*
Weary vb. a. *ṅal „jug-po*; to be wearied *ṅal-ba.*
Weather, clear — *ynam dag-ba, ynam dwaṅs, ynam ṭsaṅ*; dry — *ṭsam-po 220.*
Weave vb. a. *„ṭag-pa.*
Weaver *ta-ga-pa.*
Wedge s. *ka-ra.*
Wednesday *yza-ḥbag-ma.*
Weed s. *rtsa-ṅan.*
Weeding (the act of) *yar-ma.*
Week *bdun-ḥjog.*
Weep *ṅu-ba, ṅam-pa.*
Weft *spun.*
Weigh vb. a. *„jal-ba, „dgo-po, ybal-ba, ybor-ba.*
Weight *rda 226, sraṅ 580.*
Welcome, you are — *„phu-po lags-so 501.*
Welfare *bde-ba, bde-„jags.*
Well s. *ḥron-pa, ṭu-dsal, „byuṅ-ḥduṅs, ṭu-mig.*
Well adj., are you —? *de-ma 's yo C.*; adv. *„o-ma 500*; very — *de-ltar „ṭsal-lo*; well, well! *yag-po yag-po*; — sounding *snyan-pa*; — tasted *ḥim-po.*
Wen *lba-ba.*
Went, I went *soṅ 573.*
West *nub.*
Wet adj. *rlum-pa, ybar-ba*; s. *rlum.*
Wether *ṭoṅ-pa.*
What interr. *ci 128, gaṅ 65, ci-ltar 140, ji 172.*
Whatever *ci-yaṅ*; — it may be *ci yaṅ ruṅ 552.*
Wheat *gro*; — flour *bag-ḥjyd.*
Wheel s. *„ḥor-lo*; paddle — *skas-ra.*
When *ḥa-ru, ḥar*; *ciṅ*; interr. *nam, dus-nam-ḥig 908.*
Where *ga-na, ga-ru, gar*; — is? *ga-ru.*
Whetstone *„dzeṅ.*
Which interr. *yaṅ 65.*
While s. *yun*; a little — *ṭsa, dar-ybig, ra ḥig (dsa)*; a long — *riṅ ḥig-ma.*
Whilst *la 540, las 546.*
Whip s. *ḥbag, rta-ḥbag.*
Whirl vb. n. *„ḥsub-pa.*
Whirlpool *ybug, ybug-„ḥyil.*
Whirlwind *„dre-pu-ḥdub W.*
Whisper s. *ḥob-ḥib*; vb. *ḥob-pa, ḥib-po.*
Whistle vb. *ḥgu-sgra ybeṅ-ba*; v. also *ḥu-ḥa 597.*
White adj. *dkar-ba*; — wash *dkar-rtsi.*
Whither *ga-ru, ga-la 64, gar 87.*
Who interr. *gaṅ 65, ra 573.*
Whole adj. *ṭsaṅ-ṅdd 200; ṭsaṅ-ma, ṭil-ba, ḥril-po*; s. *ṭil-po.*
Wholly *yoṅs-su.*
Why interr. *ci, ci-la 140, ciṅ ḥyir 951; ga-la rten-nas 214*; interj. *„o-ma 500.*
Wick s. *mṭsi-po, sdoṅ-ras C., ser W.*
Wicked adj. *ṭsa-med, sdig-pa-la ḥgyo-ba.*
Wide *ṅeṅ-ṅan, yuṅs-pa, ḥal-po, ḥal-ṅan.*
Widow *yuga(s)-sa-mo.*
Widower *yug(s)-sa-pa, yug-sa; skyes-sdig*
Width *ḥyon, ybeṅ.* [*C.*
Wife *ṅuṅ-ma, ṅuṅ-grogs*; *'a-ma W.*; *ḥab 38, ḥyo-mo 48*; (housewife) *ḥyim-ṭsub-mo, ḥyim-pa-ma 47.*
Wild adj. *rgod-po, ynyan-pa.*
Wilderness *dgon-pa, „brag.*
Will s. *bsam-pa, ḥugs*, resp. *ṭugs-dgoṅs.*
Willing, to be — *„dod-pa.*
Willow *ḥbaṅ-ma.*
Wind s. *rlaṅ, rlun*; cold — *ḥbag(s)-pa.*
Wind vb. a. *dbyi-ba, „ḥri-ba, „ḥyil-ba, sgril-ba*; vb. n. *„ḥril-ba.*
Window *rgyal-dkar C.*; — hole *dkar-ḥbuṅ.*
Windpipe *ḥru-brdá W., ḥkog-ma.*
Wine *rgyun-ḥbaṅ*, resp. *rgyun-skyems*; *ṅaṅ.*
Wing s. *ḥog-pa, „dab-ma.*
Wink vb. n. *mig ḥrab-ḥrab* or *ṭsab-ṭsab* or *„dzum-„dzim byed-pa.*
Winter s. *dgun, dgun-ka.*
Wipe vb. a. *„phyi-ba*; to be wiped off *„byi-ba.*
Wire *ḥbags-skud.*
Wisdom *ye-ses, ses-rab.*
Wise adj. *mkas-pa, grub-ba, mdzaṅs-pa.*
Wish s. *„dod-pa, yid-smon*; resp. *dgoṅs-pa, bkod-doṅ*; vb. a. *„dod-pa, smon-pa, „ṭsal-ba, bkod-pa.*
Witchcraft *mdu, ybra-mdu.*
With *daṅ 218, snyam-du 196, ḥbaṅ-ba.*
Withdraw vb. a. *ybod-pa, ma ster-ba*; vb. n. *„gyo-ba.*
Wither vb. n. *rnyid-pa.*
Within *ṅaṅ-ṅdd.*
Without prep. *med-pa(r) 418.*
Witness s. *dpaṅ(-po).*
Wolf *spyaṅ-ki.*
Woman *bud-med, ma, 'a-ma W.*
Womb *mṅal 182, bu-snod 319, rum.*
Wonder s. *ya-mṭsan.*
Wonderful *nyams-mṭsar-ba, no-mṭsar-ba*; *ya-mṭsan-po C., ya-mṭsan-ḥan W.*
Wont, Wonted adj. *goms-pa.*
Wood (forest) *nags(-ma), ṭsal*; (timber) *ṅiṅ*; — shavings *ṅiṅ-zel.*
Woodpecker *ṅiṅ-rgyu.*
Woof *spun.*
Wool *bal.*
Word *ṅag, mṅal, sgra, ṅag 128*; resp. *bka.*

Work s. *bya-ba*, *bzo*, *las*, resp. *phrin-las*; vb. n. *las byed-pa*.
Workman *las-pa*, *las-mi*.
Workmanship *bzo* 497.
Workmaster *lag-dpon*.
Workshop *bzo-khaṅ*.
World *jig-rten*, *srid-pa* 589.
Worldliness *jig-rten di-la čags-pai sems*; v. *byu-ba*.
Worm *bu*, *srin-bu*, *nyal-gro*.
Worn out *čad-po*.
Worst, to get the — of *pham-pa*.
Worth s. *čos*, *gaṅ*, *rin*, *čaṅ*.
Worth adj. *ri-ba*.
Worthless *rin-med*.
Worthy *ysa*, *yla-ma*; to be — *ser-pa*.
Wound s. *rma*, *rma-ba* W.
Wrap vb. a. *dkri-ba*; to — round *sgril-ba*; to — up *dril-ba*.
Wrath *khro-ba*, *bz-sdum*.
Wrest vb. a. *snol-ba*.
Wrestle vb. n. *snol-ba*.
Wretched *sdug-po*; *nyal-ba-čan* W.
Wring *čhir-ba*.
Wrinkle s. *ynyer-ma*.
Wrist *lag-tsiya*.
Write *bri-ba*.
Wrong adj. *mi-riys-pa*, *log-pa*, *ma-ysa-pa*; *ma-med* W.
Wry adj. *čam-ba*, *čam-pa* 170.

Y

Yak *yyag*; male — *ya-yyag*; female — *bri-ma*; wild — *brel*.
Yard (court-yard) *khyam*.
Yarn *snol-ma*, *srum-bu*.
Yawn vb. *ghal-ba*, *sgyiu-ba* 118.
Yea *o-ma* 500.
Year *lo*; this — *da-lo*.
Yeast *ysabs*, *rtsoba*.
Yellow *ser-po*.
Yes *o*, *de yin*; *'o* W.; *yes*, yes! *de-la yod* 266; —, so it is *de-de-bžin-no*.
Yesterday *ka-rtsaṅ*, *mdaṅ*.
Yet *ma khyaṅ*, *yin khyaṅ*, *yin na yaṅ* W.; *gal-te*.
Yield vb. a. *phul-ba*; vb. n. *dań-du len-pa*.
Yoke of oxen *glaṅ-čhir*.
Yonder *pha-yi*.
You pron. *khyed*, *khyod* 48, *nyid* 166.
Young adj. *phon-pa*, *čuṅ-ba*; the youngest (son) *ka-čuṅ*; s. *gzugs*.
Youth s. (youthful age) *laṅ-ma*; (boy or young man) *khyu*, *yhon-ma*.

Z

Zeal *rtsol-ba*, *brtson-grus*, *bad-pa*, *bag-čags*.
Zealous *brtson-grus daṅ ldan-pa*; to be — *brtson-grus skyed-pa*, *brtson-par byed-pa*.
Zealously *rtsol-bar*.
Zero *tig-le*.
Zinc *ti-ka*.
Zodiac *khyim-gyi khor-lo*.

Final remark. The Tibetan words, given in the Vocabulary, are not in every instance to be regarded as exact equivalents for whatever word happens to be sought, but rather as hints, how to attain to the wished for expression. It will, therefore, be frequently indispensable to refer to the Tib. Engl. Dictionary for further explanation, and to examine the different bearings and relations of the word in question, so far as they may have been traced there. — Although this Vocabulary is by no means complete in itself, yet it is to be hoped that it will not prove quite unuseful, but answer the purpose for which it was intended.

CORRECTIONS.

A revision of the Dictionary has brought such a number of misprints to light that, on second thoughts, it seems absolutely necessary not to leave them unnoticed, but to register all that are of any consequence. The unfortunate fact, that such corrections should be required, has to be ascribed to two circumstances, in regard to which the reader's indulgence has already been appealed to in the Preface, namely, the author's weak state of health, and the difficulties with which the printing of a book of this character is necessarily attended. —

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p. page; a b the respective column, left or right; l. line; when the lines are counted from foot of page, the numerals are provided with an asterisk.

p.	col.	l.		
2	a	8	read	*ka-ma-la-ri-la*
2	b	17	"	*ka-na ju*
3	b	8*	"	to beckon
8	a	18	"	*fari-kyi*
9	b	21	"	*dka-ñdu-la*
15	a	9	"	*fa-ri-khyu-po*
16	a	19*	"	*rkun-ˌbkan*
16	b	7*	"	dig out
17	a	9*	"	affix denoting
17	a	19*	"	*rkyan-pa*
20	b	10*	"	frequently
21	a	6	"	*skal-ndr*
21	b	2	"	*ḱ*
26	a	5	"	*skyan*
27	a	11*	"	*skyil-khb*
27	b	13*	"	*skyur-wa*
28	a	6	"	*pyan-skyer*
28	a	18*	"	re-born
28	b	19	"	*kyer-wa'n*
31	b	10*	"	*lag-ldn*
32	b	16	delete 2. to paste. —	
32	b	5*	read	*sbra-sbi*
33	a	5*	"	*ḱ*
33	b	7	"	*ḱd-ru skróy-pa*
33	b	■	"	caste
■	a	5	"	soft mouth
34	a	15*	"	to lie on the face
35	b	2*	"	*ka-ydáma*
38	a	1	"	*lds-ka*
38	a	10	"	*Ldl*
39	a	6	"	*zas ḱam yèig* id. — 2.
41	a	20	"	*ḱóg-ta*
41	a	4*	"	*rma-ḱáá*
44	a	19	"	*ḱdg-pa ñan-pa*

p.	col.	l.		
51	a	14*	read	*ḱrbu-ḱáá*
52	b	24	"	"*gá-pa*"
54	b	13	"	requisites
56	b	5	"	ལམ[illegible]ལ
56	b	15	"	ˌḱa-byed
59	a	20*	"	ལ[illegible](ས)ལ
59	a	10*	"	ˌkyam-pa
59	b	20*	"	ˌád-ˌkyáma
60	a	5*	"	= *gan*. — 3. bald, *W. ga-pi* (v. *spyi* 268).
65	a	24*	"	ˌóñ-bu ite-ni
66	a	16*	"	*gan-zág-*
66	a	14*	"	*ldg-lta-čan-gyi*
66	b	15	"	*mdzod-ldd*
67	a	20	"	[illegible]
69	b	17*	"	*gun-dám*
74	a	18	"	*gyid-kyi*
74	a	19*	"	*gyi* for *kyi*
75	a	11	"	*gyda-rgyu*
76	b	6	"	*fáb-graba*
77	b	18	"	[illegible]
78	b	22*	"	*gróg-ču*
79	a	18	"	*mčód-rten*
81	a	11	"	*-rtsád-ma*
84	b	5	"	stoop
85	b	16	"	[illegible]
86	b	11	"	*mdo*; *dge-ndú-ma* a nun; *dge-ndob-ma* etc.
87	a	19	"	*bstán-pa-la*

p.	col.	l.		
89	b	9*	read	*ba byrdo-ma*
92	a	4	„	*'a-ldg*
95	a	11*	„	*ran-*
96	b	8	„	ལགས[illegible]
96	b	21	„	establish
96	a	15*	„	*„gor*
96	b	1	„	*„gyig-pa*
96	b	3	„	*„gyab-ba*
96	b	15	„	*bil-gyi*
98	a	14	„	*„gyód-par*
111	b	22	„	[illegible]
112	a	20*	„	*ma-ts-„drin*
118	b	7	„	*ma-tha*
121	a	20	„	*bagrub-*
122	a	4	vide emendation p. XXII.	
122	a	8*	read	[illegible](ম)
128	b	24*	„	*agrán-pa*
129	a	4	„	*ñéd-ñag*
130	b	4	„	*dé-„dra-ba*
132	b	6	„	*„ñi-ba*
132	b	7*	„	*ño dkár-po*
131	a	16*seqq.	„	*„drin*
132	b	3*	„	*ñis*
132	b	8*	„	*mida-ma*
135	a	4	„	*Lex.*
139	b	6	„	*ñi* of wheat?
140	b	1	„	[illegible]
141	b	17	„	*ñai*
145	a	20*	„	gallinaceous
146	b	10*, 3*	„	*"ócu"*
147	b	19	„	*"vcom-ldan-„dé"*
156	a	17	„	*ñu-bár*
158	b	14*	„	the water; also —
161	b	10*	„	*dris-pas* (instead of
163	b	10*	„	*ñón-skad*
164	a	8*	„	irreligious
165	b	18*	„	*mñé-ba*
166	b	15	„	[illegible]
168	b	20*	„	*zi-ba*
170	a	15	„	*„ñu-ba* to draw etc.
170	a	22	„	vb. n. to *„jim-pa*
170	b	2*	„	*ñra-bo-„ñól-pa*
171	a	12	„	*Lex.*
176	b	24	„	*„jig-ñag*
177	a	5	„	*„jiñ-ñái*
184	b	10*	„	*nyá-ru byéd-pa*
185	a	18*	„	*dpon-gyi*
188	b	4*	„	*nyal-ñri*
190	a	21	„	*"mngé-le"*
190	b	6	„	[illegible]
192	b	7*	„	*pnyid*

p.	col.	l.		
200	a	18*	read	[illegible]
206	a	4	„	*Ch.*
219	b	7	„	*ma byed*
226	a	11*	„	178. 8. — *Wan.* (226): 9.
231	b	7	„	*ñig-skad*
232	a	3*	„	*ñib-ñu*
233	b	18	„	*Ld.-Gir.,*
233	b	23*	„	translates it
233	b	12*	„	*"ñan ñad" W.*
235	b	24	„	*mi-ñag ñur-ba*
237	a	9*	„	*ñá-ñag*
237	b	15	„	*spyi-ñóg*
238	a	14*	„	*ñod*
250	a	9	„	from thence
256	b	12	„	[illegible](ম)
263	b	14	„	*don 1.* — *don-ldan*
264	b	7*	„	[illegible]
265	a	20	„	like an arctic sea
267	a	14	dele	(Pinus abies)
270	b	14	read	*ódg-mo*
273	b	3*	„	[illegible]
274	a	4*	dele	the words: marked or
275	a	9 seqq.	read	*„das-pa*
275	b	6*	„	*pyi*
287	b	16	„	precious stone
287	b	23	„	*Pth.* having obtained im mortality
291	a	5	„	*„brug*
299	b	28	„	*sdbi-ba*
298	a	3*	„	*sdig-to-can*
298	b	1	„	[illegible] *sdi'g)a-pa*
301	b	22	„	*la ñri-ñi*
303	b	28	„	*sin-to*
304	b	22	„	prep.
305	b	21*	„	[illegible]
312	a	3*	„	[illegible]
316	b	8	„	*smin-pa*
317	b	12*	„	apparition
318	b	14	„	brightly
322	b	8*	„	*dkár(-po)*
335	a	10	„	*gru-„drin*
336	b	4	„	Durga, Uma
337	a	17	„	*ñdg-pa pa*
339	a	18*	„	*hoñ-ja*
339	a	14*	„	the defunct ancestors
343	b	2*	„	postp. c. gen.
340	a	21	„	abstrusely
340	b	17	„	*Germ.;*
353	b	15	„	*„jig-pa*
354	a	9*	„	*„jrdá-ba*

p.	col.	l.		
357	b	12*	read	„*ydu-mkhan*
374	a	12*	„	ཏ(ད)
383	b	10*	„	ཐ*ོ*ད *gla-„ted*
386	a	13*	„	*dbón-mo*
407	a	17*	„	ཕ*ོ*ད
410	b	15*	„	circle
412	b	21*, 19*	„	*ma-ḥyin*
415	a	24*	„	to name v. „*dogs-pa* 2;
427	a	12	„	*mian-mčóg*
431	a	1*	„	*tsám-gyis*
438	a	1*	„	*yan*
439	a	19	„	*mil*
439	b	14*	„	„*gro-* (or *ča-*) *rtsis yod*
440	a	7*	„	*ngdá-ba*
442	a	17	„	aseidonus
446	a	■	„	*ḥan-rug*
449	a	12*	„	travellers
460	b	10	„	„*ŝéd-ba*

p.	col.	l.		
460	b	11*	read	whetstone
474	a	20*	„	soothe
480	a	13	„	*ycal-med-ḥań-bsad*
485	b	18	„	*Sik.*
486	a	5	„	*ycod*
486	a	18	„	wasted
504	b	12	„	so *yi ycód-pa, yi čód-pa*
522	a	2, 5	„	*dbú-mo*
530	b	5	„	ཏ*ོ*ད
540	a	4	„	of
567	a	5*	„	prop.
570	a	14*	*skyo-ném mdzód-pa*	
578	b	9	„	ས*ོ*ད *so-ycig*
587	a	20, 21	„	*nyon-móns-kyi ḥun-alón*
589	a	1	„	གསད*ོ*ད
591	b	20*	„	vb. 1. to beg, to pray = *ḥi-ba*
592	a	9	„	(the king's) soul

In several of the longer articles some confusion in the use of the figures in large and small type has occurred. In order to restrict this catalogue within the smallest possible limits, these and other slight inaccuracies have not been entered.

klan-ka - Alag: bsñad ʔtshol

*klab pa - Alag: lwa ba mthing po
*klam pa - Alag: " " " "

*krig-krig - Alag: nam-nam

* kru-kru-tres - Alag: tsi tra-ka ste sle tres mun (mṅon brjod kyi gsuṅ las tsi-tra-ka daṅ sle tres kyi miṅ so sor bśad da)

* klas - Alag: bud med sdad sa

klub-pa

dkar-ba

klubs – Alag: phub pa'am
gyon pa

* dka'-rug – Alag: lag gyor

klon du gyur – Alag: dbaṅ
du gyur

klon-yaṅs – Alag: khoṅ yaṅs